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The Perfection of Wisdom in Twenty-Five Thousand Lines

Pañcaviṃśatisāhasrikāprajñāpāramitā

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'phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa

The Noble Perfection of Wisdom in Twenty-Five Thousand Lines

Āryapañcaviṃśatisāhasrikāprajñāpāramitā

· Toh 9 ·

Degé Kangyur, vol. 26 (shes phyin, nyi khri, ka), folios 1.b–382.a; vol. 27 (shes phyin, nyi khri, kha), folios 1.b–393.a; and vol. 28 (shes phyin, nyi khri, ga), folios 1.b–381.a



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

First published 2023

Current version v 1.1.19 (2025)

Generated by 84000 Reading Room v2.26.1

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SUMMARY

- s.1 *The Perfection of Wisdom in Twenty-Five Thousand Lines* is among the most important scriptures underlying both the “vast” and the “profound” approaches to Buddhist thought and practice. Known as the “middle-length” version, being the second longest of the three long *Perfection of Wisdom* sūtras, it fills three volumes of the Kangyur. Like the two other long sūtras, it records the major teaching on the perfection of wisdom given by the Buddha Śākyamuni on Vulture Peak, detailing all aspects of the path to enlightenment while at the same time emphasizing how bodhisattvas must put them into practice without taking them—or any aspects of enlightenment itself—as having even the slightest true existence.

ac.

ACKNOWLEDGEMENTS

ac.1 Translation by the Padmakara Translation Group. A complete draft by Gyurme Dorje was first edited by Charles Hastings, then revised and further edited by John Canti. The introduction was written by John Canti. We are grateful for the advice and help received from Gareth Sparham, Greg Seton, and Nathaniel Rich.

This translation is dedicated to the memory of our late colleague, long-time friend, and vajra brother Gyurme Dorje (1950–2020), who worked assiduously on this translation in his final years and into the very last months of his life. We would also like to express our gratitude to his wife, Xiaohong, for the extraordinary support she gave him on so many levels.

The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

ac.2 The generous sponsorship of Kris Yao and Xiang-Jen Yao, which helped make the work on this translation possible, is most gratefully acknowledged.

i.

INTRODUCTION

i.1

The Perfection of Wisdom in Twenty-Five Thousand Lines is one of the three so-called “long” sūtras on the Perfection of Wisdom, or Prajñāpāramitā.¹ It fills three complete volumes of the Degé Kangyur, and of all the Prajñāpāramitā sūtras it is second in length only to the massive *Perfection of Wisdom in One Hundred Thousand Lines* (Toh 8),² which fills twelve volumes. The third and shortest of the three “long” sūtras, the *Perfection of Wisdom in Eighteen Thousand Lines* (Toh 10),³ fills two and a half volumes.⁴

i.2

All three sūtras have a similar structure, closely parallel content, and convey the same teaching: detailed presentations of everything that causes, conditions, and propagates the state of suffering, and of everything that either brings about, or is constituted by, the awakening from that state of suffering. Pervading these presentations is the constant message characteristic of the Prajñāpāramitā sūtras: that despite the importance of understanding all the phenomena of defilement and of putting into practice all the phenomena of the path leading to purification, none of the phenomena that are known, practiced, or attained must ever be taken as having any ultimately real existence if true awakening is to be attained.

i.3

The phenomena that are comprised by defilement and purification are grouped in the numerous sets or lists (*mātrkā* or “matrices”) that have characterized Buddhist teachings from their earliest origins. These sets and subsets of phenomena (*dharma*) became, of course, a particular feature of the systematizing Abhidharma texts, but in parallel also came to constitute an important component of the Prajñāpāramitā sūtras. Their inclusion, which in the “long” sūtras is even more extensive than in the earlier *Perfection of Wisdom in Eight Thousand Lines* (Toh 12), may have served to confirm the continuity of the Prajñāpāramitā’s more profound and difficult perspective on Buddhist practice with earlier forms, as well as to highlight its distinctiveness. In each of the three long sutras, the discussions between the Buddha and the other interlocutors on these sets of dharmas follow one

another in almost identical sequence, and the differences in length among the three are almost entirely due to the different degrees to which each set is unpacked into the individual items that it comprises.

i.4 While the exhaustive presentation of dharmas that these texts contain provides an important scriptural basis for the classic Buddhist understanding and categorization of phenomena in general, their intent goes much farther than the descriptive itemizing characteristic of the Abhidharma. Most obviously, in his dialectical treatment of each topic the Buddha explicitly undermines any tendencies on the part of his disciples, however subtle they may be, to take any dharma as real or truly existing, or even to adopt it as a point of reference. It is from this “profound” theme of the Prajñāpāramitā sūtras that the fullest forms of Buddhist philosophical understanding of emptiness developed, as exemplified by the great Madhyamaka treatises of Nāgārjuna and later scholars; it is also this theme that led to the practice traditions of Chan, Thiền, Sŏn, and Zen.

i.5 Rather less obviously, for it remains largely implicit (especially in the progressive order in which he sets them out), the Buddha’s instructions on how to overcome and abandon those tendencies form an integrated series of practices—the actual path that the bodhisattva must take toward complete awakening—and by extension a description of how a practitioner’s mind may be progressively brought to a direct realization of the ultimate. These “vast” instructions were explained to Asaṅga by Maitreya and are an underlying element of the great Yogācāra treatises as well as the key by which many later Indian commentaries explain the Prajñāpāramitā sūtras.

· The Early Spread of the Prajñāpāramitā Sūtras ·

i.6 Buddhist tradition holds that the Prajñāpāramitā was taught by the Buddha on Gṛdhrakūṭa (“Vulture Peak”), the craggy hill near the city of Rājagṛha, capital of the Indian kingdom of Magadha. Some accounts say that this teaching took place over a period of some thirty years, while others say twelve years.⁵ Nevertheless, not only the three long sūtras but all five of the longer so-called “mother sūtras”⁶ are traditionally said to be accounts of the same teaching by the Buddha given on a single occasion.⁷ This assertion is made on the basis of two points: first that the Buddha’s interlocutors are the same, and second that a prophecy made by the Buddha included in all of them could only have been made once.⁸ Indeed, the multiplicity of versions of this single teaching is not even limited to the five long sūtras in the canon, for several even longer versions are said to have been recorded for the needs of nonhuman beings. While the longest of the versions preserved in the Kangyur, *The Perfection of Wisdom in One Hundred Thousand Lines* (Toh 8), is

said to have been destined for the nāgas—from whose realm it was retrieved by Nāgārjuna—it is also said that there is a sūtra for the gods with ten million lines, and that the longest version of all, destined for the gandharvas, is a sūtra in one billion lines.

i.7 From a historical perspective, versions of Prajñāpāramitā sūtras in writing seem to have first appeared in the first centuries BCE and CE. The sūtra's own exhortation to readers to write it out in the form of books may be associated with the early Mahāyāna's embrace of written texts. Modern scholars have disagreed about which of the geographically dispersed Buddhist communities may have first given rise to the Prajñāpāramitā literature, some favoring its origin among the Mahāsāṅghikas of Andhra in the south of India, while others point to evidence of its early flourishing in the northwest regions such as Gandhāra. Whichever may be the case, a birch-bark scroll from the northwest, found in Bajaur (a district of present-day Pakistan near the Afghan border), radiocarbon-dated to the first century CE, is the oldest known Prajñāpāramitā manuscript. Like most of the earliest birch-bark scrolls from the region it is in the Gāndhārī language, written in Kharoṣṭhī script.⁹ The fragmentary portion of the Prajñāpāramitā sūtra it contains cannot be matched to any recension among the known versions of the sūtras, and may therefore represent an intermediate stage during their evolution from even earlier Prakrit versions into the differentiated sūtras we know today, in their Chinese and Tibetan translations and in the later Sanskrit texts preserved mainly in Nepal.¹⁰

i.8 Different hypotheses regarding the steps and order in which that evolution took place have been proposed, one being that *The Perfection of Wisdom in Eight Thousand Lines* (*Aṣṭasāhasrikā*) represents an early version that first led to further long “mother” versions by a process of expansion in the first three centuries CE, and subsequently to the many short versions—notably the “Heart” and “Diamond Cutter” sūtras (*Hṛdaya* and *Vajracchedikā*)—by an opposite contraction from the fourth to the sixth century, after which even more compressed and sometimes “tantric” versions appeared, as well as texts in which the Prajñāpāramitā is worshiped as a female “mother” deity.¹¹ The neatness of this schema, however, may overlook some of the evidence. For instance, there are reasons for suspecting that the *Vajracchedikā* may date to as early as the second century CE.¹²

i.9 It is important to bear in mind that the naming of the different versions by the number of lines¹³ they contain is likely to have been a later development, applied as a means of classifying the profusion of circulating texts of different lengths. It was already in use by the time these texts were first translated into Tibetan in the late eighth and early ninth centuries, but it is not a feature of the earlier Chinese translations. The earliest evidence of this

nomenclature appears to be in the Chinese literature, in the record of a lecture by the early sixth century translator Bodhiruci,¹⁴ and its widespread adoption in the centuries that followed may have served to limit further profusion and even reduce the variety of different texts by fixing their number. Nevertheless, its retrospective application to earlier texts may obscure rather than clarify their recensional affinities, and the comparison of parallel passages across recensions of all the sūtras remains a valid means of exploring qualitative textual differences regardless of the quantitative affiliation defined by the particular title.¹⁵

- i.10 This is particularly true of the longest versions of the sūtra, i.e., the sūtras in *Ten Thousand Lines*, *Eighteen Thousand Lines*, *Twenty-Five Thousand Lines*, and *One Hundred Thousand Lines*, which are better seen as a group, often termed “the Long Prajñāpāramitā Sūtras.” It includes texts that exist variably in Sanskrit, Chinese, and Tibetan, different recensional relationships between which can be distinguished independently of the “length” denominations into which they are categorized.

· The Perfection of Wisdom in Twenty-Five Thousand Lines in ·
Central Asia and China

- i.11 Coming to *The Perfection of Wisdom in Twenty-Five Thousand Lines* itself, we do not know—apart from placing it with reasonable probability within the process of the expansion of longer texts as mentioned above—when or where it first appeared as a distinct redaction of the Prajñāpāramitā sūtra, or even in what language. As is the case with many canonical works, the earliest historical mentions predate any surviving physical texts, and come from accounts of its first translation into Chinese.
- i.12 Perhaps unsurprisingly, physical evidence that might corroborate the earliest of these historical records is unavailable, since the very oldest surviving manuscripts that are identifiable witnesses of *The Perfection of Wisdom in Twenty-Five Thousand Lines* (with the cautions mentioned above) are considerably later fragments in Sanskrit or Buddhist Hybrid Sanskrit from Khotan, Gilgit, and from unknown Central Asian locations, dating from the fifth or sixth century¹⁶—by which time earlier recensions of the sūtra had already been well established for three or four centuries in China and in multiple translations.
- i.13 There are separate accounts relating how two copies of such recensions, both representing a long Prajñāpāramitā sūtra of between eighteen and twenty thousand lines, were brought from Khotan to China to be translated into Chinese, both at around the same time in the second half of the third century CE. These copies of the sūtra would certainly have been in an Indic

language,¹⁷ and at least by this period such versions of the sūtra were presumably known and used at many sites in the area of Buddhist influence along the cultural and trade routes extending from northwest India up into Central Asia and the Silk Roads skirting the Tarim Basin. Nevertheless, the sūtra's presence in Khotan at this date may represent early evidence of Mahāyāna influence in what had not long before been a predominantly non-Mahāyāna Buddhist community.

i.14 The story begins in 260 CE when the Chinese monk Zhu Shixing, who had studied Lokaksema's early translation of *The Perfection of Wisdom in Eight Thousand Lines* (Taishō 224)¹⁸ in Luoyang, set out westward to find the "more complete" text that had been heard about in China but had not been seen. He had been determined to travel all the way to India if necessary but, finding the text in Khotan, did not have to go any further. After various trials and tribulations, he sent a copy to China with his Khotanese disciple Puṇyadhana, but himself remained in Khotan for the rest of his life. Puṇyadhana set out from Khotan with the manuscript in 282 but it was only some five years later that he arrived in Cangyuan, where Mokṣala and others translated it in 291 (Taishō 221).¹⁹

i.15 Mokṣala's translation, despite the earlier start, ended up being the second Chinese translation to be completed, for in the meantime a Khotanese monk called Gītamitra had brought another Sanskrit manuscript from Khotan to China, this time to Chang'an, where he assisted the great translator Dharmarakṣa to produce the earliest Chinese translation (Taishō 222)²⁰ in 286.²¹

i.16 These accounts underline the importance of the Central Asian oasis states of the Tarim Basin in the spread of Buddhism to China in general, as well as in the early transmission of the long Prajñāpāramitā sūtras. It is noteworthy that all these scholar-monks responsible in their different ways for the transmission of these texts to China—Puṇyadhana, Gītamitra, and Mokṣala himself—were all Khotanese, and that Dharmarakṣa was himself a Central Asian born in Dunhuang, probably of Yuezhi ethnicity.²²

i.17 What remains of Dharmarakṣa's translation today is incomplete and includes only the first twenty-seven chapters, while Mokṣala's is more complete and contains ninety chapters. The considerable differences that can be discerned between the two texts (in addition to the incomplete nature of the former) are partly due to these two translators' quite different styles, but also reflect what must have been substantial differences between their Indic source texts despite the close proximity in which they seem to have coexisted in Khotan.

i.18 In the early years of the fifth century yet another Central Asian, the great Kuchean translator Kumārajīva, produced his own complete translation (Taishō 223)²³ comprising ninety chapters. This third Chinese translation became the best known and most studied, partly because of Kumārajīva's readable style and literary renown, but also because it was accompanied by his parallel translation of selections from an encyclopedic commentarial work, known as the *Dazhidu lun* (**Mahāprajñāpāramitopadeśa*, Taishō 1509) and attributed to Nāgārjuna.²⁴ This translation of the commentary became an authoritative and detailed source of Mahāyāna doctrine for Chinese scholars, but its presumed Sanskrit original has left no mention at all in any Indic source. If its traces are to be found at all in India, as indeed they may be, they are mostly indirect.²⁵

i.19 Finally, in the mid-seventh century Xuanzang translated a massive compilation of Prajñāpāramitā texts he had brought from his travels in India, known as the *Large Perfection of Wisdom Sūtra* (Taishō 220),²⁶ its content and structure probably based on a collection compiled in India rather than being of his own devising. The first section or "assembly" of the compilation represents a text similar to *The Perfection of Wisdom in One Hundred Thousand Lines*, although the original Sanskrit text that Xuanzang used was probably even longer. It is the second section, containing eighty-five chapters, that represents the fourth and last Chinese translation of *The Perfection of Wisdom in Twenty-Five Thousand Lines*. It is worth noting here that in Xuanzang's Chinese translations, as in the Tibetan translations,²⁷ the language and structure of the two longest sūtras, *The Hundred Thousand Lines* and *The Twenty-Five Thousand Lines*, are noticeably similar except for the degree of repetition and expansion of the lists of dharmas, whereas the third section, representing *The Perfection of Wisdom in Eighteen Thousand Lines*, has more differences in content and may reflect a more elaborated and possibly later text.²⁸

i.20 It is important to emphasize again here that the categorization of these early translations into sūtras denominated as having a certain length in terms of "lines" (*śloka*) had not yet become the more definitive naming system that evolved in later centuries. All these texts can most usefully be seen as versions of the "Large Perfection of Wisdom" (*Mahāprajñāpāramitā*) sūtra, as distinct from the mid-length *Perfection of Wisdom in Eight Thousand Lines* and the many short versions of the sūtra, each of which followed their own evolutionary path. The texts, even in different languages, of the "Large Perfection of Wisdom," differentiated as they are by greater or lesser degrees of expansion of the lists of dharmas, show complex patterns of textual proximity that do not necessarily follow their numerical denominations.

i.21 The work that, despite this reserve, we can nevertheless call *The Perfection of Wisdom in Twenty-Five Thousand Lines*, particularly in the form of Kumārajīva's translation and its accompanying commentary, has arguably been among the most important influences on Chinese Buddhism. Yet the ways in which the sūtra was interpreted and used in China led in strikingly different directions from those taken by Indian and Tibetan scholars. This is partly because the massively detailed *Dazhidu lun* commentary, so influential in China, had remained largely unknown in India (see above), and partly because of the comprehensive way in which Kumārajīva and his followers presented Mahāyāna thought and practice, integrating the Prajñāpāramitā with Nāgārjuna and Āryadeva's Madhyamaka treatises as well as with other Mahāyāna sūtras in the textual corpus of the San lun zong or "Three Treatises" school, the influence of which later spread to Korea and Japan.²⁹ But another major determinant in this respect is simply that the sūtra's influence and spread in China was early, and effectively predated the influential new turns that—while Kumārajīva was still at work on his translations in Chang'an—the study of the sūtra was just beginning to take in India.

· Meanwhile in India... ·

i.22 At an unknown date in the mid-fourth century, a brilliant young Gandhāran scholar in Puruṣapura (modern Peshawar in Pakistan) is said to have attained mastery of all the available Buddhist scriptures and treatises except—to his frustration—the Prajñāpāramitā sūtras, which he could not fully understand. He sought advice from his teachers, one of whom recommended that he should seek the divine help of the bodhisattva and future buddha Maitreya in retreat. He therefore set off to Central India and spent twelve years arduously but (in his own estimation) fruitlessly practicing in a cave until, at the point of giving up his quest, he had a vision of Maitreya in person and was taken by him to the Tuṣita heaven. There he received and wrote down a set of treatises known as the "Five Teachings of Maitreya" (*byams chos sde lnga*).

i.23 Such, in brief, is the legendary account transmitted in Tibetan Buddhist tradition about how Asaṅga (ca. 320–90) wrote down the five important treatises that Tibetan tradition attributes to Maitreya.³⁰ All five treatises are said—in the legendary account, and by some commentators, too—to be Maitreya's explanations of the Prajñāpāramitā, but one of them in particular, *The Ornament of Clear Realization* (*Abhisamayālaṃkāra*), bears an explicit relationship to it and seems to have had a powerful influence on the exegesis of the Prajñāpāramitā texts, both in the great Buddhist monastic

universities of Nālandā, Vikramaśilā, and Odantapuri in India, and after their decline in Kashmir and Tibet where their scholastic traditions continued. Surprisingly, however, and despite Xuanzang's familiarity with Asaṅga's other works, it was not translated into Chinese and had no influence at all on Chinese scholarship.

i.24 *The Ornament of Clear Realization* is a short and somewhat cryptic text, not a commentary in the usual sense but rather a key to the implicit structure and essential points of the longer Prajñāpāramitā sūtras. It can be applied to any of the "six mother sūtras," which indeed are collectively so called because they all follow that very structure and all include the full set of all eight "clear realizations" (*abhisamaya, mngon par rtogs pa*) that constitute the main divisions of the *Ornament*. Each of these eight divisions is subdivided into a hierarchy of further divisions, making seventy points in all. The seventy points follow the order of the topics discussed in the long versions of the sūtra and, at a low resolution, can be mapped more or less closely to them all—although at higher resolutions the hypothetical version of the text that is inferentially discernible from the *Ornament's* details does not correspond exactly to any one of the extant witnesses, even those of *The Perfection of Wisdom in Twenty-Five Thousand Lines* to which it is most closely related and on which it is often said to be based.

i.25 The influence that *The Ornament of Clear Realization* exerted on the interpretation of the Prajñāpāramitā is evident from the range of Prajñāpāramitā treatises by Indian authors that have survived, either in Sanskrit or in Tibetan translations in the Tengyur. There are no fewer than twenty-one such treatises based on the *Ornament*: twelve that apply its enumeration of topics as commentaries to the different "mother" versions of the sūtra,³¹ and nine that are (in various senses) commentaries on the *Ornament* itself. The long commentary attributed in the Chinese tradition to Nāgārjuna, the *Dazhidu lun* (see above)—which would, of course have predated the appearance of *The Ornament of Clear Realization* by a century or two if the attribution is correct—seems to have left virtually no evident traces in the Indian literature,³² and Nāgārjuna's Madhyamaka works, which can be viewed as general treatises on the doctrines of the Prajñāpāramitā, are not usually counted as part of the Prajñāpāramitā literature as such.³³ Only Dignāga's *Pinḍārthasaṅgraha* (Toh 3809) and two other treatises, both incorporating the Sanskrit term *bṛhatṭīkā* in the titles by which they are most commonly known (Toh 3807 and 3808),³⁴ comment on the long Prajñāpāramitā sūtras without specific reference to *The Ornament of Clear Realization*, although all three use terms and concepts from the other Maitreya-Asaṅga treatises and the Yogācāra system in general.

i.26 Toward the end of the flowering of Buddhist learning that took place in India between the sixth and twelfth centuries CE in the monastic universities of the Gupta and Pāla periods, it is clear that *The Ornament of Clear Realization* had become the preeminent focus for the study of the Prajñāpāramitā sūtras. Whether this happened early all at once, gradually over a long period, or in different times in different places remains less clear, although the snapshots provided by the Tibetan translations of this literature, reflecting as they presumably do the availability and perceived importance of different texts at different periods, may provide some clues.

· The Prajñāpāramitā Takes Root in Tibet ·

i.27 The great cultural transfer of Buddhist literature, practice, and scholarship that began in the Tibetan imperial period of the late eighth and early ninth centuries, particularly during the reigns of Tri Songdetsen and Ralpachen, naturally included translating the Prajñāpāramitā texts available in India at the time. By the time the two surviving inventories of the early ninth century, the Denkarma and Phangthangma, had been compiled, all the Prajñāpāramitā sūtras had been translated, but only some of the treatises and commentaries.

i.28 The accounts of Tibetan historians concerning the early translation period focus principally on the various translators, translations, and manuscripts of *The Perfection of Wisdom in One Hundred Thousand Lines*,³⁵ but most of the other sūtras, long and short, are listed in the two inventories, including *The Perfection of Wisdom in Twenty-Five Thousand Lines*.³⁶

i.29 Of the treatises, the two *bṛhaṭṭīkā* commentaries on the long sūtras (mentioned above) are listed in the inventories, as are a number of commentaries on the short sūtras. It is not entirely certain whether or not there was an early translation of *The Ornament of Clear Realization* itself, as the entry that appears to mention it may be read in different ways,³⁷ but there were early translations of one, and possibly two, of Haribhadra's most important commentaries on it,³⁸ and of a commentary by one of his students, Buddhaśrījñāna.³⁹ It is worth remembering that Haribhadra himself may have studied with Śāntarakṣita and is likely to have been still alive and active when these early translations were made.

i.30 It was nevertheless only in the later period of translation, under the successive influences of Rinchen Sangpo, Atiśa Dipaṃkaraśrījñāna, and particularly Ngok Lotsāwa Loden Sherab,⁴⁰ that the full panoply of Prajñāpāramitā and *Ornament of Clear Realization* treatises appear to have been extensively studied. Ngok and his circle replaced or revised many of the older translations and supplemented them with translations of works by

later Indian scholars, including Smṛtijñānakīrti, Dharmasīrī, Ratnākaraśānti, Abhayākaragupta, and Atiśa himself, which had not even been composed at the time of the early translation period.

i.31 In other words, while the prevailing state of Prajñāpāramitā study in India at the time was reflected in the early period Tibetan translations, its evolution had by no means come to an end and was continuing, contemporaneously with the implantation of Buddhism in Tibet. Indeed, that evolution continued within Tibet in subsequent centuries, following the rather abrupt decline of Buddhism in northeastern India and, some time later, in the northwest and Kashmir, too. Several major exegetical lineages and systems of Prajñāpāramitā study were founded in both eastern and central Tibet, particularly to begin with at Sangphu⁴¹ but also at Sakya, Tsurphu, Jonang, Mindröling, and the three great Gelukpa monasteries around Lhasa. Study of the Prajñāpāramitā scriptures in the light of *The Ornament of Clear Realization*, although often in parallel with study of the Madhyamaka, became a distinct, specialist topic pursued by innumerable great scholars down to the present day. Over the centuries almost two hundred and fifty⁴² ever more detailed commentaries and synthetic treatises have been composed in Tibetan by almost all the best-known scholastic authors.

i.32 In contrast to the great importance attached to interpretations based on *The Ornament of Clear Realization*, meanwhile, the commentaries not based on it—Dignāga’s and the two *bṛhaṭṭīkā* commentaries—were much less studied in Tibet.⁴³

· *The Perfection of Wisdom in Twenty-Five Thousand Lines* in Tibet ·

i.33 In common with the other long versions of the sūtra, *The Perfection of Wisdom in Twenty-Five Thousand Lines* was translated in the early period of translation, as mentioned above. Although its colophon does not mention the translators who worked on it, the various Kangyur catalogs agree that it was translated “at the time of Yeshé Dé and others,”⁴⁴ and the fact that it is mentioned in the two early imperial inventories is evidence that its translation was completed by around 813 CE at the latest.

i.34 The Tibetan version of the text found in the Kangyur—the version translated here—contains certain archaic spellings (used in an unusual, inconsistent pattern), certain archaic terms, and renders some bodhisattvas’ names in nonstandard ways; these features may indicate that it was not as extensively revised as were some other canonical texts in the early ninth-century revisions. Its language is strikingly similar to that of *The Perfection of Wisdom in One Hundred Thousand Lines*, both in these respects and in the exact

correspondence of the very numerous passages common to both sūtras. Indeed, it is evident that the two texts—at least as they are found in the Degé Kangyur today—must have been translated in close relationship, whether in parallel or in sequence, and very likely that the same translators were responsible for both.⁴⁵ In contrast, the Tibetan translation of the third of the long sūtras, *The Perfection of Wisdom in Eighteen Thousand Lines*, diverges noticeably from the other two in its language and use of certain terms and names, even though its content and structure are essentially the same and it is quite plausibly the work of the same translators.⁴⁶ It is difficult to be sure whether or not those differences in the Tibetan reflect differences in the source from which *The Perfection of Wisdom in Eighteen Thousand Lines* was translated, but a parallel discrepancy can be seen in the Chinese of Xuanzang’s translation (see above i.19), which—to the extent that there is an equivalence of the three long sūtras in Tibetan with Xuanzang’s three “assemblies”—suggests that *The Perfection of Wisdom in Eighteen Thousand Lines* may have diverged in its textual evolution relative to the other two versions some time before it was translated into Chinese and Tibetan.

· · Kangyur and Tengyur Versions of the Sūtra · ·

- i.35 The version of *The Perfection of Wisdom in Twenty-Five Thousand Lines* as found in the Kangyur and translated here (Toh 9 in the Degé Kangyur) no doubt reflects one of several Sanskrit versions that were circulating in India at the time it was translated—i.e., in the early period—and may even include elements taken from more than one source. It is not, however, the only canonical version of the sūtra in Tibetan, for another was adopted by scholars in the later period and is now found in the Tengyur (Toh 3790).
- i.36 That Tengyur version of the sūtra is known colloquially in Tibetan as the “eight-chapter version of the *Twenty-Five Thousand*” (*nyi khri le’u brgyad ma*), and the compilation of the Sanskrit text that was its source is attributed to Haribhadra.⁴⁷ Although it is sometimes presented as a commentary written by Haribhadra (hence its inclusion in the Tengyur), it is better described as a slightly different version of the sūtra, with some relatively minor differences of order, modifications in certain places, and added structural divisions in the form of brief headings that follow the eight principal topics and their subheadings as set out in *The Ornament of Clear Realization*.⁴⁸ Western scholars, following Conze, have often referred to it as the “recast” or “revised” version, but such a description is misleading in implying the primacy of some “unrevised” version entirely free from exegetical redaction.

In the evolution of the many coexisting versions of the long sūtra, there has been no such clear distinction between scriptural transmission and exegetical development.⁴⁹

i.37 The Tengyur version is a Tibetan translation that, according to its colophon,⁵⁰ was made from a Sanskrit manuscript in a *Yambu* (Kathmandu) monastery by the Newar paṇḍita Śāntibhadra and the Tibetan translator Naktsō Lotsāwa Tsultrim Gyalwa (*nag tsho lo tsA ba tshul khrims rgyal ba*, 1011–64, closely associated with Atiśa). Nevertheless, the Tibetan translation appears to have been made using the early translation of the Kangyur version (i.e., Toh 9) as the basis upon which the relatively small number of changes necessary to align it with the Sanskrit manuscript in question were made. A large majority of passages are common to the two versions and nearly identical; to describe the Tengyur version as a different translation is therefore somewhat misleading. At the same time, the fact that the later translation was probably made using the earlier as its starting point does not necessarily imply the same chronological relationship between the two Sanskrit source texts. The existence of this alternative, Tengyur version again bears witness to the continuing evolution in the interpretation and study of the Prajñāpāramitā sūtras in India, and increasingly in parallel in Tibet itself, during the four or five centuries that mark the introduction of Buddhist literature to Tibet.

i.38 In the monastic colleges still active today that specialize in Prajñāpāramitā studies, it is the Tengyur (“eight-chapter”) version of *The Perfection of Wisdom in Twenty-Five Thousand Lines* to which reference is predominantly made, either directly or because it is the version effectively integrated in the commentaries. To the extent that the curricula of colleges today reflect those of their forebears back through the centuries, the Tengyur version may well have been the principal focus of detailed study since the time it was translated—which, although in the later translation period, still predated by several centuries the emergence of the Kangyur and Tengyur as the established canonical collections.

i.39 The present Kangyur version has nevertheless remained in place, and in particular represents the sūtra in terms of its being the sacred, scriptural “words of the Buddha” (*buddhavacana*), along with the other sūtras, for reading and recitation if not for detailed analysis and study. The existence of an alternative may even have contributed to the fact that this version seems to have preserved more features of its early translation than many other canonical texts.⁵¹

- i.40 To have in mind the versions of the sūtra that exist in Tibetan makes it easier to understand the relationship of the surviving Sanskrit texts to those versions.
- i.41 In brief, the Sanskrit manuscripts we have of this specific sūtra—as denominated by its length, i.e., *The Perfection of Wisdom in Twenty-Five Thousand Lines* itself—are of a later date than the Tibetan translations, being copies of manuscripts preserved by the Newar Buddhist tradition in Nepal and not generally more than a few centuries old. Manuscripts of that recension are preserved in Cambridge, Tokyo, Paris, and Kolkata. A critical edition of the section corresponding to the first of the eight *abhisamaya* topics was published by Nalinaksha Dutt in 1934, and more recently a complete edition in several volumes by Takayasu Kimura has appeared (1986–2007), with concordances to the various manuscripts and the Tibetan and Chinese translations.
- i.42 These manuscripts of the so-called “Nepalese recension,” and the editions made from them, correspond most closely to the Tengyur “eight-chapter” version of the sūtra, and like it are explicitly aligned to the order of topics in *The Ornament of Clear Realization*.⁵² However, since most passages of the Kangyur and Tengyur versions are either identical or very similar (as noted above), these complete Sanskrit manuscripts are still useful and informative references for reading the present Kangyur version.
- i.43 The Sanskrit manuscripts of *The Perfection of Wisdom in One Hundred Thousand Lines* are also of Nepalese origin and are of relatively recent date. Nevertheless, from a recensional perspective they are closer to the present, Kangyur version of *The Perfection of Wisdom in Twenty-Five Thousand Lines* than the Sanskrit manuscripts of *The Perfection of Wisdom in Twenty-Five Thousand Lines* just mentioned, which correspond more to the eight-chapter Tengyur version.⁵³ These *Hundred Thousand* Sanskrit manuscripts are thus an important reference for the study of this text. In the first decade of the twentieth century, Pratāpacandra Ghoṣa produced an edition of the first twelve chapters from three manuscripts kept in Kolkata and one in Cambridge. More recently, Kimura has been publishing an edition from manuscripts kept in Tokyo of further portions of the text, so far in four volumes, the last in 2014.
- i.44 Several other incomplete or fragmentary Indic manuscripts are also important references, in part because they are older than the “Nepalese” recensions. The oldest known Prajñāpāramitā text of all, radiocarbon-dated to the first century CE, is the Gāndhāri birch-bark manuscript from Bajaur, as already mentioned above (i.7), which is not closely identifiable with any surviving version but perhaps belongs to the hypothetical period when

precursor versions resembling *The Perfection of Wisdom in Twenty-Five Thousand Lines* had not yet given rise to any of the “Larger Perfection of Wisdom” series.

i.45 The earliest surviving manuscript of a “Larger” version is another birch-bark scroll, this one found along with a large number of other texts in Gilgit in 1931. It is in Sanskrit, is almost complete, and can be dated by details of its script to the sixth or seventh century CE.⁵⁴ Although it was thought at first by Edward Conze⁵⁵ to be a hybrid consisting of parts of *The Perfection of Wisdom in Twenty-Five Thousand Lines* and parts of *The Perfection of Wisdom in Eighteen Thousand Lines*, it is now taken as one among the many coexisting versions of the “Larger” sūtra series.⁵⁶ As the most complete of the Gilgit Prajñāpāramitā manuscripts, it is a very important source; the others are incomplete fragments. Another, similar Sanskrit manuscript of a generic “Larger” version was found in Dunhuang.⁵⁷

i.46 Somewhat later manuscripts include a set of ninety-one fragments inscribed on copper, identifiable as belonging to a version of *The Perfection of Wisdom in Twenty-Five Thousand Lines*, found in Sri Lanka in 1923 in the remains of a stūpa.⁵⁸ These Indikuṭasāya Copper Plaques are written in a Sinhalese script of the eighth or ninth century. More substantial fragments, found more recently in Sri Lanka at Anuradhapura, are written on several large gold sheets in a ninth century script.⁵⁹ These Sri Lankan fragments of *The Perfection of Wisdom in Twenty-Five Thousand Lines* contain passages in an order that conforms to *The Ornament of Clear Realization* but do not include the exegetical subdivision headings characteristic of the Tibetan translation in the Tengyur or the later “Nepalese” Sanskrit versions. In other words, they can be taken as representing an intermediate phase in a multiplicity of recensions ranging between these latter versions on the one hand, and on the other those earlier recensions—like the hypothetical Sanskrit text from which the present Kangyur version must have translated—that appear to have been the least influenced by the *Ornament*.⁶⁰

i.47 Finally, this discussion of the Sanskrit manuscripts related to the present sūtra would be incomplete without a mention of the last four chapters in this Kangyur version of the text, chapters 73 to 76, which, as mentioned below, are not present in any Indic version directly identifiable with this particular recension. Nevertheless, the Sanskrit of *The Perfection of Wisdom in Eight Thousand Lines* closely matches them in content, and Vaidya’s 1960 edition provides a convenient reference.

· Structure and Content ·

· · The Structure and Its Correspondences with the Other Long Sūtras · ·

i.48 The sūtra, which fills three volumes in the Degé Kangyur, is divided into seventy-six chapters of quite unequal length. The chapter divisions correspond, to a greater or lesser extent, to those in the other long versions of the Prajñāpāramitā. Of the three longest sūtras, only *The Perfection of Wisdom in Eighteen Thousand Lines* provides chapter titles for all its eighty-seven chapters; in the present text, only seventeen of the seventy-six chapters have explicit titles. As mentioned below (i.60 and i.61), some of these chapter titles (which in the source texts are found in the chapter colophons at the end of each chapter rather than as initial titles) are probably intended to encompass a group of preceding chapters as well.

i.49 At the most basic level, the structure common to the three long sūtras can be divided into three parts:

- The first chapter which, as in many sūtras, provides the setting or context (*nidāna*, *gleng gzhi*), and is common to all the long versions of the sūtra, with differences in length due to different degrees of expansion and some other minor differences in content;
- The main subject matter of the Buddha's dialogues with his disciples, covered in the bulk of the subsequent chapters, providing the parallel in content of all the sūtras; and
- Several final chapters variably included (and not included at all in *The Perfection of Wisdom in One Hundred Thousand Lines*), which can be viewed as supplementary elements—this is where the three long versions differ most, apart from the extent of their repetitive expansion or contraction.

i.50 Thus, the first seventy-one chapters of the present text match in content all seventy-two chapters of *The Perfection of Wisdom in One Hundred Thousand Lines*,⁶¹ but in more condensed form. The *Hundred Thousand* ends at the equivalent of this point.

i.51 Many of the chapter breaks in the present text also correspond to those in *The Perfection of Wisdom in Eighteen Thousand Lines* with its yet more condensed subject matter, but since the shorter text has more breaks, the first seventy-one chapters in the present text correspond to the first eighty-two of the eighty-seven chapters of the *Eighteen Thousand*.

i.52 Coming now to the variably included final chapters, the seventy-second chapter of the present text is known as “The Maitreya Chapter” and is found only here in this text (both the Kangyur and Tengyur versions) and in the *Eighteen Thousand*. More will be said about it below.

i.53 The next chapter in the *Eighteen Thousand* (chapter 84) is the “Verse Summary of the Perfection of Wisdom,” which is also found in all Kangyurs as a separate text (Toh 13), but is not included in the present text or in any other of the long sūtras.

i.54 The final four chapters of the present text, 73 to 76, cover the story of Sadāprarudita and Dharmodgata, and also (at the end of chapter 76), the Buddha's entrustment of the text to Ānanda. These four chapters are not included in the Nepalese Sanskrit manuscripts or the Tengyur version of the text,⁶² nor in the *Hundred Thousand*, but are included (as three final chapters rather than four) in both the *Eighteen Thousand* and the *Eight Thousand*. The content of the equivalent chapters in those two texts is almost identical to the content of these chapters here, although the Tibetan translation in this text is clearly a different one made by a different translator team. It nevertheless matches closely, as mentioned above, the surviving Sanskrit of that part of the *Eight Thousand*. More will be said about the content of these narrative chapters below.

· · The Content and Its Topical Divisions · ·

i.55 As already mentioned, the sūtra opens with the setting of the context for the Buddha's teaching of the Prajñāpāramitā. He is on Vulture Peak near Rājagṛha, surrounded by a gathering of arhat monks, nuns, laymen, laywomen, and countless bodhisattvas, of whom thirty-seven are named at this point. After a sequence of meditative stabilities and miraculous displays in which he emanates lights that allay the sufferings of beings in world systems throughout the trichiliocosm and make visible the buddhas teaching in the buddhafiels in the ten directions, buddhas and bodhisattvas in each of those buddhafiels become aware that a teaching is about to take place, and amid further miraculous displays the bodhisattvas arrive in this world with their offerings to attend the teachings.

i.56 The main subject matter, the teachings that the Buddha then gives, unfold as the rest of the text from the beginning of the second chapter. A very broad description of the sūtra's principal theme, which is common to all the Prajñāpāramitā texts, has been sketched above in the opening paragraphs of this introduction.

i.57 At a first reading and without exegetical guidance, the sūtra's very extensive presentation of its subject matter may seem somewhat disorganized and unstructured. There are nevertheless several much-studied ways of understanding how the teaching can be classified into different sections and topics. What follows is an extremely abbreviated outline of three such ways among those mentioned in the commentaries: the "three approaches" (or "gateways"); the "eleven discourses"; and *The Ornament of Clear Realization's* eight principal topics or "clear realizations" and their seventy subtopics.

i.58 The **three approaches** (*sgo gsum*) are the brief, intermediate, and detailed teachings, destined respectively for those whose faculties allow them to understand terse, middling, or extensive explanations.⁶³

i.59 (1) The **brief teaching** comes at the start of chapter 2, and consists only of the Buddha's statement:

“Śāradvatīputra, bodhisattva great beings who wish to attain consummate buddhahood with respect to all phenomena in all their aspects should persevere in the perfection of wisdom.” (22)

i.60 (2) The **intermediate teaching** follows immediately and continues through the discussions between Śāriputra, Subhūti, and the Buddha to the end of chapter 13. The Buddha responds to Śāriputra's question about what the brief teaching means in terms of the four topics into which it can be subdivided: what a bodhisattva great being is, what it is to attain consummate buddhahood with respect to all phenomena in all their aspects, what persevering means, and what the perfection of wisdom is. Four practices are taught (armor-like, engagement, accumulation, and deliverance), and then, in some detail, eight aspects related to the “persevering.” The last of these eight is a discussion, starting with chapter 8, that arrives at an authoritative conclusion, including twenty-eight or twenty-nine questions, further dialogue between Subhūti and Śāriputra, and in chapters 11, 12, and 13 a long discussion of the Great Vehicle, its attributes, and its results. This entire intermediate teaching is sometimes referred to as “the chapter of Subhūti,” which is also the chapter title this text gives to the last chapter in this section, the thirteenth; that chapter title may be intended to cover the entire group of chapters 3 through 12, too. The intermediate teaching corresponds to the first chapter of *The Perfection of Wisdom in Eight Thousand Lines*,⁶⁴ is centered on all-aspect omniscience, and by teaching nonconceptual perfection of wisdom focuses on ultimate truth.

i.61 (3) The **detailed teaching** is covered by most of the rest of the text, from chapter 14 to the end of chapter 71 (it does not include the Maitreya chapter or the final Sadāprarudita and Dharmodgata chapters). It contains a long series of points to be explained and is divided into two parts: (a) The **first part** begins with the questions put to Subhūti by Śakra, lord of the gods. The first ten of its chapters, 14 through 23, in which Śakra figures prominently, are probably intended to be covered by the title “Śakra” given in the chapter colophon of chapter 23, and among many important points they explain are how a bodhisattva's knowledge encompasses that of śrāvakas and pratyekabuddhas, and the benefits, protections, and vast merit conferred by appreciating, honoring, and knowing the perfection of wisdom. Subsequent

chapters cover a range of topics, from the dedication of merit, in chapter 24, up to how a bodhisattva's progress to awakening becomes irreversible, in chapter 40. (b) The **second part** comprises the discussions prompted by Subhūti's two hundred and seventy-seven questions, which start in chapter 41 and end in chapter 71. It is centered on knowledge of the paths, and in teaching both conceptual and nonconceptual perfection of wisdom it explains both relative and ultimate truths.

i.62 The **eleven formulations** (*rnam grangs bcu gcig*) are mentioned in several commentaries detailing the interlocutor concerned, but are not explicitly correlated with particular locations in the texts. Following the mentions in the two *byṛhaṭṭikā* commentaries (Toh 3807 and 3808) and Sparham,⁶⁵ we may speculatively identify some of them in the present text as follows:

- (1) to Śāriputra, from the beginning of chapter 2 as far as 2.245;
- (2) by Subhūti, the rest of chapter 2 to the end of chapter 13;
- (3) to Śakra, chapter 14, but possibly including several subsequent chapters as well;
- (4) to Subhūti, difficult to identify;
- (5) to Maitreya, the first part of chapter 24;
- (6) to Subhūti, perhaps the rest of chapter 24 from 24.46;
- (7) to Śakra, perhaps chapter 25 to 25.17;
- (8) to Subhūti, perhaps starting in chapter 25 at 25.18, but very likely chapters 41 to 71;
- (9) to Maitreya, chapter 72;
- (10) to Subhūti, again difficult to identify with any certainty; and
- (11) the narrative of Sadāprarudita and Dharmodgata and entrustment of the sūtra to Ānanda, chapters 73 to 76.

i.63 It is possible that the list is not intended to follow a sequential order in all instances. In any case, further study on this approach to the sūtras would be desirable.

i.64 The **eight topics** and **seventy points** of *The Ornament of Clear Realization* cannot be mapped with complete precision to the content of this version of the sūtra, as explained above (i.24)—and indeed that is the *raison d'être* of the Tengyur version. Nevertheless, included in the following list of the eight principal topics and their subdivision into seventy points is an approximate matching of the eight topics themselves to the content of the chapters of this sūtra, based on how the equivalent passages of the Sanskrit text can be identified in the Tibetan of this version.⁶⁶ The seventy points of the *Ornament*

are more difficult to match with the present text, and indeed many of them are not even mentioned in the sutra; some, however, can be discerned—not always in the same order as in the *Ornament*.

i.65 (1) **All-aspect omniscience** (*sarvākārajñatā*, *rnam pa thams cad mkhyen pa nyid*) is covered in chapters 2 to 13. Its ten topics are (i) setting of the mind on enlightenment; (ii) the instructions concerning its application within the Great Vehicle; (iii) the four aspects of becoming established on the path of preparation, comprising warmth, peak, acceptance, and supremacy; (iv) the naturally present affinity with the spiritual family, which is the basis for attaining the Great Vehicle; (v) the referents through which the Great Vehicle is attained; (vi) the goals attained through the Great Vehicle; (vii) the armor-like practice; (viii) practice through engagement; (ix) practice through the provisions of merit and wisdom; and (x) practice of definitive deliverance.

i.66 (2) **Knowledge of the path** (*mārgajñatā*, *lam gyi rnam pa shes pa nyid*) is covered in chapters 14 to 27. Its eleven topics are (i) essential aspects for understanding the path; (ii) knowledge of the path which is that of the śrāvakas; (iii) knowledge of the path which is that of the pratyekabuddhas; (iv) the beneficial path of insight, which accords with the Great Vehicle; (v) the functions of the path of cultivation; (vi) the aspirational path of cultivation; (vii) the path of cultivation resulting in eulogy, exhortation, and praise; (viii) the path of cultivation resulting in dedication; (ix) the path of cultivation resulting in sympathetic rejoicing; (x) the path of cultivation resulting in attainment; and (xi) the path of meditation resulting in purity.

i.67 (3) **Knowledge of all the dharmas** (*sarvajñatā*, *thams cad shes pa nyid*) is covered in chapter 28. Its nine topics are (i) the basic understanding that wisdom leads to not remaining in cyclic existence; (ii) the basic understanding that compassion leads to not remaining in quiescence; (iii) the basic understanding that lack of skillful means leads to distance from the perfection of wisdom; (iv) the basic understanding that skillful means lead to proximity to it; (v) the basic understanding of the discordant factors associated with the fixation of śrāvakas and pratyekabuddhas; (vi) the remedial factors countering those fixations; (vii) training in the aforementioned basic understandings; (viii) training in the sameness of those basic understandings; and (ix) the path of insight which integrates these basic understandings.

i.68 (4) **Clear realization of all aspects** (*sarvākārābhisambodha*, *rnam kun mngon rdzogs rtogs pa*) is covered in chapters 29 to 44. Its eleven topics are (i) the aspects of the three kinds of knowledge (1–3 above); (ii) training in those aspects; (iii) the qualities acquired through those trainings; (iv) the defects to be eliminated during training; (v) the defining characteristics of training; (vii)

the path of provisions in accord with liberation; (vii) the path of preparation in accord with the four degrees of penetration (1.iii above); (viii) the signs of irreversibility in bodhisattva trainees; (ix) training in the sameness of cyclic existence and quiescence; (x) the training associated with the pure realms; and (xi) training in skillful means for the sake of others.

i.69 (5) **Culminating clear realization** (*mūrdhābhisamaya*, *rtse mor phyin pa'i mngon rtogs*) is covered in chapters 45 through to the first few paragraphs of chapter 59. Its eight topics are (i) the culminating training of warmth on the path of preparation; (ii) the culminating training in the peak on the path of preparation; (iii) the culminating training in acceptance on the path of preparation; (iv) the culminating training in supremacy on the path of preparation; (v) the culminating training on the path of insight; (vi) the culminating training on the path of cultivation; (vii) the culminating uninterrupted training on the path of cultivation, comprising the adamantite meditative stability; and (viii) the mistaken notions that are to be eliminated.

i.70 (6) **Serial clear realization** (*ānupūrvābhisamaya*, *mthar gyis pa'i mngon rtogs*) is covered by most of chapter 59, from after the first few paragraphs, through to the first few paragraphs of chapter 60. Its thirteen topics are (i–vi) the serial trainings in the six perfections of generosity, ethical discipline, tolerance, perseverance, meditative concentration, and wisdom; (vii–xii) the serial training in the six recollections of the spiritual teacher, the Buddha, the Dharma, the Saṅgha, ethical discipline, and generosity; and (xiii) the serial training in the realization that phenomena are without essential nature.

i.71 (7) **Instantaneous clear realization** (*ekakṣaṇābhisamaya*, *skad cig ma gcig gis mngon par rtogs pa*) is covered in most of chapter 60, from after the first few paragraphs, through to the end of chapter 61. Its four topics are (i) instantaneous training in terms of maturation, (ii) instantaneous training in terms of nonmaturation, (iii) instantaneous training in terms of the lack of defining characteristics, and (iv) instantaneous training in terms of nonduality.

i.72 (8) **The fruitional buddha body of reality** (*dharmakāyābhisamaya*, *'bras bu chos sku*) is covered in chapters 62 to 71. Its four topics are (i) the buddha body of essentiality, (ii) the buddha body of wisdom and reality, (iii) the buddha body of perfect resource, and (iv) the buddha body of emanation.

· · The Protagonists: Śāriputra, Subhūti, Śakra, and the Others · ·

i.73 Most of the interest in the Perfection of Wisdom sūtras shown by commentators, whether traditional or modern, has understandably been focused on the doctrinal content rather than the narrative structure, which is sometimes even dismissed as contrived and largely irrelevant. But while the

narrative content may not be these sūtras' most essential feature, it has both purpose and meaning. An appreciation of how the teachings are said to unfold, and of who is saying what, why, and in answer to what question, adds a rich and rewarding layer of understanding for anyone reading these difficult texts closely. Who, then, are the protagonists in this work, and why are they the protagonists and not others?

i.74 The most obvious feature of all the longer Perfection of Wisdom sūtras in this regard is that much of the discussion occurs between the Buddha and his śrāvaka disciples, although the subject matter lies at the heart of the Mahāyāna, the path of bodhisattvas.

i.75 A number of Mahāyāna sūtras feature conversations between the Buddha, bodhisattvas, and śrāvaka disciples in which the śrāvaka disciples are depicted as rigid and limited in their views compared to the bodhisattvas. But in the Prajñāpāramitā sūtras this is not the case. Substantial statements about the perfection of wisdom are made not only by the Buddha in answer to the śrāvaka interlocutors' questions, but also directly by the śrāvaka interlocutors themselves. Indeed very little is said by any bodhisattvas, despite their explicit presence at the teaching recounted in these sūtras. Even Mañjuśrī, who could be expected to have a leading role, is simply said to be present among the other bodhisattvas, but no more. Avalokiteśvara too, so central in the *Heart Sūtra*, is merely present in the audience. The sole exception is Maitreya, who takes part in the dialogue a few times and—most notably—is the Buddha's main interlocutor for the important "Maitreya chapter" (chapter 72 here in the *Twenty-Five Thousand*), on which see below (i.111–i.113). In the final chapters, Dharmodgata and his disciple Sadāprarudita could perhaps be said to be bodhisattva protagonists (see below, i.114); but their status is different, as figures from the past in a narrative related by the Buddha.

i.76 Instead, much of the teaching on the Perfection of Wisdom is set out in the form of exchanges between the Buddha and his śrāvaka disciples. Seven or eight names of well-known disciples are variously mentioned in the sūtra collectively as small groups concerned in the discussions on particular topics, sometimes along with the bodhisattvas, but the only ones among them who speak as individuals are Śāriputra, Subhūti, Pūrṇa Maitrāyaṇīputra, and Ānanda.

i.77 Of these, it is to **Śāriputra**—without Śāriputra having asked any question—that the Buddha addresses the brief statement at the beginning of chapter 2 that starts off the entire teaching.⁶⁷ In the canonical literature, Śāriputra (whose name takes the longer form Śāradvatīputra in the sūtra) is "foremost of those with great wisdom" of the disciples,⁶⁸ the specialist in the distinction and analysis of dharmas characteristic of the Abhidharma, and it

is therefore fitting, as the *Dazhidu lun* points out,⁶⁹ that the teaching should initially be addressed to him. Śāriputra then asks for more detail, and the Buddha's response forms the entirety of the rest of the long chapter, which is accordingly known as the "Śāriputra chapter" and forms a survey of what is meant by the bodhisattva's practice of the perfection of wisdom that is relatively easy to understand—suggesting that it is the material particularly appropriate to Śāriputra's perspective. Nevertheless, in subsequent chapters, Śāriputra continues to participate. He does so mainly by asking questions, many of them put to Subhūti rather than to the Buddha himself, and makes few statements of his own. Nevertheless, he is wise and experienced enough even to be able to correct a misunderstanding of Śakra's at one point (25.6). Śāriputra is appreciative and respectful of the teaching, and wants to understand it in terms of his own framework. The other interlocutors treat Śāriputra's perspective on it respectfully. Implicitly, however, as the sūtra proceeds it becomes clear that Śāriputra's category-based understanding lacks the profundity of Subhūti's.

i.78 Indeed, it is **Subhūti** who is by far the most prominent protagonist in these sūtras. At the beginning of chapter 3, the Buddha asks Subhūti to address the bodhisattvas and tell them how a bodhisattva will become emancipated in the perfection of wisdom. This important passage sets the scene for the rest of the intermediate teaching (on which see i.60 above), all of which (up to the end of chapter 13) is referred to as the "Subhūti chapter" since much of the teaching is either delivered by Subhūti himself, or given by the Buddha in response to Subhūti's questions.⁷⁰ This does not mean, however, that Subhūti's participation as a protagonist is limited to that section of the sūtra. His conspicuous presence and his major statements continue throughout, and there are only a few (mostly short) chapters in the rest of the text in which Subhūti does not figure at all.

i.79 Subhūti is an intriguing figure. As an arhat, he is declared by the Buddha in the canonical literature to hold two distinctions of the "foremost among..." type: "foremost among those worthy of donations" and "foremost among those dwelling free of afflicted mental states."⁷¹ In the Chinese canon he has another distinction, that of being "foremost among those dwelling in meditation on emptiness."⁷² Despite these mentions of his distinctions Subhūti figures surprisingly rarely in the Pali canon.⁷³ In the Mūlasarvāstivāda vinaya corpus he seems to be mentioned even less, but the one story about him, found in the *Vinayaśūdrakavastu* (Toh 6) as well as in the Pali paracanonical literature, is perhaps significant in explaining his interest in the most profound views;⁷⁴ it has also traditionally been used to place the timing of the Prajñāpāramitā teachings in the main events of the Buddha's life.⁷⁵ In the Lokottaravāda *Mahāvastu* he does not appear at all. In the

Mahāyāna sūtras, however, he figures much more frequently, and his appearances as a protagonist mostly show him in a respectful light that conforms to the personal characteristics alluded to in the Pali and Mūlasarvastivāda literature: those of someone interested above all in meditative practice and the profound view of impermanence, emptiness, nonself, and the ultimate that transcends conceptual notions.⁷⁶ In the *Lotus Sūtra* he is one of the small group of śrāvakas whose future full awakening to buddhahood is prophesied by the Buddha.⁷⁷ On the other hand, there are also a few Mahāyāna works, as there are for other śrāvaka disciples, in which he is demonstratively outclassed by bodhisattvas.⁷⁸

i.80 That Subhūti's role in the Perfection of Wisdom sūtras is not presented as paradoxical—a śrāvaka arhat who teaches the perfection of wisdom to bodhisattvas—is perhaps surprising at first sight, but is an important key to understanding the long sūtras.

i.81 First of all, to *practice* the perfection of wisdom, as is made clear in the sūtra, is not itself the exclusive domain of the bodhisattva path. For example, Śāriputra himself confirms to Subhūti at the end of chapter 4 (4.24) that śrāvakas and pratyekabuddhas, as well as bodhisattvas, “should earnestly study, take up, uphold, recite, master, and focus their attention correctly on this very perfection of wisdom.” Moreover, as Subhūti starts his explanations to Śakra in chapter 14 (14.3) by exhorting the gods to become bodhisattvas, he also implies that although śrāvaka arhats are (from their own perspective) in their last life, there is nothing to prevent them from spending their remaining time practicing the perfection of wisdom.

i.82 Is it a different matter for a śrāvaka to *teach* the perfection of wisdom—especially to bodhisattvas? The important role of śrāvakas in the past teaching the six perfections to future bodhisattvas, and thus ensuring the emergence of future buddhas, is mentioned by Subhūti in chapter 14 (14.27). If there is nevertheless any basis for a śrāvaka teaching the perfection of wisdom to be seen as paradoxical, it is exposed and dispelled early on, at least from a formal perspective. No sooner has the Buddha asked Subhūti to teach than some of the arhats and bodhisattvas present wonder whether he will teach using his own understanding and inspired speech, or through the power of the Buddha (3.2); Subhūti replies immediately (3.3) that a śrāvaka like him can only teach anything through the power of the Buddha. A good deal of room for interpretation is nonetheless left in this passage—first in what is meant by “inspired speech” (*pratibhāna*, *spobs pa*), then also in the details of Subhūti's disclaimer, but most of all in the way Subhūti begins to respond to what the Buddha has asked him to do (3.4). For instead of launching straight into a teaching of his own, he asks how he could possibly teach bodhisattvas a perfection of wisdom when neither bodhisattvas nor a

perfection of wisdom can be identified other than their mere designations. This key prompt elicits a long teaching by the Buddha on just that topic that lasts for several chapters, punctuated by further questions from Subhūti and long statements by him addressed either to the Buddha, or to Śāriputra when the latter again asks for clarification. Indeed that central question continues to echo throughout the text.

i.83 On a few particular occasions we are reminded that Subhūti, or in other places Śāriputra, speaks by the power of the Buddha. But each of the two arhats remains firmly in character, and it is clear that—while both are technically on the same level—Subhūti is someone of a very different category and status compared to Śāriputra. He also has a quite different role. While both at times seek clarifications from the Buddha, Śāriputra does little more than elicit such clarifications, whether from the Buddha or from Subhūti—while Subhūti, on the other hand, makes long and extensive statements of his own. Indeed, at one point in chapter 13 ([13.63](#)) Śāriputra exclaims that Subhūti should have been declared “foremost among those who teach the Dharma,” which of course was not one of his official distinctions.

i.84 The question of what is meant by Subhūti speaking by the power of the Buddha takes a new turn later in the discussions, when Śakra is advised by Śāriputra that the perfection of wisdom should be sought in Subhūti’s discourse ([16.38](#)). Subhūti emphatically deflects the assertion that his discourse might be his own and *not* derived from the power and blessings of the Buddha, but then goes on to deconstruct all notions that there are such things as the power and blessings of a tathāgata that can be apprehended in any way.

i.85 Further light on how Subhūti is able to expound the very meaning of the Buddha’s words so profoundly comes in an earlier remark by Śāriputra ([4.23](#)):

i.86 “Venerable Subhūti, you are the son and heir of the Blessed Lord! Born from his mouth, arisen from the Dharma, emanated by the Dharma, inheritor of the Dharma, not an inheritor of material things but one who sees the dharmas in plain sight and witnesses them in the body, you are the one said by the Blessed Lord to be foremost among śrāvakas who practice without afflicted mental states, and this teaching of yours has all the likeness of that quality.”

i.87 Another important facet of Subhūti’s characteristic quality is brought out in an observation made by Śakra at the end of chapter 49 ([49.34](#)), when what he himself has just said is once again deconstructed by Subhūti:

- i.88 “Whatever the elder Subhūti teaches, he does so commencing with emptiness. There is nothing to impede him, just as there is nothing to impede an arrow fired into the sky. In the same way, when the elder Subhūti teaches the Dharma there is nothing to impede him.”
- i.89 The unimpeded flight path of an arrow does seem an apt image for Subhūti’s approach to everything. As he demonstrates from the start in his response to the Buddha instructing him to teach, he feels no hesitation at all in pursuing to the very end each and every implication of the teaching. Nothing will stop him.⁷⁹
- i.90 In chapter 50, the Buddha tells Śakra (50.5), that although Subhūti is fully immersed in nonapprehension, emptiness, signlessness, and wishlessness, the degree to which he dwells in the perfection of wisdom is insignificant compared to the profundity of the way bodhisattvas do so. This reminder of Subhūti’s standing, after so much brilliance displayed in so many of his discourses, may come as something of a shock. However, the Buddha has already given Śāriputra a decisive explanation of what it is that makes the difference in an important statement early on (2.88–2.91). It is not the wisdom itself, which is single and undifferentiated whether for a śrāvaka or a bodhisattva; it is the motivation for seeking to realize it. Bodhisattvas seek that wisdom in order to bring all beings to enlightenment. So what Subhūti teaches so magnificently (whether from his own understanding or by the Buddha’s power) on the one hand, and how that teaching is actually to be applied on the other, are two different things. In that respect Subhūti does not seem to have gone all the way—that is, if there is a Subhūti to be apprehended at all.
- i.91 Another arhat, **Pūrṇa Maitrāyaṇīputra**, who in the canon bears the distinction of being “foremost in teaching the doctrine,” has a relatively minor role in the sūtra, but asks pertinent questions of the other interlocutors. His main contribution is in chapter 8, when he spontaneously proposes to offer his own “inspired eloquence” on the subject of why bodhisattvas are called “great beings” and what is meant by the “Great Vehicle.” His lengthy statements on this particular subject are preceded by much shorter ones by Śāriputra and Subhūti, and are followed by the Buddha’s own explanation. It is not that the viewpoint of each is corrected by the following speaker. These four perspectives on a single topic provide the clearest picture of how the possible different viewpoints are seen as contributing to the overall picture.
- i.92 The role taken in the sūtra by the Buddha’s personal attendant **Ānanda** is mostly his accustomed one of asking why the Buddha smiles, and then of receiving predictions of future events, and of being entrusted with the

preservation and transmission of the teachings. But he also asks other questions at a few points in the text: on the perfections in chapter 21, and about Māra's activities in chapter 46.

i.93 Last in this brief survey of the interlocutors, but by no means least, comes a figure who is neither bodhisattva, nor arhat: **Śakra**, chief of the gods of the Trāyastriṃśa realm. A magnificent, powerful, and long-lived (but not eternal) being in his own right, Śakra has taken a personal role at several key points in the Buddha's past and present lives and quest for enlightenment.⁸⁰ The Buddha knows him well, and addresses him by his personal name, Kauśika—as indeed do the other interlocutors. Śakra first appears at the start of the detailed teaching, i.e. at the beginning of chapter 14. He is accompanied by a vast assembly of gods and, as their spokesman, immediately begins questioning Subhūti. The long section featuring Śakra and the gods, from chapter 14 through 23, is known as the Śakra section of the text, but in fact Śakra continues to contribute to the conversation by asking pertinent questions in subsequent chapters, too. Ostensibly Śakra and the gods are present to promise their support of bodhisattvas who practice the perfection of wisdom, but Śakra's questions to the Buddha and to Subhūti provide many more opportunities for everyone present to learn about further aspects of the perfection of wisdom. Śakra is clearly a wise and highly intelligent leader in his own right, with the broad perspective over time and place that goes with his status. However, at one point (30.6) the Buddha, having congratulated Śakra on having thought to ask such a good question, then goes on to remark that it is through the power of the buddhas that Śakra's questions arise.

i.94 Like all the other protagonists, he is thus both a participant with his own individual status, character, and interests, and at the same time one among the cast of *dramatis personae* with a role to play as the Buddha orchestrates his epic demonstration of the perfection of wisdom.

· · Selected Features of the Sūtra · ·

i.95 One set of terms particular to the Prajñāpāramitā texts, and essential to a complete understanding of them, is the **three kinds of knowledge**. They are (1) **all-aspect omniscience** (*sarvākārajñāna*, *rnam pa thams cad mkhyen pa nyid*), synonymous in most respects with buddhahood, the complete and perfect enlightenment (or awakening) specific to a tathāgata, and including the realization of the true nature of phenomena, their being unborn, and their full extent; (2) **knowledge of the path** (*mārgajñatā*, *lam gyi rnam pa shes pa nyid*), the knowledge that evolves in bodhisattvas as they train on their own path with all its different phases, but also including knowledge of the paths of

śrāvakas and pratyekabuddhas as well as knowing that all paths are unborn and without essential nature of their own; and (3) **knowledge of all the dharmas** (*sarvajñatā, thams cad shes pa nyid*), the knowledge realized by śrāvakas and pratyekabuddhas that the dharmas such as the aggregates, elements, and sense fields are devoid of the self of an individual. This third kind of knowledge can easily be confused, as one reads parts of the text, with what in other works is called “omniscience” (*sarvajñatā, thams cad mkhen pa nyid*), in the sense of a buddha’s complete enlightenment.

i.96 In the text, all-aspect omniscience is often mentioned in the repeated enumerations of the dharmas of purification in the form “up to and including all-aspect omniscience,” while in some enumerations all three kinds of knowledge are mentioned as a set, in ascending order. Nevertheless, it is only later in the text, in chapter 53 (53.160–53.174) that they are briefly defined. They feature as the first three of the eight main topics of *The Ornament of Clear Realization* (see above) and are explained in extensive detail in that text and its sub-commentaries.

i.97 The order in which the three kinds of knowledge are presented in *The Ornament of Clear Realization* merits a brief explanation. All-aspect omniscience is, of course, the final fruition of the path, and in a progressive description of the stages of the path one might expect it to be explained at the end. But as the goal that must be identified when “setting the mind on enlightenment” it needs to be understood from the outset. Phrases such as “focusing their attention with all-aspect omniscience in mind” convey this identification of all-aspect omniscience as the goal, even though of course that level of omniscience is far from being fully realized at the outset.

i.98 Conversely, knowledge of all the dharmas, being the realization attained by śrāvakas and pratyekabuddhas, might be considered a starting point on the path rather than a subsequent stage on it. However, *The Ornament of Clear Realization* makes clear that, despite the positive value of realizing the absence of the individual self of the dharmas, the subtle fixation characteristic of the way that śrāvakas and pratyekabuddhas view their own realization becomes an obstacle to further progress, of which bodhisattvas must become aware as they apply skillful means and their knowledge of the path to ensure that they remedy any such fixation, whether in themselves or others.

i.99 As already mentioned, the sūtra, like the other Prajñāpāramitā works, contains extensive **lists of the dharmas** of both affliction and purification, mostly drawn from the same classifications of phenomena so characteristic of the Buddha’s teachings that are found compiled in the Abhidharma or other treatises. These lists are indeed expounded, in part, to make sure that not a single dharma is taken to exist essentially or be otherwise

misconstrued. But the dharmas themselves are not meant to be erased entirely from view, and the importance of understanding or practicing them, as appropriate, is implicitly upheld. Being so detailed, the Prajñāpāramitā sūtras thus represent a significant reference for a wide variety of fundamental sets of Mahāyāna Buddhist knowledge, and this text in particular has served as a repository of such knowledge—not only in China, where the vast commentary based on it and attributed to Nāgārjuna, the *Dazhidu lun* (see above [i.18](#)), became a standard encyclopedia of Mahāyāna thought, but less obviously in India and Tibet, too.

i.100 These lists of dharmas tend to be mentioned in abbreviated form in many passages throughout the text, but at certain unpredictable points,⁸¹ often in response to a question put by an interlocutor, the Buddha or Subhūti unfolds a particular list and teaches more extensively on its content, providing what amounts in some cases to a canonical gloss of a particular term or topic.

i.101 As an example of a well-known topic mentioned frequently in the sūtra and explained in some detail in a particular passage, we could mention **the four applications of mindfulness**, of which the Buddha gives an explanation at the start of chapter 9 ([9.1–9.19](#)), focusing mainly on mindfulness of the body.

i.102 Another example, this time of a less frequently encountered list, might be **the twenty things that a bodhisattva great being who dwells on the seventh level should not engage in**, which appears in chapter 10 ([10.8](#)).

i.103 Of particular interest also in this text are the **eighteen aspects of emptiness** listed in chapters 2 and 8 ([2.25](#) and [8.224](#) respectively); and the detailed lists of the qualities of buddhahood to be found in chapter 63: the **ten powers** ([62.63](#)), the **four fearlessnesses** ([62.64–62.67](#)), the **eighteen distinct qualities** ([62.74](#)), the **thirty-two major marks** ([62.76](#)), and the **eighty minor marks** ([62.79](#)).

i.104 Probably the best-known Prajñāpāramitā text of all is the so-called “*Heart Sūtra*,” more formally known as *The Heart of the Perfection of Wisdom, the Blessed Mother* (*Bhagavatīprajñāpāramitāhṛdaya*, Toh 21).⁸² Although its origins are difficult to establish with certainty, it may well have started as an extract of the longer sūtras,⁸³ and it is interesting in that light to see passages in this text reminiscent of it. Notably, in the second chapter of this text at [2.112](#) a passage starting “physical forms are not other than emptiness and emptiness is not other than physical forms” is strikingly similar to the most memorable statement in the *Heart Sūtra*, and continues for some paragraphs to run parallel to that statement. However striking the parallel, there are interesting differences, and the context provided by the much longer preceding and subsequent discussion is different, too.

- i.105 Here the statement is made not by Avalokiteśvara as in the *Heart Sūtra*, but by the Buddha himself. Indeed, Avalokiteśvara is not among the interlocutors of the long sūtras at all, although he is mentioned at the start of the text as one of the bodhisattva great beings present in the assembly. As in the *Heart Sūtra*, nevertheless, it is Śāriputra who is being addressed, a detail that one might expect to have been conserved if it was this passage that was the original source of the hypothetical extract.
- i.106 As in many Mahāyāna texts, an important role is played by different, named **meditative stabilities** (*samādhi*).
- Some are generic ones that may possibly be the same as those with the same names described in other texts. For example, in the context narrative of chapter 1, the Buddha himself is seen first in the *king of meditative stabilities* (*samādhirāja*) (1.5) and then in the meditative stability named *lion's play* (*siṃhavikrīḍita*).
- i.107 Of great interest to specialists in this literature (though perhaps of less obvious relevance to a general understanding of its applications) are the extensive lists of named meditative stabilities. In chapter 4 (4.5), chapter 6 (6.20), and chapter 8 (8.247) respectively, lists of 32, 119, and again 119 are named, which despite differences between the lists are seemingly intended to represent the same set.
- i.108 In chapter 73, the first of three relating the story of Sadāprarudita, 51 meditative stabilities that manifested to him are listed (73.17), and later in the same narrative, in chapter 75, comes another list of 24 meditative stabilities (75.30) that he realized. This last set of named meditations matches a preceding list of the qualities of the perfection of wisdom, taught immediately beforehand by Dharmodgata.
- i.109 A close comparison of the names of the meditative stabilities mentioned in the different versions of this sūtra, and possible correlations with mentions in other canonical texts, would be desirable. A useful explanation of how to view these often-puzzling lists is provided by the *Long Commentary* (Toh 3808):

- i.110 The buddhas' and bodhisattvas' nonconceptual, extraordinary states of mind without outflows are called *meditative stabilities* because they privilege nondistraction and activity that is not carried out with thought construction. Those meditative stabilities are not concentrations, because concentrations are included in the activity of those who have form. And even though they are one in their nature as states of mind, through the force of earlier endeavors, insofar as they are catalysts for different distinct activities they are set forth with different names governed by the work they do. Furthermore, they are not within the range of others' thought, because they are self-reflexive analytic knowledges. You should take them as they are said to be in the Sūtra, and not subject them to logical analysis.⁸⁴
- i.111 Chapter 72 in this version is the important passage widely known in the Tibetan tradition as “**the Maitreya chapter**” (although the chapter colophon gives it the title “the divisions of the bodhisattva’s training”). It is found in Sanskrit in the “Nepalese” recensions of the *The Perfection of Wisdom in Twenty-Five Thousand Lines* (see above, i.41) and, in Tibetan, only in this sūtra and its Tengyur version (Toh 3790) and in *The Perfection of Wisdom in Eighteen Thousand Lines*.⁸⁵ It appears to have been translated twice into Tibetan from the Sanskrit, as the language and terminology of the Tibetan here in this text are significantly different from those of the same passage in the Tengyur version and the *Eighteen Thousand*. Since it is not found at all in other Prajñāpāramitā sūtras—the Gilgit “larger sūtra” manuscripts, the *Hundred Thousand*, or any of the Chinese translations—some scholars have thought it plausible that it may be a later addition to the Prajñāpāramitā literature, although there seems to be no evidence that it circulated as an independent text.
- i.112 From a doctrinal viewpoint, too, there are significant differences in comparison with other chapters, principally the Buddha’s explanation to Maitreya of how three subdivisions of the essenceless nature of each and all the dharmas, from form up to and including the qualities of the buddhas, can be applied (72.34): imagined (*parikalpita*, *yongs su brtags pa*⁸⁶), conceptualized (*vikalpita*, *rnam par brtags pa*), and real (*dharmatā*, *chos nyid*). Although the last two terms are not the same as those used in the “three natures” (*trisvabhāva*) theory of the Yogācāra—the “dependent nature” (*paratantra*, *gzhan dbang*) for the second and the “consummate reality” (*pariniṣpanna*, *yongs su grub pa*) for the third—some commentators, notably the authors of the two *bṛhaṭṭikā* commentaries,⁸⁷ have generally taken them to be equivalent in meaning and applied them to the understanding of the whole sūtra.

- i.113 As a result, the brilliant but unorthodox founder of the Jonang school, Dolpopa (*dol po pa shes rab rgyal mtshan*, 1292–1361), included the Maitreya chapter in his list of sūtras of definitive meaning, thus implicitly distinguishing it from the rest of the Prajñāpāramitā and other scriptures of the Second Turning, which Dolpopa—unlike adherents of the *rangtong* (*rang stong*) view and those more moderate than him of the *shentong* (*gzhan stong*)—did not consider to be of definitive meaning. The Maitreya chapter has continued to figure in such lists, and for some purposes to be taken as doctrinally distinct from the rest of the sūtra.
- i.114 The last three and a half chapters of the text contain the long **narrative of the bodhisattva Sadāprarudita and his teacher Dharmodgata**. The story of Sadāprarudita’s quest, how he is guided to Dharmodgata’s city and temple, and how with the help and support of a merchant’s daughter he overcomes all difficulties, serves and makes offerings to Dharmodgata, and finally receives and practices his teachings, is told to Subhūti by the Buddha to exemplify how one should seek and practice the Prajñāpāramitā teachings.
- i.115 As mentioned above (i.54), these chapters are not included in the extant Sanskrit manuscripts of any of the long versions of the sūtra, but only in *The Perfection of Wisdom in Eight Thousand Lines*, yet were almost certainly present in the Sanskrit from which this Kangyur version of the text was translated.
- i.116 The story has been cited frequently in later literature as an inspiring example of how to seek the teachings and serve a teacher. A detailed retelling of the narrative by Tsongkhapa is, interestingly, included in the Lhasa Kangyur volume that contains *The Perfection of Wisdom in Eight Thousand Lines*,⁸⁸ and Patrul Rinpoche includes an abridged but still lengthy version in the chapter on “How to Follow a Spiritual Friend” in his widely read *Kunsang Lama’i Shelung*.⁸⁹ The story echoes in some respects those in other sūtras and avadānas of bodhisattvas giving away their own bodies out of compassion, as well as sūtras that emphasize the importance of the teacher.⁹⁰ But Sadāprarudita’s particular conviction—that nothing, even his own life, is more important than receiving the teachings—also complements in a significant way the better known stories of disciples serving tantric teachers.

· English Translation ·

- i.117 The first comprehensive English translation of a work related to this text to appear was Edward Conze’s abridged translation constituting a generic Prajñāpāramitā “large sūtra,” published in 1975. Conze chose neither to reproduce all the many repetitive phrases of the sūtras, nor to match his translation to a single source text, but rather to present the topics and

discussions in the sūtra in a synoptic way that “rendered the course of the argument intelligible.” In this goal he was at least partly successful, although his translation conveys little of the literary style of the Prajñāpāramitā works. The pioneering work of this extraordinary scholar on many of the sūtras of the genre has provided a solid basis for Western interest in and study of this literature, but since his time no translator had taken on the daunting task of translating the long Prajñāpāramitā sūtras in full.

i.118 In 2018, 84000 published our translation of *The Perfection of Wisdom in Ten Thousand Lines* and, in 2022, Gareth Sparham’s translation of *The Perfection of Wisdom in Eighteen Thousand Lines*. The present translation of *The Perfection of Wisdom in Twenty-Five Thousand Lines* is the latest addition to this collection, and work on *The Perfection of Wisdom in One Hundred Thousand Lines* is currently in progress.

i.119 This translation was made principally from the version of the Tibetan text found in the Degé Kangyur, also taking account of variants as listed in the Pedurma comparative edition and in some cases consulting the Stok Palace Kangyur. The most significant variants are mentioned in notes.

i.120 The available editions of the Nepalese Sanskrit manuscripts, Dutt’s for the first thirteen chapters and Kimura’s thereafter, with Vaidya’s edition of *The Perfection of Wisdom in Eight Thousand Lines* for the Sadāprarudita narrative, were consulted closely but with the circumspection appropriate to the fact that they represent recensions closer to the Tibetan “eight-chapter” Tengyur version than to this one. Nevertheless, for the large majority of matching passages they provide useful information, and much of the Sanskrit terminology in the glossary was verified from these sources. Folio references to these editions are noted within this translation as “{Dt.}” for Dutt, “{Ki. I-IV}” for Kimura indicating four different volumes, and “{Va.}” for Vaidya.

i.121 The interested reader who compares passages in this translation with their equivalents in translations of the other versions of the long Prajñāpāramitā sūtra will no doubt find differences of terminology, expression, style, and even interpretation. Such differences may reflect the range of choices and preferences that translators must make in their work, as well as differences in the source texts, for no single translation could ever claim to convey the exact intention of every sentence in its source. To consult a variety of translations is, in fact, a good way of broadening one’s understanding of a text.

i.122 In the case of these particular texts, the many different versions that exist in Chinese, Sanskrit, and Tibetan open up a very wide perspective indeed. The editors and translators of 84000 will continue to add new translations of the works of this genre and to improve existing ones in the light of comparisons, commentaries, and further research.

i.123 We are delighted to introduce readers to a new translation, however imperfect for now, of another sūtra from this extraordinary body of literature that records the Buddha's profound teachings on the perfection of wisdom.

The Translation

The Perfection of Wisdom in Twenty-Five Thousand Lines

1.

CHAPTER 1: THE CONTEXT

[V26] [F.1.b] [B1] {Dt.4}

1.1 Homage to all the buddhas and bodhisattvas!

1.2 Thus did I hear at one time. The Blessed One⁹¹ was staying on Vulture Peak near Rājagṛha, with a large monastic gathering comprising some five thousand monks. All of them were arhats who had attained the cessation of contaminants, free of afflicted mental states, fully controlled, their minds thoroughly liberated, their wisdom well liberated, thoroughbreds, mighty elephants, their tasks accomplished, their work completed, their burdens relinquished, their own objectives fulfilled, the fetters binding them to the rebirth process completely severed, their minds thoroughly liberated through perfect instruction,⁹² supreme in their perfection of all mental powers, with the exception of just one person— [F.2.a] the venerable Ānanda, still a trainee who had entered the stream. Also present were some five hundred nuns headed by Yaśodharā and Mahāprajāpatī, and a great many laymen and laywomen, all of whom had seen the Dharma.⁹³

1.3 There, too, were innumerable, inestimable⁹⁴ bodhisattva great beings, all of whom had attained the dhāraṇīs and attained the meditative stabilities,⁹⁵ acting in accord with emptiness, their perceptual range being one of signlessness, their aspirations free from deliberation, their attainments the acceptance of the sameness of all phenomena⁹⁶ and the dhāraṇī of nonattachment.⁹⁷ They possessed inspired eloquence that was unimpeded and had comprehended the inexhaustible teachings according to their exact knowledge. Using miraculous displays through their great extrasensory powers,⁹⁸ their extrasensory powers never failing, and with engaging speech,⁹⁹ without indolence but with perseverance, without regard for their bodies or their lives, their conduct unpretentious, without insincerity, and without thoughts of ulterior fame, profit, or respect, free from self-interest they taught the Dharma. They had realized and integrated the sublime

acceptance of the profound dharmas. They had acquired great fearlessness, without discouragement, and they had gone completely beyond all the works of Māra. Having interrupted the continuity of karmic obscurations, they had overcome karma, the afflicted mental states, and hostile forces, [F.2.b] and in the face of all challenges had remained undefeated.¹⁰⁰ They were difficult for all śrāvakas and pratyekabuddhas to fathom. Through their realization they were skilled in analyzing and teaching the Dharma, and they had energetically applied themselves to their aspirations over countless eons. Smiling and communicative,¹⁰¹ their faces without frowns of anger, with their sweet, gentle words they were skilled in addressing others in melodic verse. As their inspired eloquence flowed uninterrupted, they possessed the fearlessness that overwhelmed endless assemblies. From the wisdom that they had taught for endless tens of millions of eons, they were skilled in emancipation.¹⁰² They had comprehended that all phenomena are like a magical display, a mirage, a reflection of the moon in water, a dream, an echo, an optical aberration, empty space, a castle in the sky, a phantom, or a reflection. {Dt.5} Without discouragement, they were skilled in comprehending the mental attitudes, subtle knowledge,¹⁰³ conduct, and interests of all beings. Their attitude toward all beings was free of any animosity, and their tolerance was immense. They were skilled in the wisdom that brings the sameness of all phenomena to be understood, and because they were possessed of profound reality their depth was hard to estimate. They had fully attained power over their own minds, and they had entirely attained power over all phenomena. They were liberated from all past actions, afflicted mental states, and obscurations of view. They were skilled in teaching how to understand dependence,¹⁰⁴ and had engaged in all the inexhaustible modes of dependent origination, were free from all views, latent impulses, and obsessions, and had abandoned all fetters. [F.3.a] They were skilled in bringing about peace from all actions and afflicted mental states, skilled in the primordial wisdom that brings realization of the truth, constantly and uninterruptedly considering all phenomena to resemble an echo, fearless in their measureless teachings of the ways of the Dharma, and skilled in bringing forth comprehension of the true nature itself. Their progress was governed by their aspiration to establish infinite buddhafi elds. Constantly and uninterruptedly they brought into being the meditative stability of recollecting the buddhas who reside in countless world systems; they were skilled in attending buddhas wherever they appear and skilled in requesting innumerable buddhas to teach. They were skilled in bringing about peace from the afflicted mental states that are generated through the diverse false views of beings, and skilled in bringing forth realization of the wisdom that revels in the miraculous production of a

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

1.4 Among them were the following: the bodhisattva great being Bhadrapāla, along with Ratnākara, Ratnagarbha, Ratnadatta, Sārthavāha, Naradatta, Guhagupta,¹⁰⁵ Varuṇadeva, Indradatta, Bhadrabala, Uttaramati, Viśeṣamati, Vardhamānamati, Anantamati, Amoghadarśin, Anāvaraṇamati, Susaṃprasthita, Suvikrāntavikrāmin, Anantavīrya, Nityodyukta, Nityayukta, Anikṣiptadhura, Sūryagarbha, Candragarbha, Anupamamati, [F.3.b] Avalokiteśvara, Mahāsthāmaprāpta, Mañjuśrīkumārabhūta, Mārabala-pramardin, Vajramati, Ratnamudrāhastā, Nityotkṣiptahastā, Mahākaruṇā-cintin, Mahāvyūha, Vyūharāja, Merukūṭa, and the bodhisattva great being Maitreya, heading many hundred billion trillions of accompanying bodhisattvas.

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

1.6 The Blessed One, mindful and with full awareness, then arose from that meditative stability and observed this buddhafiield with clairvoyance. {Dt.6} Seeing in this manner, he sent forth lights from his entire body. Sixty¹⁰⁶ hundred billion trillion rays of light issued from each of the two wheels with a thousand spokes that were imprinted on the soles of his feet. Sixty hundred billion trillion rays of light also issued from the ten toes of his two feet. Sixty hundred billion trillion rays of light also issued respectively from his two ankles, his two shins, his two knees, his two thighs, his two hips, his navel, the two sides of his ribs, and from the *śrīvatsa* at his heart, which is one of the major marks of a great person. Sixty hundred billion trillion rays of light also issued respectively from each of his ten fingers, [F.4.a] and similarly, sixty hundred billion trillion rays of light also issued respectively from his two arms, his two shoulders, his neck, his four incisors, his forty teeth, his two eyes, his two ears, his two nostrils, the hair ringlet between his eyebrows, his *uṣṇīṣa*, and his mouth. All those sets of sixty hundred billion trillion rays of light permeated this great trichiliocosm with a great brightness. The world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of each of the other cardinal directions—south, west, and north—and those of the intermediate directions—northeast, southeast, southwest, and northwest—along with those of the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, were also permeated

with a great brightness. All beings who beheld these rays of light and who were touched by that light became assured of reaching unsurpassed, complete enlightenment. {Dt.7}

1.7 Then again, the Blessed One caused light rays to be diffused from all his pores, and that light again permeated these world systems of the great trichiliocosm with a great brightness. The world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of each of the other cardinal directions—south, west, and north—and those of the intermediate directions—northeast, southeast, southwest, and northwest—along with those of the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, were also permeated with a great brightness. All beings who beheld that light and who were touched by that light became assured of reaching unsurpassed, complete enlightenment. [F.4.b]

1.8 Then again, with the natural light of the tathāgatas the Blessed One caused these world systems of the great trichiliocosm to be permeated with a great brightness. The world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of each of the other cardinal directions—south, west, and north—and those of the intermediate directions—northeast, southeast, southwest, and northwest—along with those of the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, were also permeated with a great brightness. All beings who beheld that light and who were touched by that light became assured of reaching unsurpassed, complete enlightenment.

1.9 Then the Blessed One extended his tongue from his mouth. Covering this entire great trichiliocosm with his tongue, he smiled, and from his tongue emanated many hundred billion trillion variegated rays of light. On all those rays of light, in their entirety, manifold lotus flowers appeared, fashioned of diverse gemstones, of golden color, with a thousand petals, diverse, beautiful to behold, pleasant, exquisitely shaded, scented, soft, and blissful to the touch like kācalindika. On those lotus flowers were seated many forms of tathāgatas, and the Dharma teaching they taught was this very Dharma teaching concerning the six perfections. They departed for the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, and on arriving there, they taught this very Dharma teaching concerning the six perfections. {Dt.8} They departed for the world systems of each of the other cardinal directions—south, west, and north—and those of the intermediate directions—northeast, southeast, southwest, and northwest—along with those of the nadir and the zenith, [F.5.a] numerous as the grains of sand of the river Gaṅgā, and on arriving there, they also taught

this very Dharma teaching concerning the six perfections. All beings who heard those teachings became assured of reaching unsurpassed, complete enlightenment.

1.10 Then, while seated on the lion throne, the Blessed One became absorbed in the meditative stability of the buddhas called the *lion's play*, and manifested his miraculous abilities. By manifesting those miraculous abilities, he caused these world systems of the great trichiliocosm to shake in six ways. That is to say, they shook, shuddered, and juddered; they rocked, reeled, and tottered; they quivered, careened, and convulsed; they trembled, throbbed, and quaked; they rumbled, roared, and thundered; and they faltered, lurched, and staggered. As their eastern sides reared up their western sides plunged down; as their western sides reared up their eastern sides plunged down; as their southern sides reared up their northern sides plunged down; as their northern sides reared up their southern sides plunged down; as their edges reared up their centers plunged down; and as their centers reared up their edges plunged down. Then, slowly and gradually, they all settled, whereupon all beings experienced spiritual and temporal well-being.

1.11 At that time, in a single fleeting instant, in this great trichiliocosm, the hells, the animal realms, the worlds of Yama, the states that lack freedom, the lower realms, the evil destinies, and as many places of unfortunate rebirth as there are, were all interrupted and emptied of the beings born in them. All of those beings were then reborn equal in fortune to human beings, or similarly they were reborn equal in fortune to the gods of the Caturmahārājakāyika, [F.5.b] Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin realms. {Dt.9} Then those gods and those human beings, with joy, appreciation, and ease, recollected their former lives. Having recollected those lives they felt joy, appreciation, and ease, and departed for where there were blessed ones. On arriving there they paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, completely awakened buddhas.

1.12 In the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, and in the world systems of each of the other cardinal directions—south, west, and north—and those of the intermediate directions—northeast, southeast, southwest, and northwest—along with those of the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, the hells, the animal realms, and the worlds of Yama were again all interrupted, and the states that lack freedom vanished. All the beings in them were reborn equal in fortune to human beings and to the gods. Then those human beings and those gods, with joy, appreciation, and ease, recollected their former lives. Having recollected those lives they felt joy,

appreciation, and ease, and each departed for the buddhafi elds where those respective tathāgatas, arhats, completely awakened buddhas resided. On arriving there they paid homage at their feet. Placing their hands together, they bowed toward those tathāgatas, arhats, completely awakened buddhas.

- 1.13 At that time, in this great trichiliocosm, all those who were blind, as many as there were, saw sights. Those who were deaf [F.6.a] heard sounds. Those who were insane regained their wits. Those who were agitated attained a state of mind without agitation. Those without clothing obtained clothing. Those who were destitute obtained wealth. Those who were hungry obtained food. Those who were thirsty obtained drink. Those afflicted with ill health became free from disease. Those with physical disabilities and imperfect sense faculties were restored to full perfection of body and senses, and flourished. Those who were weary were refreshed. Those who had not forsaken nonvirtuous ways of acting and livelihood of body, speech, and mind forsook those nonvirtuous ways of acting and livelihood of body, speech, and mind. {Dt.10} All beings too became even-minded toward all other beings, considering one another as just like their father, mother, brother, sister, partner, ally, or friend. All beings too acquired the paths of the ten virtuous actions, and they maintained the practice of chastity and purity, without the stench of immorality and without the notion of nonvirtue. At that time all beings possessed every kind of happiness such that their happiness resembled, by comparison, the happiness experienced by monks absorbed in the third meditative concentration. At that time all beings possessed wisdom such that they knew as follows:¹⁰⁷ “Excellent¹⁰⁸ is generosity! Excellent is peace! Excellent is discipline! Excellent is restraint! Excellent is truth!¹⁰⁹ Excellent is carefulness! Excellent is loving kindness! Excellent is compassion! Excellent is the practice of chastity! Excellent is nonviolence with respect to all living creatures!”

- 1.14 At that time the Blessed One, seated on the lion throne, [F.6.b] resembled, as an analogy, the unobscured sun in the pure expanse of space, or the orb of the full moon. His light filled this great trichiliocosm, with its Mount Sumerus and all that surrounded them, its god realms, Indra realms, Vāsavartin realms, gods, asuras, Brahmā realms, and Pure Abodes, outshining them all. While he remained seated, he himself was adorned with light, of lustrous complexion, sparkling, gleaming, and shining in splendor and glory. And while the Blessed One remained seated, outshining this great trichiliocosm, adorned with light, of lustrous complexion, sparkling, gleaming, and shining in splendor and glory, he similarly outshone the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, being adorned with light, of lustrous complexion, sparkling, gleaming, and shining in splendor and glory. Similarly, he outshone the

world systems of each of the other cardinal directions—south, west, and north—and those of the intermediate directions—northeast, southeast, southwest, and northwest—along with those of the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, being adorned with light, of lustrous complexion, sparkling, gleaming, and shining in splendor and glory. Just as Sumeru, king of mountains, continues to outshine all other dark mountains, beautiful, sparkling, gleaming, and shining; just as the orb of the moon continues to outshine all the constellations of stars, adorned, sparkling, gleaming, and shining; and just as the orb of the sun continues to outshine all other lights, adorned, sparkling, gleaming, and shining, so did the Blessed One, adorned with light, of lustrous complexion, sparkling, gleaming, and shining in splendor and glory, outshine the worlds of the ten directions, [F.7.a] with their gods, Indra realms, Brahmā realms, and Pure Abodes.

1.15 Then the Blessed One again showed, in this great trichiliocosm, his own original body just as it is. All the gods, as many as there are, of the Pure Abodes, {Dt.11} the Ābhāsvara¹¹⁰ realms, the Brahmā realms, and the Paranirmitavaśavartin, Nirmāṇarata, Tuṣita, Yāma, Trayastriṃśa, and Caturmahārājakāyika realms, saw the tathāgata, arhat, completely awakened Buddha seated on the lion throne. They were delighted. They rejoiced. They were contented. Their extreme joy gave rise to such delight and contentment that they took many heavenly flowers, garlands, perfumes, unguents, powders, and heavenly pastes; heavenly blue lotuses, day lotuses, night lotuses, white lotuses, water lilies, and fragrant water lilies; and heavenly crocuses, mangosteen leaves, heavenly robes, ornaments, parasols, victory banners, and heavenly ribbons, and set out for the place where the Blessed One was seated. [F.7.b] Going there, they sprinkled, scattered, and showered down upon the Blessed One those flowers, garlands, perfumes, unguents, powders, pastes, blue lotuses, day lotuses, night lotuses, white lotuses, water lilies, fragrant water lilies, crocuses, mangosteen leaves, heavenly robes, ornaments, parasols, victory banners, and heavenly ribbons.

1.16 All human beings who were disciplined and suitable recipients of the teachings, as many as there were in this great trichiliocosm, also brought all kinds of flowers, ones that grow in water and grow on the plains, and they set out for the place where the Blessed One was seated. Going there, they offered these to the Blessed One.

1.17 Through the blessings of the Blessed One all these flowers, garlands, perfumes, unguents, powders, and so forth, and the robes, ornaments, parasols, victory banners, and ribbons, immediately formed a towering mansion of flowers and the like, extending into the sky above the head of the Blessed One, and as large as the great trichiliocosm. From that towering

mansion, heavenly flowers and many wreaths of silk were suspended, draped, and floated in the air. This whole great trichiliocosm was exquisitely adorned by the flowers and wreaths of silk, and it was exquisitely adorned, too, by the golden light of the Blessed One, sparkling, gleaming, and shining. In this great trichiliocosm the world systems of the eastern direction, as many as the grains of sand of the river Gaṅgā, were permeated and illuminated by that light of the Blessed One. The world systems of each of the other cardinal directions—south, west, and north—and those of the intermediate directions—northeast, southeast, southwest, and northwest—along with those of the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, were also permeated and illuminated by that light of the Blessed One. {Dt.12} There, the human beings of the Jambudvīpas beheld the body of the Tathāgata that [F.8.a] one can never tire of beholding, thinking, “The Tathāgata is seated before us, teaching the Dharma.” And just as the human beings of the Jambudvīpas had that thought, in the same manner, the inhabitants of the Aparagodānīyas, Pūrvavidehas, and Uttarakurus, the gods of Caturmahārājakāyikas, and those of the other realms, up to and including the Akaniṣṭhas, and similarly all the human beings and all the gods of the chiliocosm, the dichiliocosm, and the great trichiliocosm, beheld the body of the Tathāgata that one can never tire of beholding, thinking, “The Tathāgata is seated before us, teaching the Dharma.”

- 1.18 Then again, while seated on that lion throne, the Blessed One sent forth lights that illuminated this great trichiliocosm. He illuminated all the world systems of the eastern direction, and each of the other cardinal directions—south, west, and north—and those of the intermediate directions—northeast, southeast, southwest, and northwest—along with those of the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā. Through that light all beings, as many as there were in this great trichiliocosm, beheld the many tathāgatas, arhats, completely awakened buddhas of the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, along with their monastic communities of śrāvakas and their assemblies of bodhisattvas. And in these world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, those assemblies of beings, as many as there were, also beheld in this great trichiliocosm the Blessed One, [F.8.b] the tathāgata, arhat, completely awakened Buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas. Similarly, in the world systems of each of the other cardinal directions—south, west, and north—and those of the intermediate directions—northeast, southeast, southwest, and northwest—along with those of the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, those assemblies of beings, as many as there were, also beheld in this great trichiliocosm the

Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, residing together with the community of monks and the assembly of bodhisattvas.

1.19 Beyond all the world systems in the eastern direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Ratnavatī. There resided and lived the tathāgata, arhat, completely awakened buddha called Ratnākara, teaching this very perfection of wisdom to bodhisattva great beings. At that time, in that world system there was a bodhisattva great being named Samantaraśmi who, on beholding that great light, the great trembling of the earth, and the body of a tathāgata that one can never tire of beholding, set out for the place where that blessed one, the tathāgata, arhat, completely awakened Buddha Ratnākara was residing. Going there, he asked that blessed one, the tathāgata Ratnākara, the following: “Blessed Lord, what are the causes {Dt.13} and what are the conditions for such a great light to emerge in the world, [F.9.a] for a narrow stretch of land to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”

1.20 That blessed one, the tathāgata Ratnākara, replied to the bodhisattva great being Samantaraśmi, “Noble son, west from here, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, completely awakened buddha named Śākyamuni resides and is alive at present. He teaches the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.21 Then the bodhisattva great being Samantaraśmi said to that blessed one, the tathāgata Ratnākara, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, to pay homage and respect to him, and indeed to see all those bodhisattva great beings, most of whom are youthful ones, have acquired dhāraṇī and exact knowledge, and have mastered all the meditative stabilities and meditative absorptions.”

1.22 That blessed one, the tathāgata Ratnākara, then replied, “Go then, noble son, for I know the right time for this has arrived!”

1.23 The tathāgata Ratnākara gave the bodhisattva great being Samantaraśmi a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, [F.9.b] and instructed him, “Noble son! You should scatter these lotuses toward the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, saying, ‘Blessed Lord, these golden-colored lotuses with a thousand petals have been sent as an offering to you, Blessed Lord, by that blessed one, the tathāgata Ratnākara, who inquires if you, Blessed Lord, are free from sickness, free from all harms, in good health, strong, comfortable, and well?’ Noble son, you should conduct yourself with

care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. Beware of harm there.” {Dt.14}

1.24 Then the bodhisattva great being Samantaraśmi received from that blessed one, the tathāgata, arhat, completely awakened Buddha Ratnākara those golden thousand-petaled lotuses. Accompanied by many hundred billion trillions of bodhisattvas in the form of householders, mendicants, young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas who resided and were alive in the eastern direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and ribbons, through the great miraculous ability of the bodhisattvas and through the great power of the bodhisattvas, he then set out for that place where the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni resided. [F.10.a] Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Samantaraśmi then addressed the Blessed One as follows: “That blessed one, the tathāgata, arhat, completely awakened Buddha Ratnākara, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord, inquiring if you, Blessed Lord, are free from sickness, free from all harms, in good health, strong, comfortable, and well?”

1.25 The Blessed One, the tathāgata Śākyamuni, took those lotuses and scattered them in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, completely awakened buddhas resided. The lotuses fully covered all those world systems, and upon those lotuses many bodies of the tathāgatas were seated, teaching this very doctrine, from the six perfections onward. All beings who heard that teaching of the Dharma became assured of reaching unsurpassed, complete enlightenment. Those bodhisattvas in the form of householders, mendicants, young men, and young women also served, venerated, honored, and worshiped the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, through the roots of their respective virtuous actions, and took places to one side. [F.10.b] {Dt.15}

1.26 Beyond all the world systems in the southern direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Sarvaśokāpagata. There resides and lives the tathāgata, arhat, completely awakened buddha called Aśokaśrī, teaching this very perfection of wisdom to bodhisattva great beings. At that time, in that world system there was a bodhisattva great being named Vigataśoka who, on beholding that great light, the great trembling of the earth, and the body of a tathāgata that one

can never tire of beholding, set out for the place where that blessed one, the tathāgata, arhat, completely awakened Buddha Aśokaśrī was residing. Going there, he asked that blessed one, the tathāgata Aśokaśrī, the following: “Blessed Lord, what are the causes and what are the conditions for such a great light to emerge in the world, for a narrow stretch of land to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”

1.27 That blessed one, the tathāgata Aśokaśrī, replied to the bodhisattva great being Vigataśoka, “Noble son, north from here, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, completely awakened buddha named Śākyamuni resides and is alive at present. He teaches the perfection of wisdom to bodhisattva great beings. Such is his power.” [F.11.a]

1.28 Then the bodhisattva great being Vigataśoka said to that blessed one, the tathāgata Aśokaśrī, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, to pay homage and respect to him, and indeed to see all those bodhisattva great beings, most of whom are youthful ones, have acquired dhāraṇī and exact knowledge, and have mastered all the meditative stabilities and meditative absorptions.”

1.29 That blessed one, the tathāgata Aśokaśrī, then replied, “Go then, noble son, for I know the right time for this has arrived!”

1.30 The tathāgata Aśokaśrī gave the bodhisattva great being Vigataśoka a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Noble son, you should scatter these lotuses toward the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, saying, ‘Blessed Lord, these golden-colored lotuses with a thousand petals have been sent as an offering to you, Blessed Lord, by that blessed one, the tathāgata Aśokaśrī, who inquires if you, Blessed Lord, are free from sickness, free from all harms, in good health, strong, comfortable, and well?’ Noble son, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. Beware of harm there.”

1.31 Then the bodhisattva great being Vigataśoka [F.11.b] received from that blessed one, the tathāgata, arhat, completely awakened Buddha Aśokaśrī, those golden-colored, thousand-petaled lotuses. Accompanied by many hundred billion trillions of bodhisattvas in the form of householders, mendicants, young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas who resided and were alive in the southern direction, as many as there were, with flowers, perfumes, incense, garlands, unguents,

powders, robes, ornaments, parasols, victory banners, and ribbons, through the great miraculous ability of the bodhisattvas and through the great power of the bodhisattvas, he then set out for that place where the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni resided. Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Vigataśoka then addressed the Blessed One as follows: “That blessed one, the tathāgata, arhat, completely awakened Buddha Aśokaśrī, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord, inquiring if you, Blessed Lord, are free from sickness, free from all harms, in good health, strong, comfortable, and well?”

1.32 The Blessed One, the tathāgata Śākyamuni, took those lotuses and scattered them in the world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, completely awakened buddhas resided. [F.12.a] The lotuses fully covered all those world systems, and upon them many bodies of the tathāgatas were seated, teaching this very doctrine from the six perfections onward. All beings who heard that teaching of the Dharma became assured of reaching unsurpassed, complete enlightenment. Those bodhisattvas in the form of householders, mendicants, young men, and young women also served, venerated, honored, and worshiped the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, with the roots of their respective virtuous actions, and then took places to one side.

1.33 Beyond all the world systems in the western direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Upaśāntā. There resides and lives the tathāgata, arhat, completely awakened buddha called Ratnārcis, teaching this very perfection of wisdom to bodhisattva great beings. At that time, in that world system there was a bodhisattva great being named Cāritramati who, on beholding that great light, the trembling of the earth, and the body of a tathāgata that one can never tire of beholding, set out for the place where that blessed one, the tathāgata, arhat, completely awakened Buddha Ratnārcis, was residing. Going there, he asked that blessed one, the tathāgata Ratnārcis, the following: “Blessed Lord, what are the causes and what are the conditions for such a great light to emerge in the world, for a narrow stretch of land to tremble in this manner, and for the body of a tathāgata, such as this, to be present?” [F.12.b]

1.34 That blessed one, the tathāgata Ratnārcis, replied to the bodhisattva great being Cāritramati, “Noble son, east from here, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system

called Patient Endurance. There a tathāgata, arhat, completely awakened buddha named Śākyamuni resides and is alive at present. He teaches the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.35 Then the bodhisattva great being Cāritramati said to that blessed one, the tathāgata Ratnārcis, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, to pay homage and respect to him, and indeed to see all those bodhisattva great beings, most of whom are youthful ones, have acquired dhāraṇī and exact knowledge, and have mastered all the meditative stabilities and meditative absorptions.”

1.36 That blessed one, the tathāgata Ratnārcis, then replied, “Go then, noble son, for I know the right time for this has arrived!”

1.37 The tathāgata Ratnārcis gave the bodhisattva great being Cāritramati a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Noble son, you should scatter these lotuses toward the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, saying, ‘Blessed Lord, these golden-colored lotuses with a thousand petals have been sent as an offering to you, Blessed Lord, by that blessed one, the tathāgata Ratnārcis, who inquires if you, Blessed Lord, are free from sickness, [F.13.a] free from all harms, in good health, strong, comfortable, and well?’ Noble son, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. Beware of harm there.”

1.38 Then the bodhisattva great being Cāritramati received from that blessed one, the tathāgata, arhat, completely awakened Buddha Ratnārcis, those golden-colored, thousand-petaled lotuses. Accompanied by many hundred billion trillions of bodhisattvas in the form of householders, mendicants, young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas who resided and were alive in the western direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and ribbons, through the great miraculous ability of the bodhisattvas and through the great power of the bodhisattvas, he then set out for that place where the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni resided. Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, [F.13.b] the bodhisattva great being Cāritramati then addressed the Blessed One as follows: “That blessed one, the tathāgata, arhat, completely awakened Buddha Ratnārcis, has sent

these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord, inquiring if you, Blessed Lord, are free from sickness, free from all harms, in good health, strong, comfortable, and well?"

1.39 The Blessed One, the tathāgata Śākyamuni, took those lotuses and scattered them in the world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, completely awakened buddhas resided. The lotuses fully covered all those world systems, and upon them many bodies of the tathāgatas were seated, teaching this very doctrine, from the six perfections onward. All beings who heard that teaching of the Dharma became assured of reaching unsurpassed, complete enlightenment. Those bodhisattvas in the form of householders, mendicants, young men, and young women also served, venerated, honored, and worshiped the Blessed One, the tathāgata, arhat, completely awakened buddha Śākyamuni, with the roots of their respective virtuous actions, and then took places to one side.

1.40 Beyond all the world systems in the northern direction, more numerous than the grains of sand of the river Gaṅgā, [F.14.a] there is the world system called Jayā. There resides and lives the tathāgata, arhat, completely awakened buddha called Jayendra, teaching this very perfection of wisdom to bodhisattva great beings. At that time, in that world system there was a bodhisattva great being named Jayadatta who, on beholding that great light, the great trembling of the earth, and the body of a tathāgata that one can never tire of beholding, set out for the place where that blessed one, the tathāgata, arhat, completely awakened Buddha Jayendra was residing. Going there, he asked that blessed one, the tathāgata Jayendra, the following: "Blessed Lord, what are the causes and what are the conditions for such a great light to emerge in the world, for a narrow stretch of land to tremble in this manner, and for the body of a tathāgata, such as this, to be present?"

1.41 That blessed one, the tathāgata Jayendra, replied to the bodhisattva great being Jayadatta, "Noble son, south from here, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, completely awakened buddha named Śākyamuni resides and is alive at present. He teaches the perfection of wisdom to bodhisattva great beings. Such is his power."

1.42 Then the bodhisattva great being Jayadatta said to that blessed one, the tathāgata Jayendra, "Blessed Lord, [F.14.b] I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, to pay homage and respect to

him, and indeed to see all those bodhisattva great beings, most of whom are youthful ones, have acquired dhāraṇī and exact knowledge, and have mastered all the meditative stabilities and meditative absorptions.”

1.43 That blessed one, the tathāgata Jayendra, then replied, “Go then, noble son, for I know the right time for this has arrived!”

1.44 The tathāgata Jayendra gave the bodhisattva great being Jayadatta a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Noble son, you should scatter these lotuses toward the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, saying, ‘Blessed Lord, these golden-colored lotuses with a thousand petals have been sent as an offering to you, Blessed Lord, by that blessed one, the tathāgata Jayendra, who inquires if you, Blessed Lord, are free from sickness, free from all harms, in good health, strong, comfortable, and well?’ Noble son, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. Beware of harm there.”

1.45 Then the bodhisattva great being Jayadatta received from that blessed one, the tathāgata, arhat, completely awakened Buddha Jayendra, [F.15.a] those golden-colored, thousand-petaled lotuses. Accompanied by many hundred billion trillions of bodhisattvas in the form of householders, mendicants, young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas who resided and were alive in the northern direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and ribbons, through the great miraculous ability of the bodhisattvas and through the great power of the bodhisattvas, he then set out for that place where the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, resided. Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Jayadatta then addressed the Blessed One as follows: “That blessed one, the tathāgata, arhat, completely awakened Buddha Jayendra, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord, inquiring if you, Blessed Lord, are free from sickness, free from all harms, in good health, strong, comfortable, and well?”

1.46 The Blessed One, the tathāgata Śākyamuni, took those lotuses, and scattered them in the world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, completely awakened buddhas resided. [F.15.b] The lotuses fully covered all those world systems, and upon them many bodies of the tathāgatas were seated, teaching this very doctrine, from the six perfections onward. All

beings who heard that teaching of the Dharma became assured of reaching unsurpassed, complete enlightenment. Those bodhisattvas in the form of householders, mendicants, young men, and young women also served, venerated, honored, and worshiped the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, with the roots of their respective virtuous actions, and then took places to one side. {Dt.16}

1.47 Beyond all the world systems in the northeastern intermediate direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Samādhyalaṅkṛta. There resides and lives the tathāgata, arhat, completely awakened buddha called Samādhihastyuttaraśrī, teaching this very perfection of wisdom to bodhisattva great beings. At that time, in that world system there was a bodhisattva great being named Vijayavikrāmin who, on beholding that great light, the great trembling of the earth, and the body of a tathāgata that one can never tire of beholding, set out for the place where that blessed one, the tathāgata, arhat, completely awakened Buddha Samādhihastyuttaraśrī was residing. Going there, [F.16.a] he asked that blessed one, the tathāgata Samādhihastyuttaraśrī, the following: “Blessed Lord, what are the causes and what are the conditions for such a great light to emerge in the world, for a narrow stretch of land to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”

1.48 That blessed one, the tathāgata Samādhihastyuttaraśrī, replied to the bodhisattva great being Vijayavikrāmin, “Noble son, in the intermediate direction southwest from here, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, completely awakened buddha named Śākyamuni resides and is alive at present. He teaches the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.49 The bodhisattva great being Vijayavikrāmin said to that blessed one, the tathāgata Samādhihastyuttaraśrī, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, to pay homage and respect to him, and indeed to see all those bodhisattva great beings, most of whom are youthful ones, have acquired dhāraṇī and exact knowledge, and have mastered all the meditative stabilities and meditative absorptions.”

1.50 That blessed one, the tathāgata Samādhihastyuttaraśrī, then replied, [F.16.b] “Go then, noble son, for I know the right time for this has arrived!” [B2]

1.51 The tathāgata Samādhihastyuttaraśrī gave the bodhisattva great being Vijayavikrāmin a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Noble son, you should scatter these lotuses toward the Blessed One, the tathāgata, arhat,

completely awakened Buddha Śākyamuni, saying, 'Blessed Lord, these golden-colored lotuses with a thousand petals have been sent as an offering to you, Blessed Lord, by that blessed one, the tathāgata Samādhihastyuttaraśrī, who inquires if you, Blessed Lord, are free from sickness, free from all harms, in good health, strong, comfortable, and well?' Noble son, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. Beware of harm there."

1.52 The bodhisattva great being Vijayavikrāmin received from that blessed one, the tathāgata, arhat, completely awakened buddha Samādhihastyuttaraśrī, those golden-colored, thousand-petaled lotuses. Accompanied by many hundred billion trillions of bodhisattvas in the form of householders, mendicants, young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas who resided and were alive in the northeastern intermediate direction, [F.17.a] as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and ribbons, through the great miraculous ability of the bodhisattvas and through the great power of the bodhisattvas, he then set out for that place where the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, resided. Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Vijayavikrāmin then addressed the Blessed One as follows: "That blessed one, the tathāgata, arhat, completely awakened Buddha Samādhihastyuttaraśrī, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord, inquiring if you, Blessed Lord, are free from sickness, free from all harms, in good health, strong, comfortable, and well?"

1.53 The Blessed One, the tathāgata Śākyamuni, took those lotuses and scattered them in the world systems of the northeastern intermediate direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, completely awakened buddhas resided. The lotuses fully covered all those world systems, and upon them many bodies of the tathāgatas were seated, [F.17.b] teaching this very doctrine, from the six perfections onward. All beings who heard that teaching of the Dharma became assured of reaching unsurpassed, complete enlightenment. Those bodhisattvas in the form of householders, mendicants, young men, and young women also served, venerated, honored, and worshiped the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, with the roots of their respective virtuous actions, and then took places to one side.

- 1.54 Beyond all the world systems in the southeastern intermediate direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Bodhimaṇḍalākārasurucirā. There resides and lives the tathāgata, arhat, completely awakened buddha called Padmottaraśrī, teaching this very perfection of wisdom to bodhisattva great beings. At that time, in that world system there was a bodhisattva great being named Padmahasta who, on beholding that great light, the great trembling of the earth, and the body of a tathāgata that one can never tire of beholding, set out for the place where that blessed one, the tathāgata, arhat, completely awakened Buddha Padmottaraśrī, was residing. Going there, he asked that blessed one, the tathāgata Padmottaraśrī, the following: “Blessed Lord, what are the causes and what are the conditions for such a great light to emerge in the world, for a narrow stretch of land to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”
- 1.55 The Blessed One, [F.18.a] the tathāgata Padmottaraśrī, replied to the bodhisattva great being Padmahasta, “Noble son, in the intermediate direction northwest from here, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, completely awakened buddha named Śākyamuni resides and is alive at present. He teaches the perfection of wisdom to bodhisattva great beings. Such is his power.”
- 1.56 Then the bodhisattva great being Padmahasta said to that blessed one, the tathāgata Padmottaraśrī, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, to pay homage and respect to him, and indeed to see all those bodhisattva great beings, most of whom are youthful ones, have acquired dhāraṇī and exact knowledge, and have mastered all the meditative stabilities and meditative absorptions.”
- 1.57 That blessed one, the tathāgata Padmottaraśrī, then replied, “Go then, noble son, for I know the right time for this has arrived!”
- 1.58 The tathāgata Padmottaraśrī gave the bodhisattva great being Padmahasta a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Noble son, you should scatter these lotuses toward the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, saying, ‘Blessed Lord, these golden-colored lotuses with a thousand petals have been sent as an offering to you, Blessed Lord, by that blessed one, the tathāgata Padmottaraśrī, who inquires if you, Blessed Lord, are free from sickness, [F.18.b] free from all harms, in good health, strong, comfortable, and well?’ Noble son, you should

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

1.59 The bodhisattva great being Padmahasta received from that blessed one, the tathāgata, arhat, completely awakened Buddha Padmottaraśrī, those golden-colored, thousand-petaled lotuses. Accompanied by many hundred billion trillions of bodhisattvas in the form of householders, mendicants, young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas who resided and were alive in the southeastern intermediate direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and ribbons, through the great miraculous ability of the bodhisattvas and through the great power of the bodhisattvas, he then set out for that place where the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, resided. Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. [F.19.a] Having taken a place to one side, the bodhisattva great being Padmahasta then addressed the Blessed One as follows: “That blessed one, the tathāgata, arhat, completely awakened Buddha Padmottaraśrī, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord, inquiring if you, Blessed Lord, are free from sickness, free from all harms, in good health, strong, comfortable, and well?”

1.60 The Blessed One, the tathāgata Śākyamuni, took those lotuses and scattered them in the world systems of the southeastern intermediate direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, completely awakened buddhas resided. The lotuses fully covered all those world systems, and upon them many bodies of the tathāgatas were seated, teaching this very doctrine, from the six perfections onward. All beings who heard that teaching of the Dharma became assured of reaching unsurpassed, complete enlightenment. Those bodhisattvas in the form of householders, mendicants, young men, and young women also served, venerated, honored, and worshiped the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, with the roots of their respective virtuous actions, and then took places to one side. [F.19.b]

1.61 Beyond all the world systems in the southwestern intermediate direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Vigatarajaḥsañcayā. There resides and lives the tathāgata, arhat, completely awakened buddha called Sūryamaṇḍalaprabhāsottamaśrī, teaching this very perfection of wisdom to bodhisattva great beings. At that time, in that world system there was a bodhisattva great being named Sūryaprabhāsa who, on beholding that great light, the great trembling of the

earth, and the body of a tathāgata that one can never tire of beholding, set out for the place where that blessed one, the tathāgata, arhat, completely awakened Buddha Sūryamaṇḍalaprabhāsottamaśrī, was residing. Going there, he asked that blessed one, the tathāgata Sūryamaṇḍalaprabhāsottamaśrī, the following: “Blessed Lord, what are the causes and what are the conditions for such a great light to emerge in the world, for a narrow stretch of land to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”

1.62 That blessed one, the tathāgata Sūryamaṇḍalaprabhāsottamaśrī, replied to the bodhisattva great being Sūryaprabhāsa, “Noble son, in the intermediate direction northeast from here, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. [F.20.a] There a tathāgata, arhat, completely awakened buddha named Śākyamuni resides and is alive at present. He teaches the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.63 The bodhisattva great being Sūryaprabhāsa said to that blessed one, the tathāgata Sūryamaṇḍalaprabhāsottamaśrī, “Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, to pay homage and respect to him, and indeed also to see all those bodhisattva great beings, most of whom are youthful ones, have acquired dhāraṇī and exact knowledge, and have mastered all the meditative stabilities and meditative absorptions.”

1.64 That blessed one, the tathāgata Sūryamaṇḍalaprabhāsottamaśrī, then replied, “Go then, noble son, for I know the right time for this has arrived!”

1.65 The tathāgata Sūryamaṇḍalaprabhāsottamaśrī gave the bodhisattva great being Sūryaprabhāsa a thousand lotus flowers made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Noble son, you should scatter these lotuses toward the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, saying, ‘Blessed Lord, these golden-colored lotuses with a thousand petals have been sent as an offering to you, Blessed Lord, by that blessed one, the tathāgata Sūryamaṇḍalaprabhāsottamaśrī, who inquires if you, Blessed Lord, are free from sickness, free from all harms, in good health, strong, comfortable, and well?’ [F.20.b] Noble son, you should conduct yourself with care in that buddhafield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. Beware of harm there.”

1.66 Then the bodhisattva great being Sūryaprabhāsa received from that blessed one, the tathāgata, arhat, completely awakened buddha Sūryamaṇḍalaprabhāsottamaśrī, those golden-colored, thousand-petaled lotuses. Accompanied by many hundred billion trillions of bodhisattvas in the form

of householders, mendicants, young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas who resided and were alive in the southwestern intermediate direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and ribbons, through the great miraculous ability of the bodhisattvas and through the great power of the bodhisattvas, he then set out for that place where the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, resided. Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being [F.21.a] Sūryaprabhāsa then addressed the Blessed One as follows: “That blessed one, the tathāgata, arhat, completely awakened Buddha Sūryamaṇḍalaprabhāsottamaśrī, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord, inquiring if you, Blessed Lord, are free from sickness, free from all harms, in good health, strong, comfortable, and well?”

1.67 The Blessed One, the tathāgata Śākyamuni, took those lotuses and scattered them in the world systems of the southwestern intermediate direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, completely awakened buddhas resided. The lotuses fully covered all those world systems, and upon them many bodies of the tathāgatas were seated, teaching this very doctrine, from the six perfections onward. All beings who heard that teaching of the Dharma became assured of reaching unsurpassed, complete enlightenment. Those bodhisattvas in the form of householders, mendicants, young men, and young women also served, venerated, honored, and worshiped the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, with the roots of their respective virtuous actions, and then took places to one side. [F.21.b]

1.68 Beyond all the world systems in the northwestern intermediate direction, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Vaśībhūtā. There resides and lives the tathāgata, arhat, completely awakened buddha called Ekacchatra, teaching this very perfection of wisdom to bodhisattva great beings. At that time, in that world system there was a bodhisattva great being named Ratnottama who, on beholding that great light, the great trembling of the earth, and the body of a tathāgata that one can never tire of beholding, set out for the place where that blessed one, the tathāgata, arhat, completely awakened Buddha Ekacchatra, was residing. Going there, he asked that blessed one, the tathāgata Ekacchatra, the following: “Blessed Lord, what are the causes and

what are the conditions for such a great light to emerge in the world, for a narrow stretch of land to tremble in this manner, and for the body of a tathāgata, such as this, to be present?"

1.69 That blessed one, the tathāgata Ekacchatra, replied to the bodhisattva great being Ratnottama, "Noble son, in the intermediate direction southeast from here, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, completely awakened buddha named Śākyamuni resides and is alive at present. He teaches the perfection of wisdom to bodhisattva great beings. Such is his power." [F.22.a]

1.70 The bodhisattva great being Ratnottama said to that blessed one, the tathāgata Ekacchatra, "Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, to pay homage and respect to him, and indeed to see all those bodhisattva great beings, most of whom are youthful ones, have acquired dhāraṇī and exact knowledge, and have mastered all the meditative stabilities and meditative absorptions."

1.71 That blessed one, the tathāgata Ekacchatra, then replied, "Go then, noble son, for I know the right time for this has arrived!"

1.72 The tathāgata Ekacchatra gave the bodhisattva great being Ratnottama a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, "Noble son, you should scatter these lotuses toward the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, saying, 'Blessed Lord, these golden-colored lotuses with a thousand petals have been sent as an offering to you, Blessed Lord, by that blessed one, the tathāgata Ekacchatra, who inquires if you, Blessed Lord, are free from sickness, free from all harms, in good health, strong, comfortable, and well?' Noble son, you should conduct yourself with care in that buddhafiield. If you ask why, [F.22.b] it is because bodhisattva great beings who are born in that world system are hard to satisfy. Beware of harm there."

1.73 The bodhisattva great being Ratnottama received from that blessed one, the tathāgata, arhat, completely awakened buddha Ekacchatra, those golden-colored, thousand-petaled lotuses. Accompanied by many hundred billion trillions of bodhisattvas in the form of householders, mendicants, young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshipping all the blessed lord buddhas who resided and were alive in the northwestern intermediate direction, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and ribbons, through the great miraculous ability of the bodhisattvas and through the great power

of the bodhisattvas, he then set out for that place where the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, resided. Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Ratnottama then addressed the Blessed One as follows: “That blessed one, the tathāgata, arhat, completely awakened buddha Ekacchatra, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord, inquiring if you, Blessed Lord, are free from sickness, free from all harms, in good health, strong, comfortable, and well?” {Dt.17} [F.23.a]

1.74 The Blessed One, the tathāgata Śākyamuni, took those lotuses and scattered them in the world systems of the northwestern intermediate direction, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, completely awakened buddhas resided. The lotuses fully covered all those world systems, and upon them many bodies of the tathāgatas were seated, teaching this very doctrine, from the six perfections onward. All beings who heard that teaching of the Dharma became assured of reaching unsurpassed, complete enlightenment. Those bodhisattvas in the form of householders, mendicants, young men, and young women also served, venerated, honored, and worshiped the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, with the roots of their respective virtuous actions, and then took places to one side.

1.75 Beyond all the world systems in the direction of the nadir, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Padmā. There resides and lives the tathāgata, arhat, completely awakened buddha called Padmaśrī, teaching this very perfection of wisdom to bodhisattva great beings. [F.23.b] At that time, in that world system there was a bodhisattva great being named Padmottara who, on beholding that great light, the great trembling of the earth, and the body of a tathāgata that one can never tire of beholding, set out for the place where that blessed one, the tathāgata, arhat, completely awakened Buddha Padmaśrī, was residing. Going there, he asked that blessed one, the tathāgata Padmaśrī, the following: “Blessed Lord, what are the causes and what are the conditions for such a great light to emerge in the world, for a narrow stretch of land to tremble in this manner, and for the body of a tathāgata, such as this, to be present?”

1.76 That blessed one, the tathāgata Padmaśrī, replied to the bodhisattva great being Padmottara, “Noble son, from here, in the direction of the zenith, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat,

completely awakened buddha named Śākyamuni resides and is alive at present. He teaches the perfection of wisdom to bodhisattva great beings. Such is his power.”

1.77 The bodhisattva great being Padmottara said to that blessed one, the tathāgata Padmaśrī, “Blessed Lord! I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, [F.24.a] to pay homage and respect to him, and indeed to see all those bodhisattva great beings, most of whom are youthful ones, have acquired dhāraṇī and exact knowledge, and have mastered all the meditative stabilities and meditative absorptions.”

1.78 That blessed one, the tathāgata Padmaśrī, then replied, “Go then, noble son, for I know the right time for this has arrived!”

1.79 The tathāgata Padmaśrī gave the bodhisattva great being Padmottara a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Noble son, you should scatter these lotuses toward the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, saying, ‘Blessed Lord, these golden-colored lotuses with a thousand petals have been sent as an offering to you, Blessed Lord, by that blessed one, the tathāgata Padmaśrī, who inquires if you, Blessed Lord, are free from sickness, free from all harms, in good health, strong, comfortable, and well?’ Noble son, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. Beware of harm there.”

1.80 Then the bodhisattva great being Padmottara received from that blessed one, the tathāgata, arhat, completely awakened Buddha Padmaśrī, [F.24.b] those golden-colored, thousand-petaled lotuses. Accompanied by many hundred billion trillions of bodhisattvas in the form of householders, mendicants, young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas who resided and were alive in the direction of the nadir, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, and ribbons, through the great miraculous ability of the bodhisattvas and through the great power of the bodhisattvas, he then set out for that place where the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, resided. Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Padmottara then addressed the Blessed One as follows: “That blessed one, the tathāgata, arhat, completely awakened Buddha Padmaśrī, has sent these golden-colored, thousand-petaled lotuses

as an offering to you, Blessed Lord, inquiring if you, Blessed Lord, are free from sickness, free from all harms, in good health, strong, comfortable, and well?"

1.81 The Blessed One, the tathāgata Śākyamuni, took those lotuses [F.25.a] and scattered them in the world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, completely awakened buddhas resided. The lotuses fully covered all those world systems, and upon them many bodies of the tathāgatas were seated, teaching this very doctrine, from the six perfections themselves onward. All beings who heard that teaching of the Dharma became assured of reaching unsurpassed, complete enlightenment. Those bodhisattvas in the form of householders, mendicants, young men, and young women also served, venerated, honored, and worshiped the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, with the roots of their respective virtuous actions, and then took places to one side.

1.82 Beyond all the world systems in the direction of the zenith, more numerous than the grains of sand of the river Gaṅgā, there is the world system called Nandā. There resides and lives the tathāgata, arhat, completely awakened buddha called Nandaśrī, teaching this very perfection of wisdom to bodhisattva great beings. At that time, in that world system there was a bodhisattva great being named Nandadatta who, on beholding that great light, the great trembling of the earth, and the body of a tathāgata that one can never tire of beholding, set out for the place where that blessed one, the tathāgata, arhat, completely awakened Buddha Nandaśrī, was residing. Going there, he asked that blessed one, the tathāgata Nandaśrī, the following: [F.25.b] "Blessed Lord, what are the causes and what are the conditions for such a great light to emerge in the world, for a narrow stretch of land to tremble in this manner, and for the body of a tathāgata, such as this, to be present?"

1.83 That blessed one, the tathāgata Nandaśrī, replied to the bodhisattva great being Nandadatta, "Noble son, from here, in the direction of the nadir, beyond world systems numerous as the grains of sand of the river Gaṅgā, there is a world system called Patient Endurance. There a tathāgata, arhat, completely awakened buddha named Śākyamuni resides and is alive at present. He teaches the perfection of wisdom to bodhisattva great beings. Such is his power."

1.84 The bodhisattva great being Nandadatta said to that blessed one, the tathāgata Nandaśrī, "Blessed Lord, I too will go to that world system of Patient Endurance to behold the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, to pay homage and respect to

him, and indeed to see all those bodhisattva great beings, most of whom are youthful ones, have acquired dhāraṇī and exact knowledge, and have mastered all the meditative stabilities and meditative absorptions.”

1.85 That blessed one, the tathāgata Nandaśrī, then replied, “Go then, noble son, for I know the right time for this has arrived!”

1.86 The tathāgata [F.26.a] Nandaśrī gave to the bodhisattva great being Nandadatta a thousand lotus flowers, made of diverse jewels, golden in color, each with a thousand petals, and instructed him, “Noble son, you should scatter these lotuses toward the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, saying, ‘Blessed Lord, these golden-colored lotuses with a thousand petals have been sent as an offering to you, Blessed Lord, by that blessed one, the tathāgata Nandaśrī, who inquires if you, Blessed Lord, are free from sickness, free from all harms, in good health, strong, comfortable, and well?’ Noble son, you should conduct yourself with care in that buddhafiield. If you ask why, it is because bodhisattva great beings who are born in that world system are hard to satisfy. Beware of harm there.”

1.87 Then the bodhisattva great being Nandadatta received from that blessed one, the tathāgata, arhat, completely awakened Buddha Nandaśrī, those golden-colored, thousand-petaled lotuses. Accompanied by many hundred billion trillions of bodhisattvas in the form of householders, mendicants, young men, and young women, he vanished from that buddhafiield. After serving, respecting, honoring, and worshiping all the blessed lord buddhas who resided and were alive in the direction of the zenith, as many as there were, with flowers, perfumes, incense, garlands, unguents, powders, robes, ornaments, parasols, victory banners, [F.26.b] and ribbons, through the great miraculous ability of the bodhisattvas and through the great power of the bodhisattvas, he then set out for that place where the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, resided. Arriving there, he bowed his head toward the feet of the Blessed One and took a place to one side. Having taken a place to one side, the bodhisattva great being Nandadatta then addressed the Blessed One as follows: “That blessed one, the tathāgata, arhat, completely awakened Buddha Nandaśrī, has sent these golden-colored, thousand-petaled lotuses as an offering to you, Blessed Lord, inquiring if you, Blessed Lord, are free from sickness, free from all harms, in good health, strong, comfortable, and well?”

1.88 The Blessed One, the tathāgata Śākyamuni, took those lotuses and scattered them in the world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, where the tathāgatas, arhats, completely awakened buddhas resided. The lotuses fully covered all those world systems, and upon them many bodies of the tathāgatas were seated,

teaching this very doctrine, from the six perfections onward. All beings who heard that teaching of the Dharma became assured of reaching unsurpassed, complete enlightenment. Those bodhisattvas in the form of householders, [F.27.a] mendicants, young men, and young women also served, venerated, honored, and worshiped the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, with the roots of their respective virtuous actions, and then took places to one side.

1.89 At that time, in a single fleeting instant, this great trichiliocosm was completely transformed into the nature of gemstones, replete with scattered flowers and completely bedecked with wreaths and bundles of silk. Various kinds of incense wafted from various containers, and it was completely adorned with wish-granting trees, the tips of their branches ornate and fully ripe with fruits, and with all kinds of flowering trees, fruit trees, trees of fragrance, trees of garlands, trees of powders, and trees of incense, just like the world system of Padmavatī, the buddhafiield of that blessed one, the tathāgata, arhat, completely awakened Buddha Samantakusuma, where the crown prince Mañjuśrī resides alongside the god Susthitamati and other bodhisattva great beings of mighty splendor.

1.90 *This completes the first chapter, "The Context," from "The Perfection of Wisdom in Twenty-Five Thousand Lines."*

2.

CHAPTER 2: ŚĀRIPUTRA

2.1 At that time, when the Blessed One thus understood that the entire world had assembled—a great multitude with its gods, māras, Brahmā divinities, all kinds of beings including ascetics and brahmins, gods, humans, and asuras, as well as numerous bodhisattva great beings most of whom were crown princes— [F.27.b] he said to the venerable Śāradvatīputra: {Dt.18}

2.2 “Śāradvatīputra, bodhisattva great beings who wish to attain consummate buddhahood with respect to all phenomena in all their aspects should persevere in the perfection of wisdom.”¹¹¹

2.3 The venerable Śāradvatīputra then asked the Blessed One, “Blessed Lord, how should bodhisattva great beings who wish to attain consummate buddhahood with respect to all phenomena in all their aspects persevere in the perfection of wisdom?”

2.4 The Blessed One replied to Śāradvatīputra, “Śāradvatīputra, in this regard, bodhisattva great beings should stay in the perfection of wisdom without there being any place to stay. That is, they should perfect the perfection of generosity without there being any giving up, since no gift, giver, or recipient is apprehended. They should perfect the perfection of ethical discipline, since there are no downfalls or nondownfalls to be committed. They should perfect the perfection of tolerance, since there is no disturbance. They should perfect the perfection of perseverance, since there is no weakening of physical or mental effort. They should perfect the perfection of meditative concentration, since there is no experience to relish. They should perfect the perfection of wisdom, since no phenomena are apprehended.”¹¹²

2.5 “Śāradvatīputra, bodhisattva great beings, abiding in the perfection of wisdom, should perfect the four applications of mindfulness since mindfulness is not apprehended.”¹¹³ They should perfect the four correct exertions, the four supports for miraculous ability, [F.28.a] the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path. They should perfect the meditative stability of emptiness, the

meditative stability of signlessness, and the meditative stability of wishlessness. They should cultivate the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the five extrasensory powers, the contemplation of a bloated corpse, the contemplation of a worm-infested corpse, the contemplation of a putrefied corpse, the contemplation of a bloody corpse, {Dt.20} the contemplation of a blue-black corpse, the contemplation of a devoured corpse, the contemplation of a dismembered corpse, the contemplation of a skeleton, the contemplation of an immolated corpse, and the contemplation of the unpleasantness of food. They should cultivate the recollection of the Buddha, the recollection of the Dharma, the recollection of the Saṅgha, the recollection of ethical discipline, the recollection of giving away, the recollection of the god realms, the recollection of breathing, the recollection of disillusionment,¹¹⁴ the recollection of death, and the recollection of the body; the perception of impermanence, the perception of suffering, the perception of nonself, the perception of unattractiveness, the perception of death, the perception of disinterest with respect to all mundane phenomena, and the perception that all mundane phenomena are unreliable; and the knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, the knowledge of the path, the knowledge of the extinction of contaminants, the knowledge that contaminants will not arise again, the knowledge of phenomena, the knowledge of phenomena that is subsequently realized, the knowledge of the relative, the knowledge that is masterful, and the knowledge that is semantic. They should perfect the meditative stability endowed with ideation and scrutiny, [F.28.b] the meditative stability free from ideation and endowed merely with scrutiny, the meditative stability devoid of both ideation and scrutiny, the faculties that will enable knowledge of all that is unknown, the faculties that acquire the knowledge of all phenomena, the faculties endowed with the knowledge of all phenomena,¹¹⁵ the sense fields of mastery, the sense fields of complete suffusion,¹¹⁶ the four attractive qualities of a bodhisattva, the four determinations, the ten levels, the ten modes of conduct, the ten aspects of tolerance, the twenty higher aspirations, omniscient wisdom, stillness, the knowing of higher insight, the three knowledges, the four kinds of exact knowledge, the four fearlessnesses, {Dt.21} the five undiminished extrasensory powers, the six perfections, the seven aspects of spiritual wealth, the eight notions of saintly beings, the nine states of beings, the ten powers of the tathāgatas, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity.

- 2.6 “Bodhisattva great beings who wish to attain consummate buddhahood, all-aspect omniscience in all its finest aspects, and who wish to attain the knowledge of the path, the knowledge of all the dharmas, and knowledge of the aspects of all beings’ minds, their conduct, and their knowledge, should persevere in the perfection of wisdom. Bodhisattva great beings who wish to abandon all the afflicted mental states and their connecting propensities should persevere in the perfection of wisdom.
- “So it is, Śāradvatīputra, that bodhisattva great beings should persevere in the perfection of wisdom. [F.29.a]
- 2.7 “Śāradvatīputra, bodhisattva great beings who wish to enter a bodhisattva’s full maturity should persevere in the perfection of wisdom. Bodhisattva great beings who wish to know the levels of the śrāvakas and the levels of the pratyekabuddhas, who wish to transcend those levels, who wish to remain at the level at which progress is irreversible, who wish to dwell in the six extrasensory powers, who wish to understand all beings’ wavering minds and conduct, who wish to surpass the understanding of all śrāvakas and pratyekabuddhas, and who wish to attain the many dhāraṇī gateways and the gateways of meditative stability should all train in the perfection of wisdom.
- 2.8 “Bodhisattva great beings who wish¹¹⁷ to surpass, with a single setting of the mind on enlightenment while rejoicing in them, all the virtuous roots of generosity practiced by sons and daughters of the family of those following the śrāvakas’ and pratyekabuddhas’ vehicles; {Dt.22} who wish to surpass, with a single setting of the mind on enlightenment while rejoicing in them, the ethical discipline, meditative stability, wisdom, liberation, and seeing the wisdom of liberation of all śrāvakas and pratyekabuddhas; and who wish to surpass, with a single setting of the mind on enlightenment while rejoicing in them, all the meditative concentrations, liberation, meditative stabilities, and meditative absorptions of all śrāvakas and pratyekabuddhas should train in the perfection of wisdom.
- 2.9 “Moreover, Śāradvatīputra, if bodhisattva great beings, for the benefit of all beings, offer even a small gift and wonder how it is that through dedication by skillful means these gifts can become immeasurable, countless, and inestimable [F.29.b] those bodhisattva great beings should train in the perfection of wisdom. Similarly, if for the benefit of all beings they maintain even a little ethical discipline; cultivate even a little tolerance; apply even a little perseverance; are absorbed in even a little meditative concentration; and cultivate even a little wisdom, and wonder how it is that through dedication by skillful means these can become immeasurable, countless, and inestimable, those bodhisattva great beings should also train in the perfection of wisdom.

- 2.10 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to dwell in the perfection of generosity and wish to perfect the perfection of generosity, and similarly who wish to practice the perfection of ethical discipline and wish to perfect the perfection of ethical discipline, who wish to practice the perfection of tolerance and wish to perfect the perfection of tolerance, who wish to practice the perfection of perseverance and wish to perfect the perfection of perseverance, who wish to practice the perfection of meditative concentration and wish to perfect the perfection of meditative concentration, and who wish to practice the perfection of wisdom and wish to perfect the perfection of wisdom, should all train in the perfection of wisdom. {Dt.23}
- 2.11 “Moreover, Śāradvatīputra, bodhisattva great beings who wonder how it is that they themselves will behold the body of the buddhas in all their lives, how it is that they will be encouraged by the buddhas, how it is that they will be kept in mind by the buddhas, [F.30.a] how it is that they will please the buddhas, and how it is that they will be accepted by the buddhas, should also train in the perfection of wisdom.
- 2.12 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to accomplish the body of the buddhas and who wish to attain the thirty-two major marks of a great person should train in the perfection of wisdom.
- 2.13 “Bodhisattva great beings who wish to attain the eighty minor marks, who wish throughout all their lives to recall their succession of former lives, who wish never to give up the mind of enlightenment, who wish to attain bodhisattva conduct that is unspoiled, who wish to forsake all evil friends and all evil associates, who wish to serve and respect all buddhas and bodhisattvas who are virtuous spiritual mentors, who wish to defeat Māra and all the gods belonging to the class of Māra, who wish to purify all obscurations, and who wish to be unobscured with respect to all phenomena should train in the perfection of wisdom.
- 2.14 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to perfect the family of the bodhisattvas, who wish to accomplish the family of the buddhas, and who wish to maintain the lineage of the Three Precious Jewels without interruption should train in the perfection of wisdom.
- 2.15 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to attain the level of a crown prince, who wish never to be separated from all the buddhas and bodhisattvas, who wish to go beyond the levels of the bodhisattvas, [F.30.b] and who wish to swiftly perfect the level of the tathāgatas should train in the perfection of wisdom.
- 2.16 “Moreover, Śāradvatīputra, bodhisattva great beings who take delight in perfecting in this way whichever roots of virtuous action with which they might serve, venerate, honor, and worship the blessed lord buddhas should train in the perfection of wisdom.

- 2.17 “Moreover, Śāradvatīputra, when bodhisattva great beings wish to delight all beings, wish to fulfill the aspirations of all beings, and think that they should satisfy all beings with all necessities and resources such as food, drink, clothing, ornaments, flowers, incense, garlands, unguents, powders, bedding, seats, dwellings, medicines, goods, riches, grains, embellishments, jewels, pearls, beryl, conch, quartz, coral, pure gold, silver, orchards, and kingdoms, they too should train in the perfection of wisdom. {Dt.24}
- 2.18 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to establish all beings, as many as there are in the world systems of all directions, numerous as the grains of sand of the river Gaṅgā, in the paths of the ten virtuous actions, and who wish to establish them in the four meditative concentrations, the four immeasurable attitudes, the five extrasensory powers, taking refuge in the Three Jewels, and devotion to the Buddha, the Dharma, and the Saṅgha should train in the perfection of wisdom. [B3] [F.31.a]
- 2.19 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to bring into the Great Vehicle the beings in all worlds within the whole infinity of the realm of phenomena and the very reaches of the realm of space, and who wish to establish them in the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, should train in the perfection of wisdom.
- 2.20 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to render even a single virtuous setting of the mind on enlightenment inexhaustible until the moment they are on the seat of enlightenment should train in the perfection of wisdom.
- 2.21 “Moreover, Śāradvatīputra, bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom. Bodhisattva great beings who are eager for all the blessed lord buddhas, as many as there are likewise in each of the world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, and at the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, to praise their qualities should train in the perfection of wisdom.¹¹⁸
- 2.22 “Moreover, Śāradvatīputra, bodhisattva great beings who, with a single thought,¹¹⁹ wish to journey to all those buddhafiels of the eastern direction, numerous as the grains of sand of the river Gaṅgā, [F.31.b] should train in the perfection of wisdom. Bodhisattva great beings who, with a single thought, wish to journey likewise to all those buddhafiels of the southern,

western, northern, northeastern, southeastern, southwestern, and northwestern directions, and at the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom.¹²⁰

2.23 “Moreover, Śāradvatīputra, bodhisattva great beings who wish, by voicing a single sound, to make themselves heard in all those buddhafiels of the eastern direction, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who wish, by voicing a single sound, to make themselves heard likewise in all those buddhafiels of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, and at the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom.¹²¹

2.24 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to remain for the sake of buddhas continuing to be born without interruption, who wish the family of bodhisattvas to reach accomplishment,¹²² and who wish to remain so that the family of the buddhas might continue without interruption should train in the perfection of wisdom.¹²³

2.25 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to dwell in the emptiness of internal phenomena should train in the perfection of wisdom. Similarly, those who wish to dwell in the emptiness of external phenomena, the emptiness of both external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, [F.32.a] the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent existence, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of nonapprehensibility, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of the essential nature of nonentities should train in the perfection of wisdom.¹²⁴

2.26 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to comprehend the referential condition, the predominant condition, the immediate condition, and the causal condition, and those who wish to comprehend the aspects and defining characteristics of the real nature, should train in the perfection of wisdom.

2.27 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to comprehend the real nature of all phenomena, the unmistaken real nature, the one and only real nature, the unchanging real nature, and the genuine, definitive real nature should train in the perfection of wisdom.

- 2.28 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to comprehend the realm of phenomena with respect to all phenomena and who wish to comprehend the very limit of reality with respect to all phenomena should train in the perfection of wisdom. {Dt.27}
- 2.29 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to know all the worlds of the great trichiliocosm, numerous as the grains of sand of the river Gaṅgā, should train in the perfection of wisdom. Bodhisattva great beings who wish to lift, on the tip of a filament that is one hundredth of the width of a hair, all the masses of water contained in the great trichiliocosm, including the great oceans, rivers, great rivers, tributaries, springs, lakes, pools, and ponds, [F.32.b] and wish too to cause no harm to the living creatures inhabiting them, should train in the perfection of wisdom.
- 2.30 “Moreover, Śāradvatīputra, bodhisattva great beings who wish with a single breath to extinguish all the masses of burning fire that there are in the great trichiliocosm, when all of them have burst into a single blazing flame like the eon’s final conflagration, should train in the perfection of wisdom.
- 2.31 “Moreover, Śāradvatīputra, bodhisattva great beings who wish with a single fingertip to cover and suppress all the patterns of wind there are in the great trichiliocosm that scatter, disperse, and destroy this great trichiliocosm as if it were just a handful of chaff, should train in the perfection of wisdom. {Dt.28}
- 2.32 “Moreover, Śāradvatīputra, bodhisattva great beings who wish a single cross-legged posture of theirs to completely fill however much there is of the great trichiliocosm’s entire expanse of space should train in the perfection of wisdom.
- 2.33 “Moreover, Śāradvatīputra, if bodhisattva great beings have the thought that with a single tuft of hair they will gather and sweep up as many Mount Sumerus, along with their encircling Cakravāḍa and Mahācakravāḍa mountain ranges, as there are in the great trichiliocosm, and hurl them beyond the countless, inestimable world systems, [F.33.a] they too should train in the perfection of wisdom.
- 2.34 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to know, in terms of their minute particles, all the great trichiliocosm’s many trees, grasses, bushes, plants and woodlands, and its terrestrial rocks, clays, gravels, hills, and mountains, should train in the perfection of wisdom.
- 2.35 “Moreover, Śāradvatīputra, bodhisattva great beings who wish with a single alms bowl to provide for all the blessed lord buddhas who reside in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and likewise who wish with a single flower, a single garland, a single piece of incense, a single unguent, a single powder,

a single robe, a single ornament, a single parasol, a single victory banner, or a single ribbon to serve, respect, honor, and worship them, should train in the perfection of wisdom. Likewise, bodhisattva great beings who wish with a single alms bowl to provide for all the blessed lord buddhas who reside in the world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, and in the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, along with their assemblies of bodhisattvas and communities of śrāvakas, and likewise who wish with a single flower, a single garland, a single piece of incense, a single unguent, a single powder, [F.33.b] a single robe, a single ornament, a single parasol, a single victory banner, or a single ribbon to serve, respect, honor, and worship them, should train in the perfection of wisdom.

2.36 “Moreover, Śāradvatīputra, those bodhisattva great beings who wish to establish all beings, as many as are present in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline; who wish to establish them also in the aggregate of meditative stability, the aggregate of wisdom, the aggregate of liberation, and the aggregate of seeing the wisdom of liberation; who wish to establish them in the fruit of entering the stream to nirvāṇa; and who wish to establish them in the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, in arhatship, and individual enlightenment, up to and including the expanse of nirvāṇa where there is no residue of the aggregates, should all train in the perfection of wisdom. Those bodhisattva great beings who wish likewise to establish all beings, as many as are present in the world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the directions of the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, in the aggregate of ethical discipline; who wish to establish them also in the aggregate of meditative stability, the aggregate of wisdom, the aggregate of liberation, and the aggregate of seeing the wisdom of liberation; who wish to establish them in the fruit of entering the stream to nirvāṇa; who wish to establish them in the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, in arhatship, and individual enlightenment; [F.34.a] and who wish to establish them in the expanse of nirvāṇa where there is no residue of the aggregates should all train in the perfection of wisdom. {Dt.29}

2.37 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to bring all beings, as many as there are in all the world systems of the ten directions, to final nirvāṇa by means of the vehicles of the śrāvakas and pratyekabuddhas,

and by means of the Great Vehicle, should train in the perfection of wisdom.¹²⁵

2.38 “Moreover, Śāradvatīputra, bodhisattva great beings who wish, as they practice the perfection of wisdom and engage in acts of generosity, to train in such a way that when they give their gifts in that way the following great fruits will come to pass: that when they give their gifts in that way, they will be born into great and lofty¹²⁶ royal families; that when they give their gifts in that way, they will be born into great and lofty priestly families; that when they give their gifts in that way, they will be born into great and lofty householder families; that when they give their gifts in that way, by maintaining that very generosity, they will be born among the gods of the Caturmahārājakāyika realm; that when they give their gifts in that way, by maintaining that very generosity, they will be born among the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin realms; that when they give their gifts in that way, by maintaining that very generosity, they will attain the first meditative concentration, they will attain the second, third, and fourth meditative concentrations, they will become absorbed in the meditative absorption of the sphere of infinite space, and they will become absorbed in the meditative absorption of the sphere of infinite consciousness, in the meditative absorption of the sphere of nothing-at-all, and in the meditative absorption of the sphere of neither perception nor nonperception; that when they give their gifts in that way, [F.34.b] the thirty-seven factors conducive to enlightenment will emerge; that when they give their gifts in that way, emptiness, signlessness, and wishlessness will emerge; and that when they give their gifts in that way, they will attain the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and unsurpassed, complete enlightenment—[such bodhisattva great beings] should train in the perfection of wisdom.¹²⁷

2.39 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, if they give their gifts with skill in means in that way, they will perfect the perfection of generosity. They should train likewise in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom.”¹²⁸

2.40 Then the venerable Śāradvatīputra asked the Blessed One, “Blessed Lord, how do bodhisattva great beings, when they give their gifts, perfect the perfection of generosity? How do they perfect the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom?”¹²⁹

- 2.41 “Śāradvatīputra,” replied the Blessed One, “the perfection of generosity is perfected through purity with respect to the three spheres—without apprehending a gift, a giver, or a recipient. Similarly, the perfection of ethical discipline [F.35.a] is perfected since there are no downfalls and no nondownfalls to be committed. The perfection of tolerance is perfected since there is no disturbance. The perfection of perseverance is perfected since there are no physical or mental endeavors to be neglected. The perfection of meditative concentration is perfected since there is no disturbance or thought. The perfection of wisdom is perfected by knowing all phenomena without apprehending anything.¹³⁰
- 2.42 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to know and who wish to acquire all the attributes of the lord buddhas of the past, future, and present should train in the perfection of wisdom.
- 2.43 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to go beyond conditioned and unconditioned dharmas should train in the perfection of wisdom. Bodhisattva great beings who wish to go beyond all dharmas—dharmas that are contaminated and uncontaminated, virtuous and nonvirtuous, specific and indeterminate, definitive and nondefinitive, occurring and nonoccurring, obscured and distinguished, as well as the dharmas of ordinary people, the dharmas of sublime beings, the dharmas that are learned, the dharmas that are not learned, the dharmas of the śrāvakas and pratyekabuddhas, and the dharmas of the bodhisattvas and the dharmas of the buddhas—should all train in the perfection of wisdom.
- 2.44 “Moreover, Śāradvatīputra, [F.35.b] bodhisattva great beings who wish to comprehend the real nature of all dharmas arising in the past, in the future, and in the present should train in the perfection of wisdom.
- 2.45 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to conclusively determine that all dharmas are nonarising, and those who wish to realize the very limit of reality with respect to all dharmas, should train in the perfection of wisdom.
- 2.46 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to have precedence over all śrāvakas and pratyekabuddhas should train in the perfection of wisdom.
- 2.47 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to serve all the lord buddhas should train in the perfection of wisdom.
- 2.48 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to be present within the intimate retinue of all the lord buddhas should train in the perfection of wisdom.
- 2.49 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to have many attendants and who wish to acquire a retinue of bodhisattvas should train in the perfection of wisdom.

- 2.50 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to purify the gifts of all donors should train in the perfection of wisdom.
- 2.51 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to have states of mind unimpeded with respect to generosity, those who wish to abandon states of mind of poor morality, those who wish to reject malicious states of mind, and those who wish that indolent states of mind, [F.36.a] agitated states of mind, and deluded states of mind might not arise should all train in the perfection of wisdom.
- 2.52 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to establish all beings in the meritorious foundations that arise from generosity, and those who wish to establish them in the meritorious foundations that arise from ethical discipline, {Dt.30} that arise from meditation, that arise from service, and that arise from all material phenomena, should train in the perfection of wisdom.
- 2.53 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to develop the five eyes in their entirety should train in the perfection of wisdom. That is to say, those who wish to develop the eye of flesh, the eye of divine clairvoyance, the eye of wisdom, the eye of the Dharma, and the eye of the buddhas should train in the perfection of wisdom.
- 2.54 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to behold with the eye of divine clairvoyance all the lord buddhas, as many as there are who reside in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, and all the lord buddhas, as many as there are who reside in the world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, as well as in the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā; those who wish to hear with the ear of divine cliraudience all the Dharmas that those lord buddhas are teaching; and those who wish to comprehend the minds of those lord buddhas, [F.36.b] who wish to recollect the bodhisattva conduct in which those lord buddhas had formerly engaged, and who wish to behold the manifold miraculous and emanational abilities of those lord buddhas should all train in the perfection of wisdom.
- 2.55 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to retain all the Dharmas that those lord buddhas are teaching in the world systems of all the ten directions, through the uninterrupted power and force of recollection, and those who wish not to squander all these teachings until they have attained consummate buddhahood in unsurpassed, complete enlightenment, should train in the perfection of wisdom.
- 2.56 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to behold and who wish to attain the buddhafiels of the lord buddhas of the past, future, {Dt.31} and present, along with many pure lands, should train in the

perfection of wisdom.

2.57 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to hear all the teachings whatsoever of the tathāgatas, even those that cannot be heard by śrāvakas or pratyekabuddhas, including the discourses, the sayings in prose and verse, the prophetic declarations, the verses, the aphorisms, the contexts, the quotations, the tales of past lives, the most extensive teachings, the narratives, the established instructions, and the marvelous events, and those who wish to take them up, who wish to uphold them, who wish to recite them, who wish to master them, who wish to apply them earnestly and without error, [F.37.a] who wish to teach them extensively to others, and who wish to teach them in an authentic manner, should train in the perfection of wisdom.

2.58 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to hear all the teachings whatsoever that all the lord buddhas have spoken, will speak, and are speaking in the eastern direction—and that all the lord buddhas likewise have spoken, will speak, and are speaking in the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, as well as in the nadir and the zenith—and those who wish to take them up, who wish to uphold them, who wish to recite them, who wish to master them, who wish to teach them extensively to others, and who wish to apply them earnestly and without error, should all train in the perfection of wisdom.

2.59 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to illuminate all the places in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, that are shrouded in darkness, a blinding darkness where even the sun and the moon with such great miraculous capacity, such great splendor, and such great power cannot shine, cannot radiate, and cannot shed light, should train in the perfection of wisdom. Those who wish likewise to illuminate all the places in the world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, as well as in the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, that are shrouded in darkness, a blinding darkness where even the sun and the moon [F.37.b] with such great miraculous capacity, such great splendor, and such great power cannot shine, cannot radiate, and cannot shed light, should train in the perfection of wisdom.

2.60 “Moreover, Śāradvatīputra, bodhisattva great beings who wish that all beings in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, who do not hear the word *Buddha*, the word *Dharma*, or the word *Saṅgha* might hear the word *Buddha*, the word *Dharma*, and the word *Saṅgha*, and those who wish to establish them in the genuine

view, should train in the perfection of wisdom. Bodhisattva great beings who likewise wish that all beings in the world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, as well as in the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, who do not hear the word *Buddha*, the word *Dharma*, or the word *Saṅgha* might hear the word *Buddha*, the word *Dharma*, and the word *Saṅgha*, and those who wish to establish them in the genuine view, should train in the perfection of wisdom. {Dt.32}

2.61 “Moreover, Śāradvatīputra, when bodhisattva great beings have the thought, ‘Through my power, may beings who are blind, as many as there are in all world systems of the eastern direction, and of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, as well as in the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, see sights with their eyes. May those who are deaf hear sounds with their ears! May those who are insane regain their wits! [F.38.a] May those who are naked obtain clothes! May those who are hungry and thirsty obtain food and drink! May those who are ill recover their health! May those who are imprisoned and confined in dungeons become joyful!’ then they should train in the perfection of wisdom.

2.62 “When bodhisattva great beings wish to establish all beings in ethical discipline, wish to establish them in meditative stability, wisdom, liberation, and seeing the wisdom of liberation, and wish to establish them in the fruit of entering the stream to nirvāṇa, in the fruit of being destined for only one more rebirth, in the fruit of no longer being subject to rebirth, and in arhatship, individual enlightenment, and unsurpassed, complete enlightenment, thinking how, through their power, all those beings, as many as there are in all world systems of each of the ten directions, numerous as the grains of sand of the river Gaṅgā, who are in states that lack freedom, who have fallen into the lower realms, who have been reborn as denizens of the hells, as animals, or in the worlds of Yama, will pass away from those states and, having transmigrated, obtain a human body, at that time they should train in the perfection of wisdom.

2.63 “Moreover, Śāradvatīputra, bodhisattva great beings who wish to train in the conduct of the tathāgatas, and who wish to train in the enlightened activities of the tathāgatas’ body, the enlightened activities of their speech, and the enlightened activities of their mind, which are pure and preceded by wisdom, should train in the perfection of wisdom.

2.64 “Moreover, Śāradvatīputra, when bodhisattva great beings [F.38.b] practice the perfection of wisdom, they should consider, {Dt.33} ‘How is it that I shall adopt the way that an elephant gazes and teach the Dharma unimpededly to beings? How is it that I shall yawn by means of the

meditative stability of the yawning of the great lion? How is it that I shall step¹³¹ with steps that are purposeful? How is it that I shall move around with my feet not touching the earth, but above it by some four finger-widths? How is it that by placing the soles of my feet on thousand-petaled lotuses, I shall move around without harming the living creatures that are present below my feet? How is it that, as I move around, both my feet, their soles endowed with the motif of thousand-spoked wheels, will leave prints on the earth? How is it that I shall walk on the walking path in a circle the size of a wheel while encircling the whole earth? How is it that I shall be unsullied by the dust of the earth even though I move about all over the earth? How is it that I shall be without physical or mental tiredness even though I move through buddhafi elds measuring one yojana, or two, three, four, five, ten, twenty, thirty, forty, fifty, or one hundred yojanas, or one thousand yojanas, or anything from a hundred thousand yojanas up to immeasurable, countless, inconceivable, incomparable, infinite, completely infinite, unappraisable, indescribably many indescribable numbers of yojanas?’¹³² When they think about such things, they should train in the perfection of wisdom.

2.65 “Moreover, Śāradvatīputra, when bodhisattva great beings also think, ‘How is it that, diffusing from the soles of my feet marked with the motif of a thousand-spoked wheel one hundred billion trillion rays of light, [F.39.a] I shall assuage all the sufferings associated with the states that lack freedom and the lower realms, and secure all beings in happiness?’ they should train in the perfection of wisdom.

2.66 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should think, ‘How is it that I, surrounded and attended by the gods of the Caturmahārājakāyika realm and by many hundred billion trillion gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariśadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttaśubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, and Bṛhatphala realms, and those of the Pure Abodes Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha, shall approach the Tree at the Seat of Enlightenment?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.67 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should think, ‘How is it that when I approach the Tree at the Seat of Enlightenment a mat will be spread out for me by the gods of the Caturmahārājakāyika realm and the gods of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariśadya, Mahābrahmā. Ābha, Parīttābha, and Apramāṇābha; and

those of Ābhāsvara, Śubha, Parīttāśubha, Apramāṇaśubha, [F.39.b] Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, and Bṛhatphala; and those of the Pure Abodes Avṛha, Atapa, Sudṛṣa, Sudarśana, and Akaniṣṭha?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.68 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should think, ‘How is it that, seated at the seat of enlightenment, after touching the ground with my hand, excellently adorned with the major marks, I shall defeat the dark forces along with the entourage of Māra?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.69 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should think, ‘How is it that, having attained consummate buddhahood in unsurpassed, complete enlightenment, I shall transform the places where I move, stand, sit, and recline to be of the nature of vajra?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.70 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should think, ‘How is it that I, on the very day on which I renounce the world, shall defeat the dark forces along with their entourage? {Dt.34} How is it that I, having attained consummate buddhahood in unsurpassed, complete enlightenment, on that very day shall turn the wheel of the Dharma? How is it that I shall enable immeasurable, countless beings to purify the eye of the Dharma, taintless and immaculate, with respect to all phenomena? [F.40.a] How is it that I shall enable immeasurable, countless beings to be without further grasping and liberate their minds from contaminants? How is it that I shall ensure that immeasurable, countless beings will make irreversible progress toward unsurpassed, complete enlightenment?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.71 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should set their minds on enlightenment, thinking, ‘How is it that I, when I have attained consummate buddhahood in unsurpassed, complete enlightenment, shall render the community of śrāvakas immeasurable and countless? How is it that I, through a single teaching of the Dharma, shall render those who attain arhatship in a single sitting immeasurable and countless? How is it that I shall enable bodhisattva great beings to make irreversible progress toward unsurpassed, complete enlightenment? How is it that I shall render the community of bodhisattvas immeasurable and countless? How is it that the limit of my lifespan will

become inestimable? How is it that my boundless light will be endowed with excellence?’ And when they think such thoughts, they should train in the perfection of wisdom.

2.72 “Moreover, Śāradvatīputra, when bodhisattva great beings think, ‘How is it that when I have attained consummate buddhahood in unsurpassed, complete enlightenment, I shall ensure that in that buddhafiield even the words *attachment*, *aversion*, and *delusion* are never heard?’ they should train in the perfection of wisdom.

2.73 “Moreover, Śāradvatīputra, when bodhisattva great beings think, ‘How is it that when I have attained consummate buddhahood in unsurpassed, complete enlightenment, all the beings of that buddhafiield will have such wisdom that they know, “Generosity is virtuous! Discipline is virtuous! [F.40.b] Chastity is virtuous! Nonviolence with respect to all living creatures is virtuous!”?’ they should train in the perfection of wisdom.

2.74 “Moreover, Śāradvatīputra, when bodhisattva great beings think, ‘How is it that, even after attaining final nirvāṇa, I shall ensure that even the words *the decline of the Dharma* are never heard?’ they should train in the perfection of wisdom. If bodhisattva great beings also think, ‘How is it that merely by hearing my name multitudes of beings in world systems numerous as the grains of sand of the river Gaṅgā will become settled in unsurpassed, complete enlightenment?’ they should train in the perfection of wisdom. {Dt.35}

2.75 “Śāradvatīputra, at that time when bodhisattva great beings practice the perfection of wisdom and accomplish these enlightened attributes, the Four Great Kings will also rejoice, saying, ‘We too will offer them the alms bowls that the great kings of the past offered to the tathāgatas of the past.’ The gods of the Trayastriṃśa realm and the gods of the Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin realms will also rejoice, saying, ‘We will serve and honor them.’ The gods of Brahmakāyika and the gods of Ābhāsvara, Śubhakṛtsna, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha will also rejoice, [F.41.a] saying, ‘The realms of the asuras will decline! The realms of the gods will flourish! We pray that after these bodhisattvas have attained manifest buddhahood they will turn the wheel of the Dharma!’

2.76 “Śāradvatīputra, at that time when bodhisattva great beings practice the perfection of wisdom and flourish through the six perfections, the noble sons and noble daughters who follow the vehicle of the bodhisattvas will also rejoice, saying, ‘We will become their father, mother, brother, sister, wife, son, daughter, confidant, advisor, relative, acquaintance, and friend.’ {Dt.36}

- 2.77 “The Four Great Kings, the gods of the Caturmahārājakāyika realm, and the gods of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariṣadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttaśubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, and Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha will also rejoice, saying, ‘This bodhisattva great being has given up his entourage of queens.’
- 2.78 “In order to establish beings in enlightenment, they maintain chaste conduct. They are not bound by fettering concerns. They aspire that they might maintain chaste conduct from the time when they first begin to set their mind on enlightenment onward, and that they might avoid all conduct that is not chaste. If you ask why, since the pursuit of sensual pleasures may even interrupt rebirth in the Brahmā worlds, what need one say about unsurpassed, complete enlightenment! Therefore, bodhisattva great beings who maintain chaste conduct from the time when they renounce the world will attain consummate buddhahood in unsurpassed, complete enlightenment. [F.41.b] They will not do so with conduct that is not chaste.”
- 2.79 The venerable Śāradvatīputra then asked the Blessed One, “Blessed Lord, is it definite that bodhisattva great beings will have a father, mother, wife, sons, and daughters?”
- 2.80 “Śāradvatīputra,” replied the Blessed One, “there are some bodhisattva great beings who definitely need to have a father and mother, but who do not need to have sons, daughters, and wives. There are some who definitely need to have a father and mother, and also wives, sons, and daughters. Śāradvatīputra, there are some bodhisattva great beings who maintain chaste conduct from the time when they first begin to set their mind on enlightenment onward, and who live as youthful ones until they have attained consummate buddhahood in unsurpassed, complete enlightenment. There are some bodhisattva great beings who have engaged in the pleasures of the five senses in order to bring beings to maturation through skillful means. After leaving the family circle behind, they then attain consummate buddhahood in unsurpassed, complete enlightenment. Śāradvatīputra, bodhisattva great beings who practice the profound perfection of wisdom are without the afflicted mental states associated with desire. Although some of them may engage in the pleasures of the senses in order to bring beings to maturation, they display this activity but do not relish it. {Dt.37} Śāradvatīputra, if, as an analogy, an illusionist or the apprentice of an illusionist extremely well trained in magical spells and techniques were to conjure the five pleasures of the senses, and were then to reveal himself

playing with, delighting in, and enjoying those five pleasures of the senses, [F.42.a] do you think, Śāradvatīputra, that that illusionist or apprentice of an illusionist would have actually enjoyed the five pleasures of the senses?"

"He would not, Blessed Lord!"

2.81 "In the same way, Śāradvatīputra," continued the Blessed One, "bodhisattva great beings who have trained extremely well in the magical display of the Great Vehicle acquire the ability to enjoy reality as a magical display. Although they are free from all afflicted mental states, in order to bring beings who are to be trained to maturation they may also teach the enjoyment of the pleasures of the senses by the power of their great compassion. They neither associate with those pleasures nor are they propelled toward them. Śāradvatīputra, bodhisattva great beings speak of the defects of attachments using many descriptive expressions: 'Attachments are all ablaze! Attachments are debased! Attachments are murderous! Attachments are inimical! Attachments are aggressive! Attachments are like a lamp of straw! Attachments are like the fruit of the snake gourd! Attachments are like the blade of a sword! Attachments are like a mass of fire! Attachments are like smoldering leaves! Attachments are like an iron hook! Attachments are like a cesspit!' So it is, Śāradvatīputra, that although bodhisattva great beings understand attachments, in order that unskilled beings might be brought to maturation, they may teach the sensual pleasures since they are disillusioned with the five sensual pleasures and free of the five sensual pleasures. They neither become intoxicated, nor do they become careless, nor do they engage in negative actions by reason of attachment or on the basis of attachment."¹³³ [F.42.b]

2.82 The venerable Śāradvatīputra then asked the Blessed One, "Blessed Lord, how should bodhisattva great beings practice the perfection of wisdom?"

2.83 "Śāradvatīputra," replied the Blessed One, "in this regard, when bodhisattva great beings practice the perfection of wisdom, they do not observe a bodhisattva. Nor do they observe the term *bodhisattva*. Nor do they observe the conduct of a bodhisattva. Nor do they observe the perfection of wisdom. Nor do they observe the term *perfection of wisdom*. Nor do they observe the term *practicing*, and neither do they observe *not practicing*, nor observe *both practicing and not practicing*, nor even observe *neither practicing nor not practicing*. They also do not observe physical form. Nor do they observe feelings. Nor do they observe perceptions. Nor do they observe formative predispositions. Nor do they observe consciousness. {Dt.38} If you ask why, Śāradvatīputra, it is because even bodhisattvas are empty of the inherent existence of bodhisattvas. Even the term *bodhisattva* is empty of the term *bodhisattva*. If you ask why, it is because such is their intrinsic nature. It is not owing to emptiness that physical forms are empty, nor is emptiness

anything other than physical forms. The nature of physical forms is indeed emptiness. Emptiness is indeed physical forms. It is not owing to emptiness that feelings are empty, [F.43.a] nor is emptiness anything other than feelings. The nature of feelings is indeed emptiness. Emptiness is indeed feelings. It is not owing to emptiness that perceptions are empty, nor is emptiness anything other than perceptions. The nature of perceptions is indeed emptiness. Emptiness is indeed perceptions. It is not owing to emptiness that formative predispositions are empty, nor is emptiness anything other than formative predispositions. The nature of formative predispositions is indeed emptiness. Emptiness is indeed formative predispositions. It is not owing to emptiness that consciousness is empty, nor is emptiness anything other than consciousness. The nature of consciousness is indeed emptiness. Emptiness is indeed consciousness. If you ask why, it is because even *enlightenment* is merely a name. Likewise, even *bodhisattva* is merely a name. Even *emptiness* is merely a name. Likewise, even these—*physical forms, feelings, perceptions, formative predispositions, and consciousness*—are merely names.

2.84 “Moreover, physical forms are like a magical display. Feelings, perceptions, formative predispositions, and consciousness are like a magical display. Magical displays are merely names. They are not located in any direction, nor are they located in any place. Magical displays that are seen do not exist. They have not arisen. They are false. They are without inherent existence. They are without essential nature, nonarising, nonceasing, nondwelling, without increase, without decrease, without affliction, and without purification. Bodhisattva great beings who practice accordingly do not observe any phenomenon that arises. They do not observe anything that ceases. They do not observe anything that remains. They do not observe anything that increases. [F.43.b] They do not observe anything that decreases. They do not observe anything that is afflicted. They do not observe anything that is purified. They do not observe physical forms. They do not observe feelings, perceptions, formative predispositions, or consciousness. They do not even observe anything that is ‘enlightenment’ or a ‘bodhisattva.’ If you ask why, it is because phenomena are a magical display of distinct names. Even these designations, these names that have adventitiously arisen, are not genuine, but imputations used as conventions. It is the conventions that are the basis of fixation. For this reason, when bodhisattva great beings practice the perfection of wisdom, they do not observe any phenomena and do not apprehend anything. Since they do not observe anything and do not apprehend anything, they do not give rise to any conceits. They are without fixations.

2.85 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they determine that this ‘bodhisattva’ is a mere name. That is to say, this ‘buddha’ is a mere name, {Dt.39} this ‘perfection of wisdom’ is a mere name, this ‘practicing of the perfection of wisdom’ is a mere name, these ‘physical forms’ are a mere name, these ‘feelings, perceptions, formative predispositions, and consciousness’ are mere names. For example, Śāradvatīputra, one conventionally speaks of a ‘self’ even though it is nonapprehensible when definitively investigated. [F.44.a] One conventionally speaks of ‘beings’ even though they are nonapprehensible when definitively investigated. One conventionally speaks of ‘life forms’ even though they are nonapprehensible when definitively investigated, owing to the emptiness of nonapprehensibility. Similarly, for example, one conventionally speaks of ‘life, living creatures, persons, human beings, people, actors, creators, experiencers, instigators of experience, petitioners, instigators, knowers, viewers, touchers, and conscious beings,’ even though they are nonapprehensible when definitively investigated, owing to the emptiness of nonapprehensibility. These are mere names and symbols, designated according to convention. In the same manner, when bodhisattva great beings practice the perfection of wisdom, they too do not observe a bodhisattva. They do not observe enlightenment. They do not observe buddhas. They do not observe the perfection of wisdom. They do not observe physical forms. They do not observe feelings, perceptions, formative predispositions, or consciousness. Nor do they even observe those names that are designated according to convention. So it is that, owing to their apprehending of the emptiness of nonapprehensibility, bodhisattva great beings who practice the perfection of wisdom outshine the wisdom of all beings, up to and including the wisdom of the śrāvakas and pratyekabuddhas, except for the wisdom of the tathāgatas. [F.44.b] If you ask why, it is because they do not even apprehend anything through which they might be attached. Śāradvatīputra, bodhisattva great beings who practice accordingly are practicing the perfection of wisdom.

2.86 “Śāradvatīputra, were this Jambudvīpa to be filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, like a grove of reeds, like a grove of rattan, like a grove of sugarcane, like a thicket of bamboo, like a paddy field of rice, or like a field of sesame, their wisdom would not approach even a hundredth part of the wisdom of bodhisattva great beings who practice the perfection of wisdom. It would not match even a thousandth part of it, or anything from a hundred thousandth to a thousand billionth part of it, in number, fraction, categorization, comparison, or quality.

If you ask why, Śāradvatīputra, it is because the wisdom of bodhisattva great beings is established so that all beings will pass into final nirvāṇa. The wisdom of the śrāvakas and pratyekabuddhas is not so.

2.87 “Moreover, Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom continue, even with as much wisdom as they cultivate in a single day, to outshine the wisdom of all śrāvakas and pratyekabuddhas. Śāradvatīputra, let alone it being just this Jambudvīpa that was filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana—instead were this whole great trichiliocosm to be filled entirely with monks such as you, Śāradvatīputra, [F.45.a] their wisdom would not approach even a hundredth part of the wisdom of bodhisattva great beings who practice the perfection of wisdom. It would not approach even a thousandth, a hundred thousandth, a hundred million trillionth, a billion trillionth, or a hundred billion trillionth part of it, in number, fraction, categorization, or comparison; nor would they match it in quality. Śāradvatīputra, let alone it being just this great trichiliocosm—instead, Śāradvatīputra, were all the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, to be filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, and were the world systems of each of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the directions of the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, all to be filled entirely with monks of the caliber of Śāradvatīputra and Maudgalyāyana, their wisdom would not approach even a hundredth part of the wisdom that bodhisattva great beings who practice the perfection of wisdom have cultivated in a single day. It would not approach even a thousandth, a hundred thousandth, a hundred million trillionth, a billion trillionth, or a hundred billion trillionth part of it, in number, fraction, categorization, or comparison; nor would they match it in quality.” {Dt.40}

2.88 Śāradvatīputra then said, “Blessed Lord, the wisdom of the śrāvakas who enter the stream to nirvāṇa, who are destined for only one more rebirth, who will no longer be subject to rebirth, and who are arhats, and also the wisdom of those who are pratyekabuddhas, bodhisattvas, and tathāgatas, [F.45.b] arhats, completely awakened buddhas—none of those wisdoms can be differentiated. They are indivisible, empty, void, intrinsically nonarising, and empty of essential nature. Blessed Lord, if no differences or distinctions can be apprehended in that which is indivisible, void, nonarising, and empty of inherent existence, how then, Blessed Lord, does the wisdom cultivated in a single session by bodhisattva great beings who practice the perfection of wisdom outshine the wisdom of all the śrāvakas and pratyekabuddhas?”

2.89 “Śāradvatīputra,” replied the Blessed One, “do you think that the purpose for which the wisdom of all the śrāvakas and pratyekabuddhas is established is comparable to the purpose for which the wisdom cultivated in a single day by bodhisattva great beings who practice the perfection of wisdom is established as they think, ‘Having practiced knowledge of the path, having acted for the sake of all beings, when I attain consummate buddhahood in all its aspects with respect to all phenomena I shall bring all beings to attain final nirvāṇa?’”

“No, Blessed Lord!” he replied.

2.90 The Blessed One then asked, “Śāradvatīputra, do you think that there are any śrāvakas or pratyekabuddhas who consider, ‘Once we have attained consummate buddhahood in unsurpassed, complete enlightenment, we should bring all beings into the expanse beyond sorrow with no residual aggregates to attain final nirvāṇa?’”

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

2.91 The Blessed One then said, “For this reason, Śāradvatīputra, [F.46.a] you should understand that, between the wisdom of all śrāvakas and pratyekabuddhas and the wisdom of bodhisattva great beings, when one apprehends the latter wisdom, the wisdom of all śrāvakas and pratyekabuddhas cannot approach even a hundredth part of it. It cannot approach even a thousandth, a hundred thousandth, a hundred million trillionth, a billion trillionth, or a hundred billion trillionth part of it, in number, fraction, categorization, or comparison; nor can it match it in quality.

2.92 “Śāradvatīputra, do you think that there are any śrāvakas or pratyekabuddhas who consider, ‘Once I have practiced the six perfections, brought beings to maturation, refined the buddhafiels, perfected the ten powers of the tathāgatas, and perfected the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, {Dt.41} I will attain consummate buddhahood in unsurpassed, complete enlightenment, and then bring immeasurable, countless beings to attain final nirvāṇa?’”

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

2.93 The Blessed One then said, “Śāradvatīputra, bodhisattva great beings do have the following thought: ‘Once I have practiced the six perfections, brought beings to maturation, refined the buddhafiels, perfected the ten powers of the tathāgatas, and perfected the four fearlessnesses, the four kinds of exact knowledge, [F.46.b] great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, I will attain consummate buddhahood in unsurpassed, complete enlightenment, and then enable immeasurable, countless beings to attain final nirvāṇa.’ Śāradvatīputra, just as a firefly, which is a species of insect, does not think, ‘May my light

illuminate all Jambudvīpa! May my light extensively fill Jambudvīpa!’ in the same way, Śāradvatīputra, there are no śrāvakas or pratyekabuddhas at all who think, ‘Once I have practiced the six perfections, brought beings to maturation, refined the buddhafiels, perfected the ten powers of the tathāgatas, and perfected the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, I will attain consummate buddhahood in unsurpassed, complete enlightenment, and then bring immeasurable, countless beings to attain final nirvāṇa.’ [B4]

2.94 “Śāradvatīputra, just as the rising sun suffuses the entirety of Jambudvīpa with its light and illuminates the entirety of Jambudvīpa with its light, in the same way, Śāradvatīputra, bodhisattva great beings who have practiced the perfection of wisdom have also brought beings to maturation, refined the buddhafiels, [F.47.a] perfected the ten powers of the tathāgatas, and perfected the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, and they will attain consummate buddhahood in unsurpassed, complete enlightenment, and then bring immeasurable, countless beings to attain final nirvāṇa.”

2.95 The venerable Śāradvatīputra then asked the Blessed One, “Blessed Lord, how do bodhisattva great beings transcend the levels of the śrāvakas and pratyekabuddhas, attain the level of an irreversible bodhisattva, and refine the path of enlightenment?”

2.96 The Blessed One replied to Śāradvatīputra, “Śāradvatīputra, in this regard, when bodhisattva great beings, starting from the time when they first begin to set their mind on enlightenment, practice the six perfections, they dwell in emptiness, signlessness, and wishlessness. Through skillful means they will transcend the levels of the śrāvakas and pratyekabuddhas, and then attain the level of an irreversible bodhisattva. They will also refine the path of enlightenment.”

2.97 Śāradvatīputra then asked, “Blessed Lord, abiding on what level are bodhisattva great beings worthy of receiving the donations of all śrāvakas and pratyekabuddhas?” {Dt.42}

2.98 “Śāradvatīputra,” replied the Blessed One, “bodhisattva great beings who practice the six perfections from the time when they first set their minds on enlightenment until they are seated at the site of enlightenment are worthy recipients of the offerings of all śrāvakas and pratyekabuddhas. [F.47.b] If you ask why, Śāradvatīputra, it is because it is the very presence of bodhisattva great beings that causes all virtuous attributes to emerge in the world. So it is that the paths of the ten virtuous actions, the five precepts, the

eightfold poṣadha for monastics, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the six recollections, the perfections, all the aspects of emptiness, the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path emerge in the world. So it is that the four truths of the noble ones, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, all the meditative stabilities, and all the dhāraṇī gateways emerge in the world. So it is that the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas emerge in the world.

2.99 “Śāradvatīputra, there are many phenomena—starting from those virtuous attributes—that emerge in the world. It is because those virtuous attributes have emerged in the world that there are great and lofty royal families to be found, that there are great and lofty priestly families to be found, that there are great and lofty householder families to be found, that there are the gods of the Caturmahārājakāyika to be found, that there are the gods of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin to be found, that there are the gods of the Brahmakāyika realms to be found, [F.48.a] and that there are the gods of Brahmapurohita, the gods of Brahmapariśadya, the gods of Mahābrahmā, the gods of Ābha, the gods of Parīttābha, the gods of Apramāṇābha, the gods of Ābhāsvara, the gods of Śubha, the gods of Parīttāśubha, the gods of Apramāṇaśubha, the gods of Śubhakṛtsna, the gods of Bṛhat, the gods of Parīttabṛhat, the gods of Apramāṇabṛhat, the gods of Bṛhatphala, the gods of Avṛha, the gods of Atapa, the gods of Sudṛśa, the gods of Sudarśana, and the gods of Akaniṣṭha to be found. So it is, too, that there are the gods of the sphere of infinite space, the gods of the sphere of infinite consciousness, {Dt.43} the gods of the sphere of nothing-at-all, and the gods of the sphere of neither perception nor nonperception to be found. So it is, too, that there are those entering the stream to nirvāṇa, those destined for only one more rebirth, those no longer subject to rebirth, those who are arhats, those who are pratyekabuddhas, those who are bodhisattva great beings, and those who are tathāgatas, arhats, completely awakened buddhas to be found in the world.”

2.100 Then Śāradvatīputra asked, “Blessed Lord, in that case do bodhisattva great beings purify those offerings?”

2.101 “Śāradvatīputra,” replied the Blessed One, “bodhisattva great beings purify those offerings in a manner. If you ask how, it is because, for bodhisattva great beings, all giving whatsoever is utterly pure, and indeed it

is in that very manner, Śāradvatīputra, that bodhisattva great beings give away what they give. If you ask what it is that they give away, they give away many virtuous attributes. Thus they give away the paths of the ten virtuous actions, [F.48.b] the five precepts, the eightfold poṣadha for monastics, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the six recollections, the perfections, all the aspects of emptiness, the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.”

2.102 Śāradvatīputra then asked, “Blessed Lord, how do bodhisattva great beings ‘engage’ with it when they engage with the perfection of wisdom?”

2.103 “Śāradvatīputra,” replied the Blessed One, “bodhisattva great beings are said to ‘engage’ with it when they engage with the emptiness of physical forms. {Dt.44} They are said to ‘engage’ with it when they engage with the emptiness of feelings, the emptiness of perceptions, the emptiness of formative predispositions, and the emptiness of consciousness. They are said to ‘engage’ with it when they engage with the emptiness of the eyes. They are said to ‘engage’ with it when they engage with the emptiness of the ears, the emptiness of the nose, the emptiness of the tongue, the emptiness of the body, and the emptiness of the mental faculty. They are said to ‘engage’ with it when they engage with the emptiness of sights. They are said to ‘engage’ with it when they engage with the emptiness of sounds, the emptiness of odors, [F.49.a] the emptiness of tastes, the emptiness of tangibles, and the emptiness of mental phenomena. They are said to ‘engage’ with it when they engage with the emptiness of the sensory element of the eyes, the emptiness of the sensory element of sights, and the emptiness of the sensory element of visual consciousness. They are said to ‘engage’ with it when they engage with the emptiness of the sensory element of the ears, the emptiness of the sensory element of sounds, and the emptiness of the sensory element of auditory consciousness; or with the emptiness of the sensory element of the nose, the emptiness of the sensory element of odors, and the emptiness of the sensory element of olfactory consciousness; or with the emptiness of the sensory element of the tongue, the emptiness of the sensory element of tastes, and the emptiness of the sensory element of gustatory consciousness; or with the emptiness of the

sensory element of the body, the emptiness of the sensory element of touch, and the emptiness of the sensory element of tactile consciousness; or with the emptiness of the sensory element of the mental faculty, the emptiness of the sensory element of phenomena, and the emptiness of the sensory element of mental consciousness.

2.104 “They are said to ‘engage’ with it when they engage with emptiness of suffering, with the emptiness of the origin of suffering, with the emptiness of the cessation of suffering, and with the emptiness of the path.

2.105 “They are said to ‘engage’ with it when they engage with the emptiness of ignorance, with the emptiness of formative predispositions, with the emptiness of consciousness, with the emptiness of name and form, with the emptiness of the sense fields, with the emptiness of sensory contact, with the emptiness of sensation, with the emptiness of craving, with the emptiness of grasping, with the emptiness of the rebirth process, with the emptiness of actual birth, and with the emptiness of aging and death.

2.106 “They are said to ‘engage’ with it when they engage with the emptiness of all phenomena, as many as are designated as conditioned and unconditioned.

2.107 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they are said to ‘engage’ with it when they engage with the emptiness of inherent existence. [F.49.b] So accordingly, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they are said to ‘engage’ with it when they engage with those seven emptinesses.¹³⁴

2.108 “Those who engage with the perfection of wisdom through those seven emptinesses are not said to be engaged with it or not to be engaged with it. If you ask why, it is because they do not consider physical forms to be engaged with it or not engaged with it. They do not consider feelings, perceptions, formative predispositions, or consciousness to be engaged with it or not engaged with it.

2.109 “They do not consider physical forms to be something that arises or something that ceases. {Dt.45} They do not consider feelings, perceptions, formative predispositions, and consciousness to be something that arises or something that ceases. They do not consider physical forms to be something that is defiled or something that is purified. They do not consider feelings, perceptions, formative predispositions, and consciousness to be something that is defiled or something that is purified.

2.110 “They do not consider physical forms to move together¹³⁵ with feelings. They do not consider feelings, perceptions, and formative predispositions to move together with consciousness. They do not consider consciousness to move together with formative predispositions. If you ask why, it is because

there is no phenomenon that moves together with any [other] phenomenon. Owing to the emptiness of inherent existence, there is no moving, there is no departure, there is no meeting, and there is no association.

2.111 “Śāradvatīputra, the emptiness of physical forms is not physical forms. [F.50.a] The emptiness of feelings is not feelings. The emptiness of perceptions is not perceptions. The emptiness of formative predispositions is not formative predispositions. The emptiness of consciousness is not consciousness. Accordingly, the emptiness of physical forms does not obstruct, the emptiness of feelings does not feel, the emptiness of perceptions does not perceive, the emptiness of formative predispositions does not condition, {Dt.46} and the emptiness of consciousness does not cognize.

2.112 “If you ask why, Śāradvatīputra, physical forms are not other than emptiness, and emptiness is not other than physical forms. The nature of physical forms is emptiness. Emptiness is physical forms. Feelings are not other than emptiness, and emptiness is not other than feelings. The nature of feelings is emptiness. Emptiness is feelings. Perceptions are not other than emptiness, and emptiness is not other than perceptions. The nature of perceptions is emptiness. Emptiness is perceptions. Formative predispositions are not other than emptiness, and emptiness is not other than formative predispositions. The nature of formative predispositions is emptiness. Emptiness is formative predispositions. Consciousness is not other than emptiness, and emptiness is not other than consciousness. The nature of consciousness is emptiness. Emptiness is consciousness.¹³⁶

2.113 “Śāradvatīputra, emptiness [F.50.b] neither arises nor ceases. It is neither afflicted nor purified. It neither decreases nor increases. It is neither past, nor future, nor present. In that which neither arises nor ceases, is neither afflicted nor purified, neither decreases nor increases, and is neither past, nor future, nor present, there are no physical forms, no feelings, no perceptions, no formative predispositions, and no consciousness. In that, there are no eyes, no ears, no nose, no tongue, no body, no mental faculty, no sights, no sounds, no odors, no tastes, no tangibles, and no mental phenomena.

2.114 “In that, there is no earth element, no water element, no fire element, no wind element, no consciousness element, and no space element. In that, there is no sensory element of the eyes, no sensory element of sights, no sensory element of visual consciousness, no sensory element of the ears, no sensory element of sounds, no sensory element of auditory consciousness, no sensory element of the nose, no sensory element of odors, no sensory element of olfactory consciousness, no sensory element of the tongue, no sensory element of tastes, no sensory element of gustatory consciousness,

- no sensory element of the body, no sensory element of touch, no sensory element of tactile consciousness, no sensory element of the mental faculty, no sensory element of mental phenomena, and no sensory element of mental consciousness.
- 2.115 “In that, there is no ignorance, no cessation of ignorance, no formative predispositions, no cessation of formative predispositions, no consciousness, no cessation of consciousness, no name and form, no cessation of name and form, no six sense fields, no cessation of the six sense fields, no sensory contact, no cessation of sensory contact, no sensation, [F.51.a] no cessation of sensation, no craving, no cessation of craving, no grasping, no cessation of grasping, no rebirth process, no cessation of the rebirth process, no actual birth, no cessation of actual birth, {Dt.47} no aging and death, and no cessation of aging and death.
- 2.116 “In that, there is no understanding of suffering, its origins, its cessation, and the path.
- 2.117 “In that, there is nothing to be attained. There is nothing to be clearly realized. In that, there is no one entering the stream to nirvāṇa, no fruit of entering the stream to nirvāṇa, no one destined for only one more rebirth, no fruit of being destined for only one more rebirth, no one who is no longer subject to rebirth, no fruit of not being any longer subject to rebirth, no arhat, no fruit of arhatship, no individual enlightenment, and no pratyekabuddha. In that, there is no bodhisattva and no knowledge of the path. In that, there is no buddha and no enlightenment.
- 2.118 “Śāradvatīputra, bodhisattva great beings who practice accordingly are said to engage with the perfection of wisdom. Even though they practice the perfection of wisdom in that manner, they do not consider whether they are engaged with physical forms or not engaged with them. They do not consider whether they are engaged with feelings, perceptions, formative predispositions, or consciousness, or not engaged with them. They do not consider whether they are engaged with the eyes or not engaged with them, and they do not consider whether they are engaged with the ears, nose, tongue, body, or the mental faculty, or not engaged with them.¹³⁷
- 2.119 “They do not consider whether they are engaged with sights or not engaged with them, and they do not consider whether they are engaged with sounds, odors, tastes, tangibles, or mental phenomena, or not engaged with them.¹³⁸ [F.51.b]
- 2.120 “They do not consider whether they are engaged with the sensory element of the eyes or not engaged with it, and they do not consider whether they are engaged with the sensory element of sights or the sensory element of visual consciousness, or not engaged with them. They do not consider whether they are engaged with [the other sensory elements], up to

and including the sensory element of the mental faculty, or not engaged with them. They do not consider whether they are engaged with the sensory element of mental phenomena or the sensory element of mental consciousness, or not engaged with them.¹³⁹

2.121 “They do not consider whether they are engaged with the earth element or not engaged with it. They do not consider whether they are engaged with the water element, the fire element, the wind element, the space element, or the consciousness element, or not engaged with them.

2.122 “They do not consider whether they are engaged with ignorance or not engaged with it, and they do not consider whether they are engaged with formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, or aging and death, or not engaged with them.¹⁴⁰

2.123 “They do not consider they are engaged with the perfection of generosity or not engaged with it, and they do not consider whether they are engaged with the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom, or not engaged with them.

2.124 “They do not consider whether they are engaged with the emptiness of internal phenomena or not engaged with it, and they do not consider whether they are engaged with the emptiness of external phenomena, the emptiness of both external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, [F.52.a] the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent existence, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of nonapprehensibility, the emptiness of nonentities, the emptiness of essential nature, or the emptiness of the essential nature of nonentities, or not engaged with them.

2.125 “They do not consider whether they are engaged with the applications of mindfulness or not engaged with it, and they do not consider whether they are engaged with the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the paths, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers, or not engaged with them.

- 2.126 “They do not consider whether they are engaged with all the meditative stabilities or all the dhāraṇī gateways, or not engaged with them. They do not consider whether they are engaged with the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas, or not engaged with them. {Dt.48}
- 2.127 “They do not consider whether they are engaged with all [the attainments], up to and including all-aspect omniscience, or not engaged with them. In this way, Śāradvatīputra, because all phenomena are without conjunction or disjunction, [F.52.b] bodhisattva great beings are said to engage with the perfection of wisdom.
- 2.128 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate emptiness with emptiness, nor do they disassociate it therefrom, and nor indeed is there engagement with emptiness. They neither associate signlessness with signlessness, nor do they disassociate it therefrom, and nor indeed is there engagement with signlessness. They neither associate wishlessness with wishlessness, nor do they disassociate it therefrom, and nor indeed is there engagement with wishlessness. If you ask why, it is because they are neither conjoined nor disjoined in emptiness. They are neither conjoined nor disjoined in signlessness or wishlessness. Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.
- 2.129 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they enter into emptiness, which is the intrinsic defining characteristic of all phenomena. Understanding it accordingly, they neither associate with nor disassociate from physical forms, and they neither associate with nor disassociate from feelings, perceptions, formative predispositions, or consciousness. They neither associate with [all the other the causal and fruitional attributes and goals], up to and including all-aspect omniscience, nor do they disassociate therefrom. Bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.
- 2.130 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate physical forms with the limits of past time, nor do they disassociate them therefrom, because they do not observe the nature of the limits of past time. They neither associate physical forms with the limits of future time, nor do they disassociate them therefrom, because they do not observe the nature of the limits of future time. [F.53.a] They neither associate physical forms with present events, nor do they disassociate them therefrom, because they do not observe the nature of present events. {Dt.49} They neither associate feelings, perceptions,

formative predispositions, and consciousness with the limits of past time, nor do they disassociate them therefrom, because they do not observe the nature of the limits of past time. They neither associate consciousness and the other aggregates with the limits of future time, nor do they disassociate them therefrom, because they do not observe the nature of the limits of future time. They neither associate consciousness and the other aggregates with present events, nor do they disassociate them therefrom, because they do not observe the nature of present events.

2.131 “They neither associate [the causal and fruitional attributes and goals], up to and including all-aspect omniscience, with the limits of past time, nor do they disassociate them therefrom, because they do not observe the nature of the limits of past time. They neither associate all-aspect omniscience [and the other attainments] with the limits of future time, nor do they disassociate them therefrom, because they do not observe the nature of the limits of future time. They neither associate all-aspect omniscience [and the other attainments] with present events, nor do they disassociate them therefrom, because they do not observe the nature of present events. Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.132 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, owing to emptiness with respect to the sameness of the three times, they neither associate the limit of past time with the limit of future time, nor do they disassociate it therefrom. They neither associate the limit of future time with the limit of past time, nor do they disassociate it therefrom. They neither associate present events with the limit of past or future time, nor do they disassociate them therefrom. They neither associate the limits of past or future time with present events, nor do they disassociate them therefrom. Śāradvatīputra, bodhisattva great beings who practice in that manner [F.53.b] are said to engage with the perfection of wisdom.

2.133 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they engage whereby they neither associate all-aspect omniscience with the past, nor do they disassociate it therefrom, because they do not observe the past. In disregarding the past, how could they associate it with omniscience or disassociate it therefrom? They neither associate omniscience with the future, nor do they disassociate it therefrom, because they do not observe the future. In disregarding the future, how could they associate it with omniscience or disassociate it therefrom? They neither associate omniscience with present events, nor do they disassociate it therefrom, because they do not observe present events. In disregarding present events, how could they associate them with omniscience or

disassociate them therefrom? Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom. {Dt.50}

2.134 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate physical forms with omniscience, nor do they disassociate them therefrom, because they do not observe the nature of physical forms. In disregarding physical forms, how could they associate them with omniscience or disassociate them therefrom? They neither associate feelings, perceptions, formative predispositions, or consciousness with omniscience, nor do they disassociate them therefrom, because they do not observe the nature of consciousness [or the aforementioned aggregates]. [F.54.a] In disregarding consciousness and so forth, how could they associate them with omniscience or disassociate them therefrom?

2.135 “They neither associate the eyes with omniscience, nor do they disassociate them therefrom, because they do not observe the nature of the eyes. They neither associate the ears, the nose, the tongue, the body, or the mental faculty with omniscience, nor do they disassociate them therefrom, because they do not observe the nature of the mental faculty [or the aforementioned sense organs]. They neither associate sights with omniscience, nor do they disassociate them therefrom, because they do not observe the nature of sights. They neither associate sounds, odors, tastes, tangibles, or mental phenomena with omniscience, nor do they disassociate them therefrom, because they do not observe the nature of mental phenomena [or the aforementioned sense objects]. They neither associate the sensory element of the eyes with omniscience, nor do they disassociate it therefrom, because they do not observe the nature of the sensory element of the eyes. They neither associate the sensory element of sights with omniscience, nor do they disassociate it therefrom because they do not observe the sensory element of sights.

2.136 “They neither associate the sensory element of visual consciousness with omniscience, nor do they disassociate it therefrom, because they do not observe the nature of the sensory element of visual consciousness. They neither associate [the other sensory elements], up to and including the sensory element of the mental faculty, with omniscience, nor do they disassociate it therefrom, because they do not observe the nature of the sensory element of the mental faculty [and so forth]. They neither associate the sensory element of mental phenomena with omniscience, nor do they disassociate it therefrom, because they do not observe the nature of the sensory element of mental phenomena. They neither associate the sensory element of mental consciousness with omniscience, nor do they disassociate

it therefrom, because they do not observe the nature of the sensory element of mental consciousness. In disregarding [all these, up to and including] the sensory element of mental consciousness, how could they associate them with omniscience or disassociate them therefrom?

2.137 “They neither associate the earth element, the water element, the fire element, the wind element, [F.54.b] the space element, or the consciousness element with omniscience, nor do they disassociate them therefrom, because they do not observe the nature of [these elements, up to and including] the consciousness element. In disregarding [all these, up to and including] the consciousness element, how could they associate them with omniscience or disassociate them therefrom?

2.138 “They neither associate ignorance with omniscience, nor do they disassociate it therefrom, because they do not observe the nature of ignorance. In disregarding ignorance, how could they associate it with omniscience or disassociate it therefrom? They neither associate formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, or aging and death with omniscience, nor do they disassociate them therefrom, because they do not observe the nature of [those links, up to and including] the nature of aging and death. In disregarding [those links, up to and including] aging and death, how could they associate them with omniscience or disassociate them therefrom?

2.139 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate the perfection of generosity with omniscience, nor do they disassociate it therefrom, because they do not observe the nature of the perfection of generosity. They neither associate the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom with omniscience, nor do they disassociate them therefrom, because they do not observe the nature of [those perfections, up to and including] the perfection of wisdom. In disregarding [those perfections, up to and including] the perfection of wisdom, how could they associate them with omniscience or disassociate them therefrom?

2.140 “They neither associate the emptiness of internal phenomena or [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, with omniscience, nor do they disassociate them therefrom, because they do not observe the nature of [those aspects of emptiness, up to and including] the emptiness of the essential nature of nonentities. [F.55.a] They neither associate the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the paths with omniscience, nor

do they disassociate them therefrom, because they do not observe the nature of [those causal attributes, up to and including] the paths. They neither associate the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers with omniscience, nor do they disassociate them therefrom, because they do not observe the nature of [those meditative experiences, up to and including] the extrasensory powers. They neither associate the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas with omniscience, nor do they disassociate them therefrom, because they do not observe the nature of [those fruitional attributes, up to and including] the eighteen distinct qualities of the buddhas. In disregarding [those attributes and meditative experiences, up to and including] the eighteen distinct qualities of the buddhas, how could they associate them with omniscience or disassociate them therefrom? Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom. {Dt.51}

2.141 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they neither associate omniscience with the buddhas, nor do they disassociate it from them, because they do not observe the nature of the buddhas, nor do they observe the nature of omniscience. [F.55.b] In disregarding these, how could they associate them or disassociate them? They neither associate enlightenment with omniscience, nor do they disassociate it therefrom, and they neither associate omniscience with enlightenment, nor do they disassociate it therefrom, because they do not observe the nature of enlightenment, nor do they observe the nature of omniscience. In disregarding these, how could they associate them or disassociate them? Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.142 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not engage with the notion that physical forms are entities. They do not engage with the notion that physical forms are nonentities. They do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are entities. They do not engage with the notion that consciousness [and so forth] are nonentities. Bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

“Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not engage with the notion that physical forms are permanent. They do not engage with the notion that physical forms are impermanent. They do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are permanent. They do not engage with the notion that consciousness and the other aggregates are impermanent. They do not engage with the notion that physical forms are imbued with happiness. They do not engage with the notion that physical forms are imbued with suffering. They do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are imbued with happiness. [F.56.a] They do not engage with the notion that consciousness [and so forth] are imbued with suffering. {Dt.52} They do not engage with the notion that physical forms constitute a self. They do not engage with the notion that physical forms constitute a nonself. They do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness constitute a self. They do not engage with the notion that consciousness and the other aggregates constitute a nonself. They do not engage with the notion that physical forms are at peace. They do not engage with the notion that physical forms are not at peace. They do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are at peace. They do not engage with the notion that consciousness and the other aggregates are not at peace. They do not engage with the notion that physical forms are empty or not empty. They do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are empty or not empty. They do not engage with the notion that physical forms are with signs or without signs. They do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are with signs or without signs. They do not engage with the notion that physical forms are with aspirations or without aspirations. They do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are with aspirations or without aspirations. They do not engage with the notion that physical forms arise or cease. They do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness arise or cease. They do not engage with the notion that physical forms are past time. They do not engage with the notion that physical forms are future time. They do not engage with the notion that physical forms are present events. They do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are past time. They do not engage with the notion that consciousness and the other aggregates are future time. They do not engage with the notion that consciousness and the other aggregates

are present events. They do not engage with the notion that physical forms are stable or that they are unstable. They do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are stable or that they are unstable. [F.56.b] They do not engage with the notion that physical forms are existent or that they are nonexistent. They do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are existent or that they are nonexistent. They do not engage with the notions that [all phenomena, attributes, and goals], up to and including all-aspect omniscience, are [all the notions mentioned up to] existent or that they are nonexistent.¹⁴¹

2.144 “When they practice the perfection of wisdom, they do not apprehend the notion that they are practicing. They do not apprehend the notion that they are not practicing. They do not apprehend the notion that they are both practicing and not practicing. They do not apprehend the notion that they are neither practicing nor not practicing. Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom. {Dt.53}

2.145 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not practice the perfection of wisdom for the sake of the perfection of generosity. They do not practice the perfection of wisdom for the sake of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. They do not practice the perfection of wisdom for the sake of [the aspects of emptiness], from the emptiness of internal phenomena up to and including the emptiness of the essential nature of nonentities. They do not practice the perfection of wisdom for the sake of nonarising emptiness or nonceasing emptiness. They do not practice the perfection of wisdom for the sake of the level at which progress has become irreversible. They do not practice the perfection of wisdom for the maturation of beings or for the refining of the buddhafi elds. They do not practice the perfection of wisdom for the sake of the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, [F.57.a] or the noble eightfold path. They do not practice the perfection of wisdom for the sake of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers. They do not practice the perfection of wisdom for the sake of the meditative stabilities or the dhāraṇī gateways. They do not practice the perfection of wisdom for the sake of the ten powers of the tathāgatas, the four fearlessnesses, the four

kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas. They do not practice the perfection of wisdom for the sake of the real nature, the realm of phenomena, or the very limit of reality. If you ask why, bodhisattva great beings who practice the perfection of wisdom do not discern differences, details, or distinctions with respect to anything at all. Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.146 “They do not practice the perfection of wisdom for the sake of divine clairvoyance. They do not practice the perfection of wisdom for the sake of divine clairsaudience, knowledge of the minds of others, {Dt.54} recollection of past lives, aspects of miraculous ability, or the knowledge that contaminants have ceased. If you ask why, when they practice the perfection of wisdom, since they do not observe the perfection of wisdom, [F.57.b] how could they apprehend the extrasensory powers in all their aspects, let alone [the notion of] a bodhisattva! Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.147 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not think, ‘I, being secure in the supports for miraculous ability, should serve, respect, honor, and worship all the lord buddhas, as many as there are, who are present in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā.’ Nor do they think, ‘I should serve, respect, honor, and worship all the lord buddhas, as many as there are, who are present in the world systems of each of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā.’ Nor do they think, ‘I should listen with divine clairsaudience to whatever teachings the lord buddhas are giving. I should understand with my mind the minds of the beings inhabiting those world systems. I should recollect their past lives. I should see with divine clairvoyance their death, transmigration, rebirth, and series of former lives. {Dt.55} I should enable countless, inestimable beings to pass into final nirvāṇa!’ Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.148 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, [F.58.a] even māras who seek to intrude and cause them disturbance would find no such opportunity. All mundane and supramundane activities, as many as they are, will be spontaneously accomplished, and harmoniously fulfilled, without requiring further investigation. All mundane afflicted mental states that there are will also be dispelled. All lord buddhas who are present in the world systems of the

eastern direction, numerous as the grains of sand of the river Gaṅgā, will also protect those bodhisattva great beings, lest they regress to the level of the śrāvakas or the level of the pratyekabuddhas. The gods of Caturmahārājakāyika and Trayastriṃśa, the gods of Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin, along with the gods of Brahmakāyika, and the gods of Brahmapurohita, Brahmapariṣadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttāśubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha will also protect those bodhisattva great beings, lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings embrace all beings with loving kindness. {Dt.56}

2.149 “All the lord buddhas who are present in the world systems of each of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, [F.58.b] will also protect those bodhisattva great beings lest they regress to the level of the śrāvakas or the level of the pratyekabuddhas. The gods of Caturmahārājakāyika and Trayastriṃśa, the gods of Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin, along with the gods of Brahmakāyika, and the gods of Brahmapurohita, Brahmapariṣadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttāśubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha will also protect those bodhisattva great beings lest certain obstacles occur. All the physical defects that they may have will also be completely eliminated in that very lifetime. If you ask why, it is because bodhisattva great beings imbue all beings with loving kindness. Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.150 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, the meditative stabilities, the dhāraṇī gateways, and the gateways of the kinds of exact knowledge, including inspired speech, will manifest to them without great difficulty. Wherever they are reborn, they will please the tathāgatas, arhats, completely awakened buddhas. [F.59.a] They will never be separated from those lord buddhas until they attain consummate buddhahood in unsurpassed, complete enlightenment.

2.151 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not think, ‘Is there any phenomenon conjoined or disjoined with other phenomena? Is there any such

phenomenon that I will encounter or not encounter?’ Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.152 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not think, ‘Will I manifestly awaken to the realm of phenomena or will I not?’ {Dt.57} If you ask why, the realm of phenomena does not manifestly awaken to the realm of phenomena. There is no manifest awakening. There will be no manifest awakening. Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

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

2.154 “Moreover, Śāradvatīputra, [F.59.b] when bodhisattva great beings practice the perfection of wisdom, they do not detail the realm of phenomena in terms of phenomena. Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.155 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not think, ‘Will I comprehend the realm of phenomena, or will I not comprehend it?’ This is because they do not observe anything at all by which anything could be comprehended, and also because they do not engage with the notion that the realm of phenomena is empty, nor do they engage with the notion that it is not empty. Śāradvatīputra, bodhisattva great beings who practice in that manner are said to engage with the perfection of wisdom.

2.156 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they do not associate physical forms with emptiness, nor do they associate emptiness with physical forms. They do not associate feelings, perceptions, formative predispositions, or consciousness with emptiness, nor do they associate emptiness with consciousness [or the other aggregates]. They do not associate the eyes with emptiness, nor do they associate emptiness with the eyes. They do not associate the ears, nose, tongue, body, or mental faculty with emptiness, nor do they associate emptiness with the mental faculty [or the other sense organs]. They do not associate sights with emptiness, nor do they associate emptiness with sights. They do not associate sounds, odors, tastes, tangibles, or mental phenomena with emptiness, nor do they associate emptiness with mental phenomena [or the other sense objects].

2.157 “They do not associate the sensory element of the eyes with emptiness, nor do they associate emptiness with the sensory element of the eyes. They do not associate the sensory element of sights with emptiness, nor do they associate emptiness with the sensory element of sights. [F.60.a] They do not associate the sensory element of visual consciousness with emptiness, nor do they associate emptiness with the sensory element of visual consciousness. {Dt.58} They do not associate the sensory element of the ears, the sensory element of sounds, the sensory element of auditory consciousness, the sensory element of the nose, the sensory element of odors, the sensory element of olfactory consciousness, the sensory element of the tongue, the sensory element of tastes, the sensory element of gustatory consciousness, the sensory element of the body, the sensory element of touch, the sensory element of tactile consciousness, or the sensory element of the mental faculty with emptiness, nor do they associate emptiness with the sensory element of the mental faculty [and so forth]. They do not associate the sensory element of mental phenomena with emptiness, nor do they associate emptiness with the sensory element of mental phenomena. They do not associate the sensory element of mental consciousness with emptiness, nor do they associate emptiness with the sensory element of mental consciousness.

2.158 “They do not associate [all the attributes and goals], up to and including all-aspect omniscience, with emptiness, nor do they associate emptiness with all-aspect omniscience [and so forth]. If you ask why, Śāradvatīputra, it is because this union of emptiness is supreme union. Śāradvatīputra, bodhisattva great beings who engage in emptiness do not regress to the level of the śrāvakas or the level of the pratyekabuddhas. They also refine the buddhafi elds, and they also bring beings to maturation. They will swiftly attain consummate buddhahood in unsurpassed, complete enlightenment.

2.159 “Śāradvatīputra, of all possible kinds of union to engage in, this union with the perfection of wisdom is said to be the best. It is said to be supreme, the highest, perfect, foremost, and the most sublime. If you ask why, {Dt.59} it is because this union with the perfection of wisdom is a union with emptiness, signlessness, and wishlessness. It is the unsurpassed [F.60.b] union. Śāradvatīputra, bodhisattva great beings who practice in that manner are said to be receiving their prophetic declaration, since they are approaching unsurpassed, complete enlightenment.

2.160 “Śāradvatīputra, although bodhisattva great beings who practice in that manner act on behalf of countless, limitless beings, they do not think, ‘I am engaging in the perfection of wisdom,’ or ‘I am not engaging in it.’ They do not think, ‘I have been prophesied by the lord buddhas. I am about to be prophesied. I should refine the buddhafi elds. I should bring beings to

maturation. I should attain manifest buddhahood in unsurpassed, complete enlightenment. I should turn the wheel of the Dharma.’ If you ask why, it is because in the realm of phenomena no details are distinguished. Apart from the realm of phenomena, they do not observe anyone at all who practices the perfection of wisdom, anyone whom the lord buddhas would prophesy, or anyone who would attain manifest buddhahood in unsurpassed, complete enlightenment. If you ask why, when bodhisattva great beings practice the perfection of wisdom, the perception of beings does not arise. The perception of a self, life forms, life, living creatures, persons, human beings, people, actors, experiencers, knowers, and viewers does not arise. If you ask why, it is because beings absolutely do not arise, nor do they cease. How would that which neither arises nor ceases practice the perfection of wisdom? Śāradvatīputra, [F.61.a] bodhisattva great beings who practice the perfection of wisdom in that manner practice the perfection of wisdom based on [the truth that] beings are nonarising. They practice the perfection of wisdom based on [the truth that] beings are emptiness. They practice the perfection of wisdom based on [the truths that] beings are nonapprehensible, that beings are void, that beings are without inherent existence, and that beings are without essential nature. Śāradvatīputra, this is the supreme union of bodhisattva great beings. It is a union with emptiness. Śāradvatīputra, this is the union of bodhisattva great beings who practice the perfection of wisdom. It endures when all other modes of union have been surpassed. Śāradvatīputra, bodhisattva great beings who are engaged in this union will achieve the ten powers of the tathāgatas. They will achieve the four fearlessnesses, the four kinds of exact knowledge, {Dt.60} great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. Śāradvatīputra, bodhisattva great beings who maintain this union do not entertain thoughts of miserliness. They do not entertain thoughts of degenerate morality, thoughts of agitation, thoughts of indolence, thoughts of distraction, or thoughts of stupidity.”

- 2.161 Śāradvatīputra then asked the Blessed One, “Blessed Lord, where will bodhisattva great beings who practice the perfection of wisdom in accordance with this union die and transmigrate, so as to be reborn here? And where will they be reborn when they have died and transmigrated from here?”
- 2.162 “Śāradvatīputra,” replied the Blessed One, “you should know that great bodhisattva [F.61.b] beings who practice the perfection of wisdom in accordance with this union have died and transmigrated from other buddhafiels, so as to be reborn here, or else they have died and transmigrated from the god realm of Tuṣita or from the human realm, so as to be reborn here. In this regard, Śāradvatīputra, those bodhisattva great beings

who have died and transmigrated from other buddhafiels so as to be reborn here will swiftly achieve that union, union with the perfection of wisdom. After they have passed away from this life, too, those profound dharmas will be manifest to them, and from then on they will be absorbed in union with the perfection of wisdom. They will be reborn in whichever buddhafiels the tathāgatas, arhats, completely awakened buddhas are alive, and they will again venerate the tathāgatas, arhats, completely awakened buddhas.

2.163 “In this regard, Śāradvatīputra, those bodhisattva great beings who have died and transmigrated from the god realm of Tuṣita, so as to be reborn here, will be destined for only one more rebirth. They will be undiminished in their understanding of the six perfections. There are indeed no dhāraṇī gateways and no gateways of meditative stability that they will not master.

2.164 “Śāradvatīputra, those bodhisattva great beings who, having died and transmigrated from the human realm, are reborn with the same fortune as humans, unless they are irreversible bodhisattvas, will have dull faculties. They will not become swiftly absorbed in union with the perfection of wisdom. Nor indeed will they swiftly actualize the dhāraṇī gateways or the gateways of meditative stability.

2.165 “Śāradvatīputra, you asked where those bodhisattva great beings who are absorbed in union with the perfection of wisdom [F.62.a] will be reborn when they have died and transmigrated from here. Śāradvatīputra, when those bodhisattva great beings have died and transmigrated from this buddhafiels, {Dt.61} they will go to those buddhafiels where the lord buddhas are alive. They will never be separated from the lord buddhas until they themselves have attained manifest buddhahood in unsurpassed, complete enlightenment. [B5]

2.166 “Śāradvatīputra, there are bodhisattva great beings without skillful means who are absorbed in the four meditative concentrations and who also practice the six perfections. Since they have attained the meditative concentrations, they will be reborn among the long-living gods, and, if they do obtain a rebirth among human beings, even though they might venerate the lord buddhas, {Dt.62} they will still have dull and blunted faculties.

2.167 “Moreover, Śāradvatīputra, there are bodhisattva great beings who are also absorbed in the four meditative concentrations and who also practice the six perfections, but since they are without skillful means, after abandoning their meditative concentrations they too will be reborn in the realm of desire. Śāradvatīputra, they too will have dull and blunted faculties.

2.168 “Śāradvatīputra, there are also bodhisattva great beings who are absorbed in [the meditative concentrations], from the first meditative concentration to the fourth; who are absorbed in loving kindness, and who are absorbed in compassion, empathetic joy, and equanimity; who are absorbed in the

sphere of infinite space, and who are absorbed in the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception; [F.62.b] who are absorbed in the four applications of mindfulness, and who are absorbed in the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; and who are absorbed in great compassion. Endowed as they are with great compassion, owing to their skillful means, their rebirth will not be influenced by their meditative concentrations, their rebirth will not be influenced by their pure abidings, and their rebirth will not be influenced by their formless absorptions, but they will be reborn wherever the lord buddhas are alive at present. Since they do not part from the practice of the perfection of wisdom, they will attain manifest buddhahood in unsurpassed, complete enlightenment in this very Auspicious Eon.

2.169 “Śāradvatīputra, there are also bodhisattva great beings who are absorbed in the four meditative concentrations, who are absorbed in loving kindness, compassion, empathetic joy, and equanimity, who are absorbed in the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception, and who, owing to their skillful means, will not be reborn due to their meditative concentrations, meditative stabilities, or meditative absorptions. Even though they might be reborn in this realm of desire, they will be born into great and lofty royal families, great and lofty priestly families, or great and lofty householder families, not out of yearning for the rebirth process but in order to bring beings to maturation.

2.170 “Śāradvatīputra, there are also bodhisattva great beings who are absorbed in the four meditative concentrations, [F.63.a] who are absorbed in loving kindness, compassion, empathetic joy, and equanimity, who are absorbed in the sphere of infinite space, who are absorbed in the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception, and who, owing to their skillful means, will not be reborn due to their meditative concentrations, meditative stabilities, or meditative absorptions. They will be reborn equal in fortune to the gods of Caturmahārājakāyika. They will be reborn equal in fortune to the gods of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin. Dwelling in these realms, they will bring beings to maturation. They will refine the buddhafi elds, and they will also please the lord buddhas.

2.171 “Śāradvatīputra, there are also bodhisattva great beings who practice the perfection of wisdom, and who, owing to their skillful means, are absorbed in the four meditative concentrations, who are absorbed in loving kindness, compassion, empathetic joy, and equanimity, who are absorbed in the

sphere of infinite space, and who are absorbed in the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception. After passing away from here and transmigrating, they will be reborn in the worlds of Brahmā. There, they will become the best, supreme, and most excellent of beings, holding sway over one hundred and ten most powerful gods of the Brahmā and Mahābrahmā realms. Residing in these realms, they will move from buddhafiield to buddhafiield, staying wherever the tathāgatas, arhats, completely awakened buddhas attain manifest buddhahood and turn the wheel of the Dharma. [F.63.b] They will also request those tathāgatas, arhats, completely awakened buddhas to turn the wheel of the Dharma.

2.172 “Śāradvatīputra, there are bodhisattva great beings, destined for only one more rebirth, who practice the perfection of wisdom, and who, owing to their skillful means, are absorbed in the four meditative concentrations, are absorbed in loving kindness, compassion, empathetic joy, and equanimity, are absorbed in the sphere of infinite space, are absorbed in the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception, who cultivate the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path, and who are absorbed in the meditative stabilities of emptiness, signlessness and wishlessness. {Dt.63} However, they will not be reborn due to those attributes. Rather, they will venerate the lord buddhas who are actually present and, after practicing chaste conduct, they will be reborn equal in fortune to the gods of Tuṣita. Remaining there for a lifetime, as it were, they manifest and are demonstrably born there, with undiminished sense faculties, recollection, and alertness, surrounded by many hundred billion trillion gods. They will attain perfect buddhahood in unsurpassed, complete enlightenment, and indeed turn the wheels of the Dharma in various buddhafiields.

2.173 “Śāradvatīputra, there are bodhisattva great beings [F.64.a] who have attained the six extrasensory powers, who will neither be reborn in the realm of desire, nor will they be reborn in the realm of form or the realm of formlessness. They will serve, venerate, honor, and worship the tathāgatas, arhats, completely awakened buddhas, and also proceed from buddhafiield to buddhafiield.

2.174 “Śāradvatīputra, there are bodhisattva great beings who have attained the six extrasensory powers, and who, emanating by means of those six extrasensory powers, proceed from buddhafiield to buddhafiield, wherever, apart from the Great Vehicle, even the names of the vehicle of śrāvakas and the vehicle of pratyekabuddhas do not resonate.

- 2.175 “Śāradvatīputra, there are also bodhisattva great beings who have attained the six extrasensory powers, and who, emanating by means of those six extrasensory powers, proceed from buddhafiield to buddhafiield, wherever the lifespan of beings is limitless. {Dt.64}
- 2.176 “Śāradvatīputra, there are also bodhisattva great beings who have attained the six extrasensory powers, and who proceed from world system to world system, where not even the word *Buddha* is heard, where not even the word *Dharma* is heard, and where not even the word *Saṅgha* is heard. They speak of the excellence of the Buddha, they speak of the excellence of the Dharma, and they speak of the excellence of the Saṅgha. The minds of those beings are then illuminated by the sound of the word *Buddha*, the sound of the word *Dharma*, and the sound of the word *Saṅgha*. They too will be reborn wherever the lord buddhas reside and are alive at present.
- 2.177 “Śāradvatīputra, there are also great bodhisattva [F.64.b] beings who, following the time when they first begin to set their mind on enlightenment, have indeed attained the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. They are never reborn [involuntarily] in the realm of desire, {Dt.65–66} nor are they reborn [involuntarily] in the realm of form or the realm of formlessness, and yet they do work for the benefit of beings in those realms.
- 2.178 “Śāradvatīputra, there are also bodhisattva great beings who practice the six perfections, and who, through first setting their mind on enlightenment, enter a bodhisattva’s full maturity and even attain the level at which progress has become irreversible. {Dt.67}
- 2.179 “Śāradvatīputra, there are also bodhisattva great beings who, through their initial setting of the mind on enlightenment, attain manifest buddhahood in unsurpassed, complete enlightenment, and who, having attained manifest buddhahood, turn the wheel of the Dharma. Acting for the benefit of countless and limitless beings, they attain final nirvāṇa in the expanse of nirvāṇa where no residue of the aggregates is left behind; and, even after passing into final nirvāṇa, their Dharma will remain for an eon, or for more than an eon.¹⁴²
- 2.180 “Śāradvatīputra, there are also bodhisattva great beings who, through their initial setting of the mind on enlightenment, are absorbed in union with the perfection of wisdom, and who, accompanied by a hundred billion

trillion bodhisattvas, [F.65.a] also move from buddhafield to buddhafield in order to behold the lord buddhas, bring beings to maturation, and refine the buddhafields.

2.181 “Śāradvatīputra, there are also bodhisattva great beings who practice the perfection of wisdom, who have attained the four meditative concentrations, and attained the four immeasurable attitudes and the four formless absorptions. Through these meditative concentrations, immeasurable attitudes, and formless absorptions, they emanate in manifold ways. That is to say, they become absorbed in the first meditative concentration, and having arisen from that first meditative concentration, they become absorbed in the absorption of cessation. Having arisen from the absorption of cessation, they become absorbed in the second meditative concentration; and, having arisen from the second meditative concentration, they become absorbed in the absorption of cessation. Having arisen therefrom, they become absorbed in the third meditative concentration; and, having arisen therefrom, they become absorbed in the absorption of cessation. Having arisen therefrom, they become absorbed in the fourth meditative concentration; and, having arisen therefrom, they become absorbed in the absorption of cessation. Having arisen therefrom, they become absorbed in the sphere of infinite space; and, having arisen therefrom, they become absorbed in the absorption of cessation. Having arisen therefrom, they become absorbed in the sphere of infinite consciousness; and, having arisen therefrom, they become absorbed in the absorption of cessation. Having arisen therefrom, they become absorbed in the sphere of nothing-at-all; and, having arisen therefrom, they become absorbed in the absorption of cessation. [F.65.b] Having arisen therefrom, they become absorbed in the sphere of neither perception nor nonperception; and, having arisen therefrom, they become absorbed in the absorption of cessation. So it is, Śāradvatīputra, that bodhisattva great beings who practice the perfection of wisdom with skillful means repeatedly interrupt and become absorbed in these meditative concentrations, immeasurable attitudes, meditative stabilities, and absorptions.

2.182 “Śāradvatīputra, there are also bodhisattva great beings who have attained the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers. They have attained the gateways of the meditative stabilities and the dhāraṇīs, and they have attained the ten powers of the

tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas. Though they have attained the three gateways to liberation, they do not attain the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, or individual enlightenment. However, they do practice the perfection of wisdom, and they do teach the noble eightfold path to beings, favoring them with their skillful means. Thereby, beings will attain the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, [F.66.a] arhatship, and individual enlightenment. Śāradvatīputra, the wisdom through which the fruits of the śrāvakas and pratyekabuddhas are attained is the receptiveness of bodhisattva great beings. Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner are known to be irreversible in their progress.

2.183 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections, and who refine the paradise of Tuṣita. Śāradvatīputra, those bodhisattva great beings are known to belong to the Auspicious Eon.¹⁴³

2.184 “Śāradvatīputra, there are also bodhisattva great beings who practice the perfection of wisdom, who have attained the four meditative concentrations, who have attained the four immeasurable attitudes, the four formless absorptions, and the thirty-seven factors conducive to enlightenment, who have attained the six extrasensory powers, and who have attained the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas. Even though they practice in order that the four truths of the noble ones might be comprehended, they do not engage in the realization of the four truths. Śāradvatīputra, those bodhisattva great beings are known to be destined for only one more rebirth.¹⁴⁴

2.185 “Śāradvatīputra, there are also bodhisattva great beings who practice the six perfections and who roam from world system to world system. They encourage the beings of those worlds toward enlightenment, and they refine the buddhafiels. [F.66.b] Śāradvatīputra, those bodhisattva great beings will attain manifest buddhahood in unsurpassed, complete enlightenment over countless, limitless eons.¹⁴⁵

2.186 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections and who always persevere for the sake of beings. They never speak harmful words. Nor indeed do they commit physical acts or mental acts that are harmful.

- 2.187 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections and who always persevere for the sake of beings. They move from buddhafiield to buddhafiield, interrupting the three pathways through which beings proceed to lower realms.
- 2.188 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections and who are actively engaged in the perfection of generosity. They will arrange all resources that bring comfort to beings, gathering food for those who need food, drink for those who need drink, and vehicles for those who need vehicles, and they will provide those who need flowers, perfumes, garlands, unguents, bedding, mats, clothing, ornaments, sustenance, and homes with homes [and so forth], and with faultless sustaining resources. There are those who are actively engaged in the perfection of ethical discipline, who will establish beings in the vows pertaining to body, speech, and mind. There are those who are actively engaged in the perfection of tolerance, who will establish beings in avoiding anger and malice. There are those who are actively engaged in the perfection of perseverance, who will engage and establish beings in all virtuous attributes. There are those who are actively engaged in the perfection of meditative concentration, [F.67.a] who will secure beings one-pointedly in stillness, and establish them in freedom from desires. There are those who are actively engaged in the perfection of wisdom, who will establish beings in nonfixation with respect to all phenomena. {Dt.68}
- 2.189 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections, who are actively engaged in the perfection of wisdom, and who emanate a body like that of the tathāgatas. They teach the Dharma in order that denizens of the hells, beings born within the animal realm, and beings of the world of Yama might transcend all the lower realms.
- 2.190 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections, who emanate a body like that of the tathāgatas, and who, proceeding to the buddhafiields of the eastern direction, numerous as the grains of sand of the river Gaṅgā, teach the Dharma to beings, serve the tathāgatas, listen to their Dharma, and behold the distinctive attributes of the community of bodhisattvas and the qualities of those buddhafiields. They will take on the characteristics of those buddhafiields, and they will perfect many buddhafiields that are even more extensive. Bodhisattva great beings in those buddhafiields will exclusively be destined for only one more rebirth. Similarly, there are those who, proceeding to the buddhafiields in each of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, [F.67.b] teach the Dharma to beings, serve the tathāgatas, listen to their Dharma, and behold the distinctive

attributes of the community of bodhisattvas and the qualities of those buddhafiels. They will take on the characteristics of those buddhafiels, and they will perfect many buddhafiels that are even more extensive. {Dt.69} Bodhisattva great beings in those buddhafiels will exclusively be destined for only one more rebirth.

2.191 “Śāradvatīputra, there are also bodhisattva great beings who, when they practice the six perfections, will acquire the thirty-two major marks, with clear and utterly pure sense faculties. Through their purified bodies, they will cause many beings to rejoice and aspire. Through these very roots of virtue, which are pleasing and agreeable to the hearts of many beings, and to which they aspire, they will enable even those beings to attain final nirvāṇa in a gradual manner, by means of the three vehicles. Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they should train in the purity of body, the purity of speech, and the purity of mind.

2.192 “Śāradvatīputra, there are also bodhisattva great beings who practice the six perfections and who have obtained extremely clear sense faculties. Owing to these extremely clear sense faculties, {Dt.70} they neither praise themselves nor do they disparage others.

2.193 “Śāradvatīputra, there are also bodhisattva great beings who, from the time when they first begin to set their mind on enlightenment, maintain the perfection of generosity and the perfection of ethical discipline. Until they attain the level at which progress has become irreversible, [F.68.a] they will never be destitute and they will never regress into mistaken views or lower realms.

2.194 “Śāradvatīputra, there are also bodhisattva great beings who, from the time when they first begin to set their mind on enlightenment until they attain the level at which progress has become irreversible, will never forsake the paths of the ten virtuous actions.

2.195 “Śāradvatīputra, there are also bodhisattva great beings who maintain the perfection of generosity and the perfection of ethical discipline, and who, on becoming imperial monarchs, will establish beings in the paths of the ten virtuous actions, and attract beings through their generosity and pleasant voice.

2.196 “Śāradvatīputra, there are also bodhisattva great beings who maintain the perfection of generosity and the perfection of ethical discipline, and who, on assuming the kingdom of an imperial monarch, then maintain many hundreds of thousands of such kingdoms. Maintaining these kingdoms, they please many hundred billion trillions of buddhas, and they serve, venerate, honor, and worship those lord buddhas with all sorts of resources and various offerings. {Dt.71}

- 2.197 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections, who illuminate through the buddhas’ teachings those beings who have deluded and mistaken views; until they attain manifest buddhahood in unsurpassed, complete enlightenment they themselves will never be without that illumination of the buddhas’ teachings. Śāradvatīputra, these are the bodhisattva great beings who bring forth the buddhas’ teachings. {Dt.72} [F.68.b]
- 2.198 “So it is, Śāradvatīputra, that when bodhisattva great beings practice the perfection of wisdom, they should have no occasion to indulge in physical, verbal, or mental actions that are objectionable.” {Dt.73}
- 2.199 Then the venerable Śāradvatīputra asked the Blessed One, “Blessed Lord, what are the objectionable physical actions that bodhisattva great beings might have? What are the corresponding verbal actions, and what are the corresponding mental actions?”
- 2.200 “Śāradvatīputra,” replied the Blessed One, “when bodhisattva great beings think, ‘This is the body on the basis of which a physical action is to be undertaken. This is the speech on the basis of which a verbal action is to be undertaken. This is the mind on the basis of which a mental action is to be undertaken,’ Śāradvatīputra, that denotes the objectionable physical, verbal, and mental actions that bodhisattva great beings might have. However, Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom do not apprehend body, they do not apprehend speech, and they do not apprehend mind, in such a way that with some body, some speech, or some mind they would give rise to thoughts of miserliness, thoughts of degenerate morality, thoughts of malice, thoughts of indolence, thoughts of distraction, or thoughts of stupidity. Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, there is no way for them even to give rise to the factors of body, speech, and mind that take on negative states. It would be impossible. If you ask why, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, [F.69.a] they are purifying the factors of body, speech, and mind that take on negative states. So these, Śāradvatīputra, are bodhisattva great beings’ physical, verbal, and mental actions that are free from being objectionable.”
- 2.201 Śāradvatīputra then asked, “Blessed Lord, how do bodhisattva great beings purify the factors of the body that take on negative states? How do they purify the factors of speech and mind that take on negative states?”
- 2.202 “Śāradvatīputra,” replied the Blessed One, “whenever bodhisattva great beings do not apprehend the physical body, and they do not apprehend speech and mind, {Dt.74} then these bodhisattva great beings purify the

factors of the body that take on negative states and purify the factors of speech and mind that take on negative states.

2.203 “Moreover, Śāradvatīputra, bodhisattva great beings, commencing from the time when they first begin to set their mind on enlightenment, adopt and continue to pursue the paths associated with the ten virtuous actions. They never develop the mindsets of the śrāvakas and pratyekabuddhas, but they do indeed establish an attitude of great compassion at all times for the sake of all beings. Accordingly, I say that the factors of body, speech, and mind that take on negative states, which bodhisattva great beings might have, will be purified.

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

2.205 “Blessed Lord, what is bodhisattva great beings’ [F.69.b] path to enlightenment?”

2.206 The Blessed One replied, “When bodhisattva great beings practice the perfection of wisdom, they never apprehend the body, and they never apprehend speech or mind; they never apprehend the perfection of generosity, and they never apprehend the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom; and they never apprehend the vehicle of the śrāvakas, they never apprehend the vehicle of the pratyekabuddhas, and they never apprehend the vehicle of the bodhisattvas or the vehicle of the completely awakened buddhas. This, Śāradvatīputra, is the path to enlightenment that bodhisattva great beings will have. So it is that all phenomena are nonapprehensible, without acceptance and without rejection. Śāradvatīputra, bodhisattva great beings who practice and earnestly apply the six perfections in that manner cannot be overcome by anyone.”

2.207 “Blessed Lord, in what manner do bodhisattva great beings practice without being overcome?”

2.208 The Blessed One replied, “When bodhisattva great beings practice the perfection of wisdom they do not give rise to conceits about physical forms. {Dt.75} They do not give rise to conceits about feelings, perceptions, formative predispositions, or consciousness. They do not give rise to conceits about the eyes and sights. They do not give rise to conceits about the ears and sounds, the nose and odors, the tongue and tastes, the body and tangibles, or the mental faculty and mental phenomena. They do not

give rise to conceits about the earth element, the water element, the fire element, the wind element, the space element, or the consciousness element. [F.70.a] They do not give rise to conceits about the sensory element of the eyes. They do not give rise to conceits about the sensory element of sights or the sensory element of visual consciousness. They do not give rise to conceits about the sensory element of the ears, the sensory element of sounds, the sensory element of auditory consciousness, the sensory element of the nose, the sensory element of odors, the sensory element of olfactory consciousness, the sensory element of the tongue, the sensory element of tastes, the sensory element of gustatory consciousness, the sensory element of the body, the sensory element of touch, the sensory element of tactile consciousness, the sensory element of the mental faculty, the sensory element of mental phenomena, or the sensory element of mental consciousness. They do not give rise to conceits about dependent origination. They do not give rise to conceits about the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. They do not give rise to conceits about the emptiness of internal phenomena, and they do not give rise to conceits about [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They do not give rise to conceits about the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, or the noble eightfold path. They do not give rise to conceits about the four truths of the noble ones. They do not give rise to conceits about the four meditative concentrations, and they do not give rise to conceits about the four immeasurable attitudes or the four formless absorptions. They do not give rise to conceits about the eight aspects of liberation or the nine serial steps of meditative absorption. They do not give rise to conceits about emptiness, signlessness, or wishlessness. [F.70.b] They do not give rise to conceits about the extrasensory powers. They do not give rise to conceits about the gateways of the meditative stabilities or the dhāraṇīs. They do not give rise to conceits about the ten powers of the tathāgatas, and they do not give rise to conceits about the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas. They do not give rise to conceits about the fruit of entering the stream to nirvāṇa, and they do not give rise to conceits about the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, or the fruit of arhatship. They do not give rise to conceits about individual enlightenment and they do not give rise to conceits about knowledge of the path. They do

not give rise to conceits about unsurpassed, complete enlightenment. When they never give rise to conceits about cyclic existence or nirvāṇa, those bodhisattva great beings will flourish through the six perfections. They cannot be overcome by anyone!

2.209 “Śāradvatīputra, there are also bodhisattva great beings who maintain the six perfections, and who perfect the wisdom of all-aspect omniscience. Those who have this wisdom will never be reborn in the lower realms. They will never be impoverished or belittled. {Dt.76} As for their corporeal form, they will not acquire a body that is disparaged in the worlds of humans, gods, or asuras.”

2.210 Then the venerable Śāradvatīputra asked the Blessed One, “Blessed Lord, if bodhisattva great beings are endowed with such wisdom, whereby they would never fall into the lower realms of existence, never be impoverished or belittled, and never have a corporeal form that is disparaged in the worlds of gods, humans, or asuras, [F.71.a] what is that wisdom of all-aspect omniscience?”

2.211 “Śāradvatīputra,” replied the Blessed One, “if bodhisattva great beings are endowed with that wisdom, in the world systems of the eastern direction, as numerous as the grains of sand of the river Gaṅgā, they will perceive tathāgatas, arhats, and completely awakened buddhas as numerous as the grains of sand of the river Gaṅgā, and they will listen to their sacred teachings. They will also perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels. In the world systems of the buddhafiels in each of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, they will also perceive tathāgatas, arhats, and completely awakened buddhas, as numerous as the grains of sand of the river Gaṅgā, and they will listen to their sacred teachings. They will also perceive the community of the bodhisattvas and the distinguished attributes of the buddhafiels.

2.212 “Bodhisattva great beings endowed with that wisdom do not develop notions of Buddha, they do not develop notions of Dharma, or notions of Saṅgha; they do not develop notions of śrāvakas, notions of pratyekabuddhas, notions of bodhisattvas, or notions of buddhas; they do not develop notions of self, they do not develop notions of others, and they do not develop notions of buddhafiels.

2.213 “Bodhisattva great beings who are endowed with that wisdom practice the perfection of generosity, but they do not apprehend the perfection of generosity. They practice the perfection of ethical discipline, but they do not apprehend the perfection of ethical discipline. [F.71.b] They practice the perfection of tolerance, but they do not apprehend the perfection of

tolerance. They practice the perfection of perseverance, but they do not apprehend the perfection of perseverance. They practice the perfection of meditative concentration, but they do not apprehend the perfection of meditative concentration. They practice the perfection of wisdom, but they do not apprehend the perfection of wisdom.

2.214 “They cultivate the emptiness of internal phenomena and [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, but they do not apprehend them, up to and including the emptiness of the essential nature of nonentities. They cultivate the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path, but they do not apprehend the noble eightfold path [and so forth]. They cultivate the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers, but they do not apprehend the extrasensory powers [and so forth]. They cultivate the gateways of the meditative stabilities and the dhāraṇīs, but they do not apprehend the dhāraṇī gateways [and so forth]. They cultivate the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, but they do not apprehend the eighteen distinct qualities of the buddhas [and so forth]. They cultivate [the fruits of] entering the stream to nirvāṇa, of being destined for only one more rebirth, of not being reborn [in cyclic existence], and of arhatship, individual enlightenment, and [the other attainments], up to and including all-aspect omniscience, [F.72.a] but they do not apprehend all-aspect omniscience [and so forth].

2.215 “This, Śāradvatīputra, is the wisdom of bodhisattva great beings. Bodhisattva great beings who are endowed with this wisdom perfect the qualities of the buddhas, but they do not observe all those qualities of the buddhas. {Dt.77}

2.216 “Śāradvatīputra, bodhisattva great beings will acquire and refine the five eyes when they practice the perfection of wisdom in that manner. If you ask what these are, they comprise the eye of flesh, the eye of divine clairvoyance, the eye of wisdom, the eye of the Dharma, and the eye of a buddha.”

2.217 “Blessed Lord, what is the refined eye of flesh possessed by bodhisattva great beings?”

2.218 “Śāradvatīputra,” replied the Blessed One, “there are bodhisattva great beings who can indeed see with their eyes of flesh as far as a hundred yojanas. Śāradvatīputra, there are bodhisattva great beings who can see with

their eyes of flesh as far as two hundred, three hundred, four hundred, five hundred, and up to a thousand yojanas. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh across the entire continent of Jambudvīpa, and those who can see with their eyes of flesh across two continents, three continents, or the entire world system comprising four great continents. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh across an entire chiliocosm, and there are those who can see with their eyes of flesh across an entire dichiliocosm. Śāradvatīputra, there are bodhisattva great beings who can see with their eyes of flesh across an entire great trichiliocosm. Śāradvatīputra, this is the refined eye of flesh possessed by bodhisattva great beings.” [F.72.b]

2.219 “Blessed Lord, what is the refined eye of divine clairvoyance possessed by bodhisattva great beings?”

2.220 “Śāradvatīputra,” replied the Blessed One, “there are bodhisattvas who know everything within the range of the divine clairvoyance of the gods of the Caturmahārājakāyika realm. There are bodhisattvas who know everything within the range of the divine clairvoyance of the gods of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariṣadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttāśubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha. However, Śāradvatīputra, the gods of the Caturmahārājakāyika realm do not reciprocally know the divine clairvoyance of those bodhisattva great beings, nor do the gods of Trayastriṃśa, Yāma, {Dt.78} Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariṣadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttāśubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha [reciprocally] know it.

2.221 “With their divine clairvoyance, bodhisattva great beings can know the death and rebirth of beings in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā. They can know the death and rebirth of beings in the world systems in each of the southern, western, northern, northeastern, southeastern, southwestern, [F.73.a] and northwestern directions, along with the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā. This, Śāradvatīputra, is the refined eye of divine clairvoyance possessed by bodhisattva great beings.”

2.222 “Blessed Lord,” he then asked, “what is the refined eye of wisdom possessed by bodhisattva great beings?”

- 2.223 “Śāradvatīputra,” replied the Blessed One, “with their eye of wisdom, bodhisattva great beings do not cognize anything at all that is conditioned or unconditioned, virtuous or nonvirtuous, tainted or untainted by transgressions, defiled or undefiled, mundane or supramundane, contaminated or uncontaminated. There is nothing at all that they see with their eye of wisdom, nothing that they hear, nothing that they think, and nothing that they comprehend. This, Śāradvatīputra, is the refined eye of wisdom possessed by bodhisattva great beings.” {Dt.79}
- 2.224 “Blessed Lord,” he then asked, “what is the refined eye of the Dharma possessed by bodhisattva great beings?”
- 2.225 “Śāradvatīputra,” replied the Blessed One, “with their eye of the Dharma, bodhisattva great beings know: ‘This individual is a follower on account of faith, this one is a follower of the doctrine, this one dwells in emptiness, and this individual is developing the five faculties through the gateway to liberation of emptiness, and will acquire immediate meditative stability by means of these five faculties. Through that immediate meditative stability, this individual will develop insight into the knowledge of liberation, and then, through that insight into the knowledge of liberation, will forsake the three fetters, which comprise false views about perishable composites, [F.73.b] doubt, and a sense of moral and ascetic supremacy. This individual will then be known as one who has entered the stream to nirvāṇa, and after attaining the path of meditation, will be destined for only one more rebirth, wearing down both attachment to the [realm of] desire and malice. Then, through further cultivation of that same path of meditation, the same individual will abandon attachment to [the realm of] desire and malice in their entirety, and will no longer be subject to rebirth. Then, through further cultivation on the path of meditation, this same individual will forsake [the five fetters associated with the higher realms, namely] attachment to the realm of form, attachment to the realm of formlessness, ignorance, pride, and mental agitation. Then, this individual will become an arhat.’
- 2.226 “ ‘This individual dwells in signlessness, is developing the five faculties through the gateway to liberation of signlessness, and will acquire the immediate meditative stability by means of these five faculties. Through that immediate meditative stability, this individual will develop insight into the knowledge of liberation, and then is said to acquire [the fruits], up to and including arhatship.’
- 2.227 “ ‘This individual dwells in wishlessness, is developing the five faculties through the gateway to liberation of wishlessness, and will acquire the immediate meditative stability by means of these five faculties. Through that immediate meditative stability, this same individual will develop insight into

the knowledge of liberation, and then is said to acquire [the fruits], up to and including arhatship.’ This, Śāradvatīputra, is the refined eye of the Dharma possessed by bodhisattva great beings. {Dt.80}

2.228 “Moreover, Śāradvatīputra, bodhisattva great beings who know by all appropriate means that all phenomena associated with the cause of suffering are subject to cessation will acquire the five faculties. This, Śāradvatīputra, [F.74.a] is the refined eye of the Dharma possessed by bodhisattva great beings.

2.229 “Moreover, Śāradvatīputra, with their eye of the Dharma, bodhisattva great beings will know: ‘These bodhisattva great beings are beginners, setting their mind on enlightenment, and practicing the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. For that reason, endowed with the faculties of faith and perseverance and motivated by skillful means, they will obtain [an excellent] corporeal form. These bodhisattva great beings, steadfast on account of the roots of virtuous actions, will be reborn into great and lofty royal families. These will be reborn into great and lofty priestly families, or into great and lofty householder families. These will be reborn among the gods of the Caturmahārājakāyika realm. These will be reborn among the gods of Trayastriṃśa. These will be reborn among the gods of Yāma. These will be reborn among the gods of Tuṣita. These will be reborn among the gods of Nirmāṇarata. These will be reborn among the gods of Paranirmita-vaśavartin. Abiding in those [realms], they will bring beings to maturity, they will serve [beings] with all the resources that actualize their happiness, they will refine the buddhafi elds, and they will also venerate, serve, honor, respect, and worship the tathāgatas, arhats, and completely awakened buddhas, and never regress to the level of the śrāvakas or the level of the pratyekabuddhas. Indeed, these bodhisattvas will not regress until they have attained consummate buddhahood in unsurpassed, complete enlightenment.’ [F.74.b] This, Śāradvatīputra, is the refined eye of the Dharma possessed by bodhisattva great beings. {Dt.81}

2.230 “Moreover, Śāradvatīputra, these bodhisattva great beings know: ‘These bodhisattva great beings have been prophesied to attain unsurpassed, complete enlightenment, and those have not been prophesied. These are certain, and those are not certain. These will be prophesied and those will not be prophesied. These are irreversible and have attained the [five] faculties, but those are not irreversible and have not attained the [five] faculties. These have perfected the extrasensory powers, while those have not perfected the extrasensory powers. These bodhisattva great beings, with perfected extrasensory powers, will proceed to the world systems of the

eastern direction, numerous as the grains of sand of the river Gaṅgā, and please, serve, honor, respect, and worship the tathāgatas, arhats, and completely awakened buddhas. These will proceed to the world systems in each of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, and please, serve, honor, respect, and worship the tathāgatas, arhats, and completely awakened buddhas. These will attain the extrasensory powers, while those will not attain the extrasensory powers. These have attained receptiveness [to the truth that phenomena are nonarising], but those have not attained receptiveness. These have attained the [five] faculties, while those have not attained the [five] faculties. The buddhafield of these bodhisattva great beings will be utterly pure, [F.75.a] but the buddhafield of those will not be utterly pure. These bodhisattva great beings will have great aspirations, while those will not have great aspirations. These have brought beings to maturity, but those have not brought beings to maturity. These bodhisattva great beings are praised by the lord buddhas, throughout the world systems of the ten directions, numerous as the grains of sand of the river Gaṅgā, but those are not praised. These bodhisattva great beings will stand alongside the lord buddhas, while those will not stand alongside them. The lifespan of these bodhisattva great beings who have attained enlightenment will be infinite, but the lifespan of those will be finite. The luminosity, voice, and saṅgha of these will be immeasurable, while [the luminosity and so forth] of those will be measurable. These bodhisattva great beings, having attained consummate buddhahood in unsurpassed, complete enlightenment, will have a community of bodhisattvas, but those will not. {Dt.82} These will engage in austerities, but those will not. These are in their final rebirth, but those are not in their final rebirth. These bodhisattvas will come to sit upon the seat of enlightenment, but those will not. These bodhisattva great beings will face māras, while those will not face them.’ This, Śāradvatīputra, is the refined eye of the Dharma possessed by bodhisattva great beings.” [F.75.b]

2.231 “Blessed Lord, what is the refined eye of the buddhas possessed by bodhisattva great beings?”

2.232 “Śāradvatīputra,” replied the Blessed One, “bodhisattva great beings, after setting their mind on enlightenment, become absorbed in the vajra-like meditative stability, and then attain all-aspect omniscience. They are endowed with the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, great equanimity, and the unobscured liberation of the buddhas. Their vision is such that, in all respects, there is nothing at all that the eye of the buddhas,

possessed by bodhisattva great beings, does not see, does not hear, does not know, or does not comprehend. This, Śāradvatīputra, is the refined eye of the buddhas, possessed by bodhisattva great beings who would attain consummate buddhahood in unsurpassed, complete enlightenment.

2.233 “Śāradvatīputra, bodhisattva great beings who wish to refine and who wish to acquire those five eyes should persevere in the six perfections. If you ask why, Śāradvatīputra, it is because there are no virtuous attributes that are not gathered in the six perfections. There are no attributes of the śrāvakas, {Dt.83} no attributes of the pratyekabuddhas, no attributes of the bodhisattvas, and no attributes of the buddhas that are not gathered there. Śāradvatīputra, when those who speak correctly are required to speak of that in which all virtuous attributes are gathered, they speak of the perfection of wisdom. If you ask why, Śāradvatīputra, the perfection of wisdom generates the five eyes. [F.76.a] Bodhisattva great beings who train in those five eyes will attain manifest buddhahood in unsurpassed, complete enlightenment.

2.234 “Śāradvatīputra, bodhisattva great beings who practice this perfection of wisdom acquire perfection in the extrasensory powers. That is to say, they experience many facets of miraculous ability. They may even cause this mighty earth to shake. Having been singular [in form], they can become multiple, and having been multiple [in form], they can become singular. They may also experience themselves as visible and as invisible. Their bodies can move directly through walls. They can move directly through enclosures. They can move directly through mountains, unimpededly, as if in space. They can also move through space, sitting with their legs crossed, like a bird on the wing. They can hover above the earth and sink below it, as if in water. They can walk on water, without sinking, as if on solid ground. They can also emit smoke and flames of fire, like a great conflagration, [and release streams of water, like a great raincloud].¹⁴⁶ {Dt.84} However miraculous, powerful, and mighty the sun and the moon might be, they can stroke them with their hands. They can even overwhelm [the god realms], up to and including the Brahmā realms, with their physical bodies. Yet, they do not give rise to conceits on account of such miraculous abilities. If you ask why, it is because those abilities are essentially empty, essentially void, and essentially nonarising. The miraculous abilities on the basis of which they might give rise to conceits are nonapprehensible. Apart from focusing on all-aspect omniscience, they have not even the slightest wish for miraculous abilities or for manifesting miraculous abilities. Śāradvatīputra, [F.76.b] when bodhisattva great beings practice the perfection of wisdom in that manner, they will manifest knowledge of the extrasensory power through which the facets of miraculous ability are realized.

2.235 “Since they have the refined sensory element of the ears, indicative of divine clairaudience, which surpasses that of human beings, they can hear the voices of gods and humans, but they do not give rise to conceits on account of that divine clairaudience, thinking, ‘I can hear voices.’ They do not apprehend the sounds that their ears hear because these are essentially empty, essentially void, and essentially nonarising. Apart from focusing on all-aspect omniscience, they do not even wish for divine clairaudience. Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they will manifest knowledge of the extrasensory power through which divine clairaudience is realized. {Dt.85} [B6]

2.236 “They can correctly know with their own minds the minds of other beings and the minds of other persons, exactly as they are. That is to say, they correctly know minds that are afflicted with desire as minds that are afflicted with desire, and they correctly know minds free from desire as minds that are free from desire. They correctly know minds afflicted with hatred as minds that are afflicted with hatred, and they correctly know minds free from hatred as minds that are free from hatred. They correctly know minds afflicted with delusion as minds that are afflicted with delusion, and they correctly know minds free from delusion as minds that are free from delusion. [F.77.a] They correctly know minds consumed with craving as minds that are consumed with craving, and they correctly know minds free from craving as minds that are free from craving. They correctly know minds that are possessed by grasping as minds that are possessed by grasping, and they correctly know minds free from grasping as minds that are free from grasping. They correctly know minds that are composed as minds that are composed, and they correctly know minds that are distracted as minds that are distracted. They correctly know minds that are small as minds that are small, and they correctly know minds that are great as minds that are great. They correctly know minds that are broad as minds that are broad, and they correctly know minds that are narrow as minds that are narrow. They correctly know minds that are evolving as minds that are evolving, and they correctly know minds that are unlimited as minds that are unlimited. They correctly know minds that are in absorption as minds that are in absorption, and they correctly know minds that are not in absorption as minds that are not in absorption. They correctly know minds that are liberated as minds that are liberated, and they correctly know minds that are unliberated as minds that are unliberated. [F.77.b] They correctly know minds that are contaminated as minds that are contaminated, and they correctly know minds that are uncontaminated as minds that are uncontaminated. They correctly know minds that are afflicted as minds that are afflicted, and they correctly know minds that are unafflicted as minds that are unafflicted. They

correctly know minds that are surpassed as minds that are surpassed, and they correctly know minds that are unsurpassed as minds that are unsurpassed. Yet they do not give rise to conceits on account of this knowledge of other minds because the mind itself is inconceivable. They do not give rise to the conceit ‘I know,’ because [the mind] is essentially empty, essentially void, and essentially nonarising. They do not apprehend a mind on the basis of which they would give rise to conceits. Apart from focusing on all-aspect omniscience, they do not even wish to know the minds [of others], or even wish to manifest knowledge of the minds [of others]. Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they will manifest knowledge of the extrasensory power through which the minds and conduct of all beings are realized. {Dt.86}

2.237 “They can manifest many facets of the knowledge of the extrasensory power through which recollection of past lives is realized. That is to say, they may recollect one thought, or they may recollect anything from that up to a hundred thoughts, or even up to a thousand thoughts. They may also recollect anything from one day up to a hundred days, [F.78.a] from one month up to a hundred months, from one year up to a hundred years, from one eon up to a hundred eons, from many hundreds of eons up to many thousands of eons and many hundred billion trillions of eons. ‘Such was I [in that life]. Such was my name. Such was my family. Such was my social class. Such was the food I ate. Such was the duration of my life. Such was the extent of my lifespan.¹⁴⁷ Deceased from there, I was born as so-and-so, and then dying there, I was reborn here!’ In this way, they can recollect in many details their own past lives and those of others, along with their modes, circumstances, and indications.¹⁴⁸ Yet, they do not give rise to conceits even on account of this knowledge of the extrasensory power through which the recollection of past lives is realized, because that knowledge is not knowledge—it is inconceivable. They do not give rise to the conceit ‘I know,’ because that knowledge itself is essentially empty, essentially void, and essentially nonarising. They do not apprehend any knowledge on the basis of which they would give rise to conceits. {Dt.87} Apart from focusing on all-aspect omniscience, they do not wish in the slightest for the knowledge that recollects [past lives]. When bodhisattva great beings practice the perfection of wisdom in that manner, Śāradvatīputra, they will manifest knowledge of the extrasensory power through which the recollection of past lives is realized.

2.238 “They can know through their pure clairvoyance surpassing [the vision of] humans those beings who are dying, those who are reborn, those who are beautiful, those who are ugly, those who are excellent, those who are

inferior, those who dwell in the lower realms, and those who dwell in blissful realms. [F.78.b] ‘These beings engage in misconduct with their bodies, these engage in misconduct with their speech, and these engage in misconduct with their minds. They deprecate sublime beings. Due to the causes and conditions of adopting wrong views, when they have died, they will be reborn in inferior realms, falling into the lower abodes, as denizens of the hells! These beings engage in noble conduct with their bodies, these engage in noble conduct with their speech, and these engage in noble conduct with their minds. They do not deprecate sublime beings. Due to the causes and conditions of adopting correct views, when they have died, they will be reborn within the blissful and exalted realms!’ So it is that they correctly know the births and deaths of all those included within the six classes of beings in all world systems of all ten directions within the whole infinity of the realm of phenomena and the very reaches of the realm of space. Yet, they do not give rise to conceits even on that account because this eye is not an eye—it is inconceivable. {Dt.88} They do not give rise to the conceit ‘I see,’ because that itself is essentially empty, essentially void, and essentially nonarising. They do not apprehend an eye on the basis of which they would give rise to conceits. Apart from focusing on all-aspect omniscience, they do not wish in the slightest for divine clairvoyance, or wish to manifest divine clairvoyance. Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they will manifest knowledge of the extrasensory power through which divine clairvoyance is realized.

- 2.239 “They manifest knowledge of the extrasensory power through which the cessation of contaminants is realized, and yet they do not acquire the level of the śrāvakas or the level of the pratyekabuddhas. [F.79.a] Nor do they see anything at all through which unsurpassed, complete enlightenment would be attained. Having attained the vajra-like meditative stability, they abandon all afflictions associated with reincarnation through the continuity of propensities, and yet they do not give rise to conceits on account of that extrasensory power through which the cessation of contaminants is realized, because that knowledge itself is not knowledge—it is inconceivable. They do not give rise to the conceit ‘I know,’ because that itself is essentially empty, essentially void, and essentially nonarising. They do not apprehend any such extrasensory power realizing knowledge of the cessation of contaminants, on the basis of which they would give rise to conceits. Apart from focusing on all-aspect omniscience, they do not wish in the slightest for knowledge of the cessation of contaminants, or wish to manifest knowledge of the cessation of contaminants. When bodhisattva great beings practice the

perfection of wisdom in that manner, Śāradvatīputra, they will manifest knowledge of the extrasensory power through which the cessation of contaminants is realized. {Dt.89}

2.240 “Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner and perfect the six extrasensory powers will flourish through unsurpassed, complete enlightenment.

2.241 “Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they dwell in the perfection of generosity, and also refine the path to all-aspect omniscience, because their minds are unattached, owing to the emptiness of the unlimited. Śāradvatīputra, when bodhisattva great beings [F.79.b] practice the perfection of wisdom in that manner, they dwell in the perfection of ethical discipline, and also refine the path to all-aspect omniscience, because they commit no offences, owing to the emptiness of the unlimited. Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they dwell in the perfection of tolerance, and also refine the path to all-aspect omniscience, because they are undisturbed, owing to the emptiness of the unlimited. Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they dwell in the perfection of perseverance, and also refine the path to all-aspect omniscience, because their physical and mental perseverance is indefatigable, owing to the emptiness of the unlimited. Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they dwell in the perfection of meditative concentration, and also refine the path to all-aspect omniscience, because their minds are undisturbed, owing to the emptiness of the unlimited. Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they dwell in the perfection of wisdom, and also refine the path to all-aspect omniscience, because they do not apprehend thoughts of stupidity, owing to the emptiness of the unlimited. Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, [F.80.a] they dwell in the six perfections and refine the path to all-aspect omniscience because they neither come nor go, and because they are without grasping, owing to the emptiness of the unlimited.

2.242 “In that regard, generosity is conceived in relation to grasping. Ethical discipline is conceived in relation to immorality. Tolerance is conceived in relation to impatience. Perseverance is conceived in relation to indolence. Meditative stability is conceived in relation to lack of absorption. Wisdom is conceived in relation to stupidity.

2.243 “They do not give rise to conceits, thinking, ‘I have crossed [the ocean of suffering].’ They do not give rise to conceits, thinking, ‘I have not crossed [the ocean of suffering].’ They do not give rise to conceits, thinking, ‘I am

giving a gift.' They do not give rise to conceits, thinking, 'I am not giving a gift.' They do not give rise to conceits, thinking, 'I have ethical discipline.' They do not give rise to conceits, thinking, 'I have poor discipline.' They do not give rise to conceits, thinking, 'My tolerance is excellent.' They do not give rise to conceits, thinking, 'I am angry.' They do not give rise to conceits, thinking, 'I am persevering.' They do not give rise to conceits, thinking, 'I am indolent.' {Dt.90} They do not give rise to conceits, thinking, 'I am absorbed [in meditation].' They do not give rise to conceits, thinking, 'I am not absorbed [in meditation].' They do not give rise to conceits, thinking, 'I am wise.' They do not give rise to conceits, thinking, 'I am stupid.' They do not give rise to conceits, thinking, 'I am reviled.' They do not give rise to conceits, thinking, 'I receive homage.' [F.80.b] They do not give rise to conceits, thinking, 'I am being served.' They do not give rise to conceits, thinking, 'I am not being served.' If you ask why, Śāradvatīputra, it is because the perfection of wisdom cuts off all assumptions.

2.244 "In this regard, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, whatever enlightened attributes they possess are not found in any śrāvakas or pratyekabuddhas. When they have perfected those enlightened attributes, they can also bring beings to maturity, refine the buddhafields, and even attain all-aspect omniscience.

2.245 "Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they will develop an attitude of equanimity toward all beings, and after having developed the attitude that all beings are the same, they will attain realization of the sameness of all phenomena. After having attained realization of the sameness of all phenomena, they will establish all beings in the realization of the sameness of all phenomena. In this very life, to the lord buddhas they will be pleasing and set apart.¹⁴⁹ They will also be pleasing and set apart by all bodhisattvas, all śrāvakas, and all pratyekabuddhas. Wherever they are reborn, in these realms their eyes will never behold unpleasant sights. Their ears will not hear unpleasant sounds. {Dt.91} Their noses will not smell unpleasant odors. Their tongues will not savor unpleasant tastes. Their bodies will not touch unpleasant tangibles. Their mental faculties will not experience unpleasant mental phenomena. Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they will not degenerate from unsurpassed, complete enlightenment." [F.81.a]

2.246 When this teaching of the perfection of wisdom was being revealed, three hundred monks,¹⁵⁰ wearing their monastic robes, presented offerings to the Blessed One and set their minds on unsurpassed, complete enlightenment. Thereupon, the Blessed One smiled on that occasion, knowing the aspirations of those monks. Then the venerable Ānanda, rising from his seat,

with his upper robe over one shoulder, rested his right knee on the ground and, placing his hands together in the gesture of homage, bowed toward the Blessed One and asked, “Blessed Lord, since the tathāgatas, arhats, completely awakened buddhas do not smile without reason or circumstances, what is the reason and what are the circumstances for your smile?”

2.247 The Blessed One replied to the venerable Ānanda, “Ānanda, when sixty-one eons have passed, during the eon called Starlike these three hundred monks will all appear in the world [alongside] the tathāgata, arhat, completely awakened buddha named Mahāketu, and having passed away from there, they will be reborn in the buddhafiield of the tathāgata, arhat, completely awakened buddha named Akṣobhya. Sixty thousand gods who frequent the realm of desire will also set their minds on unsurpassed, complete enlightenment, and they will also please the tathāgata, arhat, completely awakened buddha named Maitreya. {Dt.92} There they will become mendicants and adopt chaste conduct. The tathāgata Maitreya too will prophesy them to attain unsurpassed, complete enlightenment.” [F.81.b]

2.248 Then, through the power of the Buddha, the four assemblies who were present on that occasion beheld the thousand buddhafiields of the eastern direction, and they beheld the thousand buddhafiields of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith. In this world of Patient Endurance they did not see any attributes of the buddhafiields as distinguished as those of the fields of those lord buddhas that they beheld in those world realms. Ten thousand living creatures in that assembly then made the following aspiration: “Let us generate the merits through which we will be reborn in those buddhafiields!”

2.249 Comprehending the wishes of those noble children, the Blessed One again smiled. The venerable Ānanda, rising from his seat, with his upper robe over one shoulder, rested his right knee on the ground and, placing his hands together in the gesture of homage, bowed toward the Blessed One, and asked, “Blessed Lord, since the tathāgatas, arhats, completely awakened buddhas do not smile without reason and circumstances, what is the reason and what are the circumstances for your smile?”

2.250 The Blessed One replied, “Ānanda, when these ten thousand living creatures have passed away from here, they will be reborn in those buddhafiields. Nowhere will they be separated from the fields of the tathāgatas, arhats, completely awakened buddhas. In the future, [F.82.a] they will all emerge in the world as tathāgatas, arhats, completely awakened buddhas named Vyūharāja.” {Dt.93}

- 2.251 Then the venerable Śāradvatīputra, the venerable Mahāmaudgalyāyana, the venerable Subhūti, the venerable Pūrṇa Maitrāyaṇīputra, the venerable Mahākāśyapa, and a multitude of other monks, all of whom had extrasensory powers, as well as a multitude of bodhisattva great beings, and a multitude of monks, nuns, laymen, and laywomen, all addressed the Blessed One as follows.
- 2.252 “Blessed Lord, this perfection of wisdom is the great perfection of bodhisattva great beings. Blessed Lord, this perfection of wisdom is the vast perfection of bodhisattva great beings. This perfection is sacred. This perfection is the best. This perfection is perfect. This perfection is supreme. This perfection is excellent. This perfection is noble. This perfection is unsurpassed. This perfection is the highest. This perfection is unequaled. This perfection is equal to the unequaled. This perfection is not replicated. This perfection is incomparable. This perfection is like space.
- 2.253 “Blessed Lord, this perfection of bodhisattva great beings is the emptiness of intrinsic defining characteristics. Blessed Lord, this perfection of bodhisattva great beings is the emptiness of all phenomena. Blessed Lord, [F.82.b] this perfection of bodhisattva great beings is the emptiness of the essential nature of nonentities. Blessed Lord, this perfection of bodhisattva great beings is perfect in all enlightened attributes. Blessed Lord, this perfection of bodhisattva great beings is endowed with all enlightened attributes. Blessed Lord, this is because the perfection of bodhisattva great beings is uncrushable.
- 2.254 “Blessed Lord, bodhisattva great beings who practice this perfection of wisdom have bestowed, are bestowing, and will bestow generosity that is equal to the unequaled. To that end they have perfected, are perfecting, and will perfect generosity that is equal to the unequaled. To that end they have acquired, are acquiring, and will acquire a physical form that is equal to the unequaled. To that end they have attained, are attaining, and will attain attributes that are equal to the unequaled—unsurpassed, complete enlightenment.
- 2.255 “Blessed Lord, bodhisattva great beings who practice this perfection of wisdom have maintained, are maintaining, and will maintain ethical discipline that is equal to the unequaled. To that end they have perfected, are perfecting, and will perfect ethical discipline that is equal to the unequaled. To that end they have acquired, are acquiring, and will acquire a physical form that is equal to the unequaled. [F.83.a] To that end they have attained, are attaining, and will attain attributes that are equal to the unequaled—unsurpassed, complete enlightenment.

- 2.256 “Blessed Lord, bodhisattva great beings who practice this perfection of wisdom have cultivated, are cultivating, and will cultivate tolerance that is equal to the unequaled. To that end they have perfected, are perfecting, and will perfect tolerance that is equal to the unequaled. To that end they have acquired, are acquiring, and will acquire a physical form that is equal to the unequaled. To that end they have attained, are attaining, and will attain attributes that are equal to the unequaled—unsurpassed, complete enlightenment.
- 2.257 “Blessed Lord, bodhisattva great beings who practice this perfection of wisdom have undertaken, are undertaking, and will undertake perseverance that is equal to the unequaled. To that end they have perfected, are perfecting, and will perfect perseverance that is equal to the unequaled. To that end they have acquired, are acquiring, and will acquire a physical form that is equal to the unequaled. To that end they have attained, are attaining, and will attain the attributes that are equal to the unequaled—unsurpassed, complete enlightenment. {Dt.94}
- 2.258 “Blessed Lord, bodhisattva great beings who practice this perfection of wisdom have developed, are developing, and will develop meditative concentration that is equal to the unequaled. To that end they have perfected, are perfecting, and will perfect meditative concentration that is equal to the unequaled. [F.83.b] To that end they have acquired, are acquiring, and will acquire a physical form that is equal to the unequaled. To that end they have attained, are attaining, and will attain attributes that are equal to the unequaled—unsurpassed, complete enlightenment.
- 2.259 “Blessed Lord, bodhisattva great beings who practice this perfection of wisdom have cultivated, are cultivating, and will cultivate wisdom that is equal to the unequaled. To that end they have perfected, are perfecting, and will perfect wisdom that is equal to the unequaled. To that end they have acquired, are acquiring, and will acquire a physical form that is equal to the unequaled. To that end they have attained, are attaining, and will attain attributes that are equal to the unequaled—unsurpassed, complete enlightenment.¹⁵¹
- 2.260 “Blessed Lord, you too, O Lord, through practicing this perfection of wisdom, acquired physical forms that are equal to the unequaled; you acquired feelings, perceptions, and formative predispositions that are equal to the unequaled, and you acquired consciousness that is equal to the unequaled. Having manifestly awakened to enlightenment that is equal to the unequaled, you turned the wheel of the Dharma that is equal to the unequaled.

- 2.261 “It is through practicing this perfection of wisdom, too, that the lord buddhas of the past, the lord buddhas of the future, and the lord buddhas of the present have acquired, will acquire, and are acquiring physical forms that are equal to the unequaled; they have acquired, will acquire, and are acquiring feelings, perceptions, and formative predispositions that are equal to the unequaled, and they have acquired, will acquire, and are acquiring consciousness that is equal to the unequaled. [F.84.a] Having attained consummate buddhahood in enlightenment that is equal to the unequaled, they have turned, will turn, and are turning the wheel of the Dharma that is equal to the unequaled.
- 2.262 “Blessed Lord, since this is the case, bodhisattva great beings who seek to transcend all phenomena should continue to engage with the perfection of wisdom. Blessed Lord, bodhisattva great beings who practice this perfection of wisdom are paid homage by the world with its gods, humans, and asuras.”
- 2.263 The Blessed One then addressed all those great śrāvakas and all those bodhisattva great beings: “O noble children, it is so! It is so! It is just as you have said! Those bodhisattva great beings who practice this perfection of wisdom deserve the homage of the world with its gods, humans, and asuras. If you ask why, it is when bodhisattva great beings are to be found that the world of humans arises in the world, that the world of gods arises in the world, that the world of asuras arises in the world, that great and lofty royal families, that great and lofty priestly families, that great and lofty householder families, and that imperial monarchs, the gods of Caturmahārājakāyika, and the gods of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariṣadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttāśubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, [F.84.b] Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha all arise in the world. {Dt.95}
- 2.264 “[It is when bodhisattva great beings are to be found] that those entering the stream to nirvāṇa, those destined for only one more rebirth, those who will no longer be reborn, those who are arhats, and those who are pratyekabuddhas all arise in the world, and indeed that bodhisattva great beings and the tathāgatas, arhats, completely awakened buddhas all arise in the world.
- 2.265 “Noble children, it is when bodhisattva great beings are to be found that food, drink, vehicles, clothing, bedding, houses, sustenance, jewels, pearls, conch, quartz, coral, gold, and silver also arise in the world.

2.266 “Noble children, any necessities that bring happiness to beings, be they the conditions that benefit human beings, the sacraments of the gods, or indeed anything that brings happiness devoid of [mundane pursuits]—all these, too, arise in the world when there are bodhisattva great beings to be found. If you ask why, O noble children, when bodhisattva great beings practice the conduct of a bodhisattva, they dwell in the six perfections. They themselves practice generosity and they also unite others in generosity. They themselves maintain ethical discipline and they also unite others in ethical discipline. They themselves cultivate tolerance and they also unite others in tolerance. They themselves undertake perseverance and they also unite others in perseverance. They themselves develop meditative concentration, and they also unite others in meditative concentration. They themselves cultivate wisdom, and they also unite others in the cultivation of wisdom. Dependent on bodhisattva great beings, beings practice the six perfections. Through practicing the six perfections, they will attain all mundane and supramundane excellences. [F.85.a] So it is, noble children, that bodhisattva great beings engage [in the world] for the benefit and happiness of all beings.”

2.267 Thereupon the Blessed One extended his tongue from his mouth, covering this great trichiliocosm. Manifold lights of many diverse colors emanated from his tongue, and, having emanated, they permeated the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, with great luminosity. {Dt.96} They permeated the world systems of each of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, with great luminosity.

2.268 Then, when the bodhisattva great beings of those world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, had seen that well-distinguished light, they asked the lord buddhas of their respective buddhafi elds, “Blessed Lord, whose power is this that causes these world systems to be manifested with great light in this manner?”

2.269 Those lord buddhas replied, “Noble children, in the western direction from here, there is a world system called Patient Endurance. There, the tathāgata, arhat, completely awakened buddha named Śākyamuni resides. Extending his tongue from his mouth, he has suffused these world systems [of the eastern direction], numerous as the grains of sand of the river Gaṅgā, with great light in order to reveal the perfection of wisdom to bodhisattva great beings. [F.85.b] He has suffused all the other world systems, up to and including those of each of the ten directions, with great light in order to reveal the perfection of wisdom to bodhisattva great beings.”

- 2.270 Then those bodhisattva great beings asked those lord buddhas, “Blessed Lord, since that is the case, we too should go to see that tathāgata, arhat, completely awakened Buddha Śākyamuni, to pay homage to him and venerate him, and also to see those bodhisattva great beings who have assembled from the ten directions, and, indeed, to listen to the perfection of wisdom.”
- 2.271 The lord buddhas replied, “Noble children, you may proceed since I know that it is timely.”
- 2.272 Those bodhisattva great beings then bowed their heads toward the feet of the tathāgatas, arhats, completely awakened buddhas, and circumambulated them from the right seven times. From the ten directions they brought many parasols, victory banners, divine ribbons, flowers, garlands, perfumes, unguents, incense, powders, robes, golden flowers, silver flowers, and so forth, and approached the place where the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, was seated, while singing songs and beating and ringing their musical instruments. Then the gods of Caturmahārājakāyika, and the gods of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariśadya, Mahābrahmā, Ābha, Parittābha, Apramāṇābha, Ābhāsvara, Śubha, [F.86.a] Parittaśubha, Apramāṇaśubha, Śubhakṛtsna, Br̥hat, Parittabr̥hat, Apramāṇabr̥hat, Br̥hatphala, and the Pure Abodes of Avṛha, Atapa, Sudṛśa, Sudarśana, {Dt.97} and Akaniṣṭha also brought many divine flowers, garlands, perfumes, unguents, incense, powders, divine blue lotuses, day lotuses, night lotuses, white lotuses, divine coral flowers, large coral flowers, crocuses, and mangosteen leaves, and set out for the place where the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni, was seated. There those bodhisattva great beings and those gods scattered and showered those flowers, garlands, perfumes, unguents, incense, powders, robes, parasols, victory banners, and divine ribbons upon the Blessed One, the tathāgata, arhat, completely awakened Buddha Śākyamuni. Their offerings then ascended into the sky above this great trichiliocosm, forming a towering mansion of flowers, square in shape, with four pillars, well proportioned, excellently distinguished, delightful, and pleasant. Thereupon, within that assembly, many hundred billion trillion living beings attained acceptance of the nonarising nature of phenomena. Standing up from their seats, with their hands placed together, they bowed toward the place where the Blessed One was seated, and made the following aspiration in the presence of the Blessed One: “Blessed Lord, in the future, we too will obtain all aspects of the Dharma such as these that the tathāgata, arhat, completely awakened Buddha has obtained. [F.86.b] We will convene a

saṅgha of śrāvakas such as this. We will teach the Dharma in an assembly like this, just as the Tathāgata is demonstrating the Dharma here at the present time.”

2.273 The Blessed One understood the wishes of those noble children, and, knowing that they would become receptive to [the truth that] all phenomena are nonarising, unceasing, unconditioned, and unoriginated, he smiled. Thereupon, the venerable Ānanda, rising from his seat, with his upper robe over one shoulder, {Dt.98} rested his right knee on the ground, and, placing his hands together in the gesture of homage, bowed toward the Blessed One, and asked, “Blessed Lord, since the tathāgatas, arhats, completely awakened buddhas do not smile without reason and circumstances, what is the reason and what are the circumstances for your smile?”

2.274 The Blessed One replied, “Ānanda, a hundred billion trillion living beings in this assembly will attain acceptance of the nonarising nature of phenomena. In the future, when sixty-eight million trillion eons have passed, during the eon called Puṣpākara, they will all become manifest in the world as tathāgatas, arhats, completely awakened buddhas named Abhibodhyaṅgapuṣpa.”

2.275 *This completes the second chapter, “Śāriputra,” from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

3.

CHAPTER 3

- 3.1 Then the Blessed One addressed the venerable Subhūti: “Subhūti, commencing with the perfection of wisdom, you should be inspired to tell bodhisattva great beings¹⁵² how bodhisattva great beings will become emancipated in the perfection of wisdom!” [F.87.a]
- 3.2 Thereupon, those bodhisattva great beings, those great śrāvakas, and those gods who were present thought, “Will this venerable Subhūti teach the perfection of wisdom to these bodhisattva great beings through the armor of the strength and force just of his own wisdom and inspired speech, or will he teach it through the power of the Buddha?”
- 3.3 Through the power of the Buddha, the venerable Subhūti knew in his own mind the thoughts in the minds of those bodhisattva great beings, those śrāvakas, and those gods, and he said to the venerable Śāradvatīputra, “Venerable Śāradvatīputra, whatever the śrāvakas of the Blessed One say, whatever they teach, whatever they expound, it is the power of the Tathāgata. None of the doctrines that the Tathāgata have taught go against the nature of reality. {Dt.99} It is in this way that these noble children will train in the doctrines he teaches and actualize the nature of reality. Śāradvatīputra, it is the Tathāgata himself who through skillful means teaches the perfection of wisdom to bodhisattva great beings. However, Venerable Śāradvatīputra, this teaching of the perfection of wisdom to bodhisattva great beings is not within the capacity of any śrāvakas or pratyekabuddhas.”
- 3.4 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, you have spoken of ‘bodhisattvas, bodhisattvas,’ yet what is it that has the designation *bodhisattva* or *perfection of wisdom*? [F.87.b] Blessed Lord, I do not observe any such thing that is called ‘bodhisattva’ or ‘perfection of wisdom.’ Blessed Lord, since I do not observe such a ‘bodhisattva,’ such a ‘perfection of wisdom,’ or even such a term as ‘bodhisattva,’ what bodhisattva great being should I instruct and teach, and in what perfection of wisdom?”

- 3.5 The Blessed One replied to the venerable Subhūti, “Subhūti, it is like this: *the perfection of wisdom, a bodhisattva*, and the term ‘bodhisattva’ are all just names. Those names do not exist inside, do not exist outside, and cannot be apprehended as neither of the two.
- 3.6 “Subhūti, it is like this: the name used to refer to *a being*, for instance, is just a designation. Besides its assignment by convention to be a mere name or symbol, something that is a designation¹⁵³ neither arises nor ceases. Those names do not exist inside, do not exist outside, and cannot be apprehended as neither of the two.
- 3.7 “The self, life forms, living beings, life, living creatures, individuals, human beings, people, agents, actors, petitioners, instigators, experiencers, instigators of experience, knowers, and viewers are all just designations. {Dt.100} Besides their assignment by convention to be mere names or symbols, things that are designations neither arise nor cease. Those names do not exist inside, do not exist outside, and cannot be apprehended as neither of the two.
- 3.8 “In the same way, Subhūti, the perfection of wisdom, a bodhisattva, and the term ‘bodhisattva’ are all just designations. [F.88.a] Besides their assignment by convention to be mere names or symbols, things that are designations neither arise nor cease. Those names do not exist inside, do not exist outside, and cannot be apprehended as neither of the two.
- 3.9 “Subhūti, it is like this: the name used to refer to *inner physical form*, for instance, is no more than just a designation for something. Besides its assignment by convention to be a mere name or symbol, a designation for something¹⁵⁴ neither arises nor ceases. That name does not exist inside, does not exist outside, and cannot be apprehended as neither of the two.
- 3.10 “Subhūti, the terms *feelings, perceptions, formative predispositions, and consciousness* are no more than just designations for things. Besides their assignment by convention to be mere names or symbols, designations for things neither arise nor cease. Those names do not exist inside, do not exist outside, and cannot be apprehended as neither of the two.
- 3.11 “In the same way, Subhūti, the perfection of wisdom, a bodhisattva, the term ‘bodhisattva’ and all those phenomena are no more than just designations for things. Besides their assignment by convention to be mere names or symbols, designations for things neither arise nor cease. Those names do not exist inside, do not exist outside, and cannot be apprehended as neither of the two.
- 3.12 “Subhūti, *the eyes* is no more than just a designation for something. That designation for something is like this: besides its assignment by convention to be a mere name or symbol for *the eyes*, it neither arises nor ceases. That

- name does not exist inside, does not exist outside, and cannot be apprehended as neither of the two.
- 3.13 “Subhūti, *the ears, the nose, the tongue, the body, and the mental faculty* are no more than just designations for things. Those designations for things are like this: besides their assignment by convention to be mere names or symbols for *the mental faculty* [and so forth], they neither arise nor cease. [F.88.b] Those names do not exist inside, do not exist outside, and cannot be apprehended as neither of the two.
- 3.14 “Subhūti, *sights* is no more than just a designation for things. A designation for things is like this: besides its assignment by convention to be a mere name or symbol for *sights*, it neither arises nor ceases. That name does not exist inside, does not exist outside, and cannot be apprehended as neither of the two.
- 3.15 “In the same way, Subhūti, *sounds, odors, tastes, tangibles, and mental phenomena* are no more than just designations for things. Those designations for things are like this: besides their assignment by convention to be mere names or symbols for *mental phenomena* [and so forth], they neither arise nor cease. Those names do not exist inside, do not exist outside, and cannot be apprehended as neither of the two.
- 3.16 “Subhūti, *the sensory element of the eyes* is no more than just a designation for something. That designation for something is like this: besides its assignment by convention to be a mere name or symbol for *the sensory element of the eyes*, it neither arises nor ceases. That name does not exist inside, does not exist outside, and cannot be apprehended as neither of the two.
- 3.17 “Subhūti, *the sensory element of sights* is no more than just a designation for something. That designation for something is like this: besides its assignment by convention to be a mere name or symbol for *the sensory element of sights*, it neither arises nor ceases. That name does not exist inside, does not exist outside, and cannot be apprehended as neither of the two.
- 3.18 “Subhūti, *the sensory element of visual consciousness* is no more than just a designation for something. That designation for something is like this: besides its assignment by convention to be a mere name or symbol for *the sensory element of visual consciousness*, it neither arises nor ceases. That name does not exist inside, does not exist outside, and cannot be apprehended as neither of the two. [F.89.a]
- 3.19 “Subhūti, *the sensory element of the ears, the sensory element of sounds, the sensory element of auditory consciousness, the sensory element of the nose, the sensory element of odors, the sensory element of olfactory consciousness, the sensory element of the tongue, the sensory element of tastes, the sensory element of gustatory consciousness, {Dt.101} the sensory element of the body, the sensory element of touch, the sensory element of tactile consciousness, the sensory element of the mental faculty, the sensory*

element of mental phenomena, and the sensory element of mental consciousness are no more than just designations for things. Those designations for things are like this: besides their assignment by convention to be mere names or symbols for *the sensory element of mental consciousness* [and so forth], they neither arise nor cease. Those names do not exist inside, do not exist outside, and cannot be apprehended as neither of the two.

3.20 “In the same way, Subhūti, *the perfection of wisdom, a bodhisattva*, and the term ‘bodhisattva’ are no more than just designations for things. Those designations for things are like this: besides their assignment by convention to be mere names or symbols for *the perfection of wisdom, a bodhisattva*, and the term ‘bodhisattva,’ they neither arise nor cease. Those names do not exist inside, do not exist outside, and cannot be apprehended as neither of the two.

3.21 “Subhūti, it is like this: associated with what is called *the inner [dependent origination of] the physical body*, as another instance, there are terms assigned by convention that are just designations. *The bones of the head* is a conventionally assigned designation, *the bones of the neck* is a conventionally assigned designation, and *the bones of the shoulders, the bones of the arms, the bones of the joints, the bones of the ribs, the bones of the hips, the bones of the thighs, the bones of the shins, and the bones of the feet* [F.89.b] are conventionally assigned designations, but these are all no more than just designations. Those designations for things are like this: besides their assignment by convention to be mere names or symbols for *the bones of the head* and [the other bones of the body], up to and including *the bones of the feet*, they neither arise nor cease. Those names do not exist inside, do not exist outside, and cannot be apprehended as neither of the two.

3.22 “In the same way, Subhūti, *the perfection of wisdom, a bodhisattva*, and the term ‘bodhisattva’ are no more than just designations. Those designations for things are like this: besides their assignment by convention to be mere names or symbols, they neither arise nor cease. Those names do not exist inside, do not exist outside, and cannot be apprehended as neither of the two.

3.23 “Subhūti, it is like this: associated with what is called *outer [dependent origination]*, as yet another instance, there are diverse terms assigned by convention—*grass, trees, branches, leaves, and petals*—that are all no more than just designations. Those designations for things are like this: besides their assignment by convention to be mere names or symbols, they neither arise nor cease. Those names do not exist inside, do not exist outside, and cannot be apprehended as neither of the two.

- 3.24 “In the same way, Subhūti, the *perfection of wisdom*, a *bodhisattva*, and the term ‘bodhisattva’ are no more than just designations. Those designations for things are like this: besides their assignment by convention to be mere names or symbols, they neither arise nor cease. Those names do not exist inside, do not exist outside, and cannot be apprehended as neither of the two.
- 3.25 “Subhūti, it is like this: for ‘the blessed lord buddhas of the past,’ for instance, there is a mere name, but that name does not exist inside, [F.90.a] does not exist outside, and cannot be apprehended as neither of the two.
- 3.26 “Subhūti, it is like this: phenomena such as, for instance, dreams, echoes, reflections, magical displays, mirages, the moon’s appearance in water, and phantom emanations of the tathāgatas are no more than just designations. Those designations for things, besides their assignment by convention to be mere names or symbols, neither arise nor cease. Those names do not exist inside, do not exist outside, and cannot be apprehended as neither of the two. {Dt.102}
- 3.27 “In the same way, Subhūti, the *perfection of wisdom*, a *bodhisattva*, and the term ‘bodhisattva’ are all phenomena that are no more than just designations for things. Those designations for things, besides their assignment by convention to be mere names or symbols, neither arise nor cease. Those names do not exist inside, do not exist outside, and cannot be apprehended as neither of the two.
- 3.28 “Subhūti, thus it is that when bodhisattva great beings practice the perfection of wisdom, they should train in names and symbols that are designations, instructions that are designations, and dharmas that are designations.¹⁵⁵
- 3.29 “Subhūti, bodhisattva great beings who practice the perfection of wisdom in that manner do not consider whether so-called physical forms are permanent. They do not consider whether so-called physical forms are impermanent. They do not consider whether so-called physical forms are imbued with happiness. They do not consider whether so-called physical forms are imbued with suffering. They do not consider whether so-called physical forms constitute a self. They do not consider whether so-called physical forms constitute a nonself. [F.90.b] They do not consider whether so-called physical forms are at peace. They do not consider whether so-called physical forms are not at peace. They do not consider whether so-called physical forms are empty. They do not consider whether so-called physical forms are not empty. They do not consider whether so-called physical forms are with signs. They do not consider whether so-called physical forms are without signs. They do not consider whether so-called physical forms are with aspirations. They do not consider whether so-called

physical forms are without aspirations. They do not consider whether so-called physical forms are conditioned. They do not consider whether so-called physical forms are unconditioned. They do not consider whether so-called physical forms are afflicted. They do not consider whether so-called physical forms are purified. They do not consider whether so-called physical forms arise. They do not consider whether so-called physical forms cease. They do not consider whether so-called physical forms are void. They do not consider whether so-called physical forms are not void. They do not consider whether so-called physical forms are virtuous. They do not consider whether so-called physical forms are nonvirtuous. They do not consider whether so-called physical forms are objectionable. They do not consider whether so-called physical forms are free from being objectionable. They do not consider whether so-called physical forms are contaminated. They do not consider whether so-called physical forms are uncontaminated. They do not consider whether so-called physical forms are tainted with afflicted mental states. They do not consider whether so-called physical forms are untainted with afflicted mental states. [F.91.a] They do not consider whether so-called physical forms are mundane. They do not consider whether so-called physical forms are supramundane. They do not consider whether so-called physical forms are associated with cyclic existence. They do not consider whether so-called physical forms are associated with nirvāṇa. {Dt.103}

- 3.30 “They do not consider whether so-called feelings, perceptions, formative predispositions, and consciousness are permanent. They do not consider whether so-called consciousness [and those other aggregates] are impermanent. They do not consider whether so-called consciousness [and those other aggregates] are imbued with happiness. They do not consider whether so-called consciousness [and those other aggregates] are imbued with suffering. They do not consider whether so-called consciousness [and those other aggregates] constitute a self. They do not consider whether so-called consciousness [and those other aggregates] constitute a nonself. They do not consider whether so-called consciousness [and those other aggregates] are at peace. They do not consider whether so-called consciousness [and those other aggregates] are not at peace. They do not consider whether so-called consciousness [and those other aggregates] are empty. They do not consider whether so-called consciousness [and those other aggregates] are not empty. They do not consider whether so-called consciousness [and those other aggregates] are with signs. They do not consider whether so-called consciousness [and those other aggregates] are without signs. They do not consider whether so-called consciousness [and those other aggregates] are with aspirations. They do not consider whether so-called consciousness [and those other aggregates] are without

aspirations. They do not consider whether so-called consciousness [and those other aggregates] are conditioned. They do not consider whether so-called consciousness [and those other aggregates] are unconditioned. They do not consider whether so-called consciousness [and those other aggregates] are afflicted. [F.91.b] They do not consider whether so-called consciousness [and those other aggregates] are purified. They do not consider whether so-called consciousness [and those other aggregates] arise. They do not consider whether so-called consciousness [and those other aggregates] cease. They do not consider whether so-called consciousness [and those other aggregates] are void. They do not consider whether so-called consciousness [and those other aggregates] are not void. They do not consider whether so-called consciousness [and those other aggregates] are virtuous. They do not consider whether so-called consciousness [and those other aggregates] are nonvirtuous. They do not consider whether so-called consciousness [and those other aggregates] are objectionable. They do not consider whether so-called consciousness [and those other aggregates] are free from being objectionable. They do not consider whether so-called consciousness [and those other aggregates] are contaminated. They do not consider whether so-called consciousness [and those other aggregates] are uncontaminated. They do not consider whether so-called consciousness [and those other aggregates] are tainted with afflicted mental states. They do not consider whether so-called consciousness [and those other aggregates] are untainted with afflicted mental states. They do not consider whether so-called consciousness [and those other aggregates] are mundane. They do not consider whether so-called consciousness [and those other aggregates] are supramundane. They do not consider whether so-called consciousness [and those other aggregates] are associated with cyclic existence. They do not consider whether so-called consciousness [and those other aggregates] are associated with nirvāṇa. [B7]

- 3.31 “They do not consider whether the so-called eyes are permanent. They do not consider whether the so-called eyes are impermanent. They do not consider whether the so-called eyes are imbued with happiness or imbued with suffering, whether they constitute a self or a nonself, whether they are at peace or not at peace, whether they are empty or not empty, [F.92.a] whether they are with signs or without signs, whether they are with aspirations or without aspirations, whether they are conditioned or unconditioned, whether they are defiled or purified, whether they arise or cease, whether they are void or not void, whether they are virtuous or nonvirtuous, whether they are objectionable or free from being objectionable, whether they are contaminated or uncontaminated, whether

they are tainted with afflicted mental states or untainted with afflicted mental states, whether they are mundane or supramundane, or whether they are associated with cyclic existence or associated with nirvāṇa.

3.32 “They do not consider whether so-called sights are permanent. They do not consider whether so-called sights are impermanent. They do not consider whether so-called sights are imbued with happiness or imbued with suffering, whether they constitute a self or a nonself, whether they are at peace or not at peace, whether they are empty or not empty, whether they are with signs or without signs, whether they are with aspirations or without aspirations, whether they are conditioned or unconditioned, whether they are defiled or purified, whether they arise or cease, whether they are void or not void, whether they are virtuous or nonvirtuous, whether they are objectionable or free from being objectionable, whether they are contaminated or uncontaminated, whether they are tainted with afflicted mental states or untainted with afflicted mental states, whether they are mundane or supramundane, or whether they are associated with cyclic existence or associated with nirvāṇa.

3.33 “They do not consider whether so-called visual consciousness is permanent. They do not consider whether so-called visual consciousness is impermanent. They do not consider whether so-called visual consciousness is imbued with happiness or imbued with suffering, whether it constitutes a self or a nonself, whether it is at peace or not at peace, whether it is empty or not empty, whether it is with signs [F.92.b] or without signs, whether it is with aspirations or without aspirations, whether it is conditioned or unconditioned, whether it is defiled or purified, whether it arises or ceases, whether it is void or not void, whether it is virtuous or nonvirtuous, whether it is objectionable or free from being objectionable, whether it is contaminated or uncontaminated, whether it is tainted with afflicted mental states or untainted with afflicted mental states, whether it is mundane or supramundane, or whether it is associated with cyclic existence or associated with nirvāṇa.

3.34 “They do not consider whether so-called visually compounded sensory contact is permanent. They do not consider whether so-called visually compounded sensory contact is impermanent. They do not consider whether so-called visually compounded sensory contact is imbued with happiness or imbued with suffering, whether it constitutes a self or a nonself, whether it is at peace or not at peace, whether it is empty or not empty, whether it is with signs or without signs, whether it is with aspirations or without aspirations, whether it is conditioned or unconditioned, whether it is defiled or purified, whether it arises or ceases, whether it is void or not void, whether it is virtuous or nonvirtuous, whether it is objectionable or free from being

objectionable, whether it is contaminated or uncontaminated, whether it is tainted with afflicted mental states or untainted with afflicted mental states, whether it is mundane or supramundane, or whether it is associated with cyclic existence or associated with nirvāṇa. {Dt.104}

3.35 “They do not consider whether any so-called feelings conditioned by sensory contact compounded by the eyes, sights, and visual consciousness—be they imbued with happiness or suffering, or giving rise to neither happiness nor suffering—are permanent or impermanent, whether they are imbued with happiness or imbued with suffering, [F.93.a] whether they constitute a self or a nonself, whether they are at peace or not at peace, whether they are empty or not empty, whether they are with signs or without signs, whether they are with aspirations or without aspirations, whether they are conditioned or unconditioned, whether they are defiled or purified, whether they arise or cease, whether they are void or not void, whether they are virtuous or nonvirtuous, whether they are objectionable or free from being objectionable, whether they are contaminated or uncontaminated, whether they are tainted with afflicted mental states or untainted with afflicted mental states, whether they are mundane or supramundane, or whether they are associated with cyclic existence or associated with nirvāṇa.

3.36 “They do not consider whether the so-called ears are permanent. They do not consider whether the so-called ears are impermanent [and so forth]. They do not consider whether the so-called ears are associated with cyclic existence or associated with nirvāṇa.

3.37 “They do not consider whether so-called sounds are permanent. They do not consider whether so-called sounds are impermanent [and so forth]. They do not consider whether so-called sounds are associated with cyclic existence or associated with nirvāṇa.

3.38 “They do not consider whether so-called auditory consciousness is permanent. They do not consider whether so-called auditory consciousness is impermanent [and so forth]. They do not consider whether so-called auditory consciousness is associated with cyclic existence or associated with nirvāṇa.

3.39 “They do not consider whether so-called aurally compounded sensory contact is permanent. They do not consider whether so-called aurally compounded sensory contact is impermanent [and so forth]. [F.93.b] They do not consider whether so-called aurally compounded sensory contact is associated with cyclic existence or associated with nirvāṇa.

3.40 “They do not consider whether any so-called feelings conditioned by sensory contact compounded by the ears, sounds, and auditory consciousness—be they imbued with happiness or suffering, or giving rise

to neither happiness nor suffering—are permanent or impermanent. They do not consider whether they are imbued with happiness or imbued with suffering, whether they constitute a self or a nonself, whether they are at peace or not at peace, whether they are empty or not empty, whether they are with signs or without signs, whether they are with aspirations or without aspirations, whether they are conditioned or unconditioned, whether they are defiled or purified, whether they arise or cease, whether they are void or not void, whether they are virtuous or nonvirtuous, whether they are objectionable or free from being objectionable, whether they are contaminated or uncontaminated, whether they are tainted with afflicted mental states or untainted with afflicted mental states, whether they are mundane or supramundane, or whether they are associated with cyclic existence or associated with *nirvāṇa*.

3.41 “They do not consider whether the so-called nose is permanent. They do not consider whether the so-called nose is impermanent [and so forth]. They do not consider whether the so-called nose is associated with cyclic existence or associated with *nirvāṇa*.

3.42 “They do not consider whether so-called odors are permanent. They do not consider whether so-called odors are impermanent [and so forth]. They do not consider whether so-called odors are associated with cyclic existence or associated with *nirvāṇa*.

3.43 “They do not consider whether so-called olfactory consciousness is permanent. They do not consider whether so-called olfactory consciousness is impermanent [and so forth]. [F.94.a] They do not consider whether so-called olfactory consciousness is associated with cyclic existence or associated with *nirvāṇa*.

3.44 “They do not consider whether so-called nasally compounded sensory contact is permanent. They do not consider whether so-called nasally compounded sensory contact is impermanent [and so forth]. They do not consider whether so-called nasally compounded sensory contact is associated with cyclic existence or associated with *nirvāṇa*.

3.45 “They do not consider whether any so-called feelings conditioned by sensory contact compounded by the nose, odors, and olfactory consciousness—be they imbued with happiness or suffering, or giving rise to neither happiness nor suffering—are permanent or impermanent. They do not consider whether they are imbued with happiness or imbued with suffering, whether they constitute a self or a nonself, whether they are at peace or not at peace, whether they are empty or not empty, whether they are with signs or without signs, whether they are with aspirations or without aspirations, whether they are conditioned or unconditioned, whether they are defiled or purified, whether they arise or cease, whether they are void or

not void, whether they are virtuous or nonvirtuous, whether they are objectionable or free from being objectionable, whether they are contaminated or uncontaminated, whether they are tainted with afflicted mental states or untainted with afflicted mental states, whether they are mundane or supramundane, or whether they are associated with cyclic existence or associated with nirvāṇa.

3.46 “They do not consider whether the so-called tongue is permanent. They do not consider whether the so-called tongue is impermanent [and so forth]. They do not consider whether the so-called tongue is associated with cyclic existence or associated with nirvāṇa.

3.47 “They do not consider whether so-called tastes are permanent. [F.94.b] They do not consider whether so-called tastes are impermanent [and so forth]. They do not consider whether so-called tastes are associated with cyclic existence or associated with nirvāṇa.

3.48 “They do not consider whether so-called gustatory consciousness is permanent. They do not consider whether so-called gustatory consciousness is impermanent [and so forth]. They do not consider whether so-called gustatory consciousness is associated with cyclic existence or associated with nirvāṇa.

3.49 “They do not consider whether so-called lingually compounded sensory contact is permanent. They do not consider whether so-called lingually compounded sensory contact is impermanent [and so forth]. They do not consider whether so-called lingually compounded sensory contact is associated with cyclic existence or associated with nirvāṇa.

3.50 “They do not consider whether any so-called feelings conditioned by sensory contact compounded by the tongue, tastes, and gustatory consciousness—be they imbued with happiness or suffering, or giving rise to neither happiness nor suffering—are permanent or impermanent. They do not consider whether they are imbued with happiness or imbued with suffering, whether they constitute a self or a nonself, whether they are at peace or not at peace, whether they are empty or not empty, whether they are with signs or without signs, whether they are with aspirations or without aspirations, whether they are conditioned or unconditioned, whether they are defiled or purified, whether they arise or cease, whether they are void or not void, whether they are virtuous or nonvirtuous, whether they are objectionable or free from being objectionable, whether they are contaminated or uncontaminated, whether they are tainted with afflicted mental states or untainted with afflicted mental states, whether they are mundane or supramundane, or whether they are associated with cyclic existence or associated with nirvāṇa.

- 3.51 “They do not consider whether the so-called body is permanent. [F.95.a] They do not consider whether the so-called body is impermanent [and so forth]. They do not consider whether the so-called body is associated with cyclic existence or associated with nirvāṇa.
- 3.52 “They do not consider whether so-called tangibles are permanent. They do not consider whether so-called tangibles are impermanent [and so forth]. They do not consider whether so-called tangibles are associated with cyclic existence or associated with nirvāṇa.
- 3.53 “They do not consider whether so-called tactile consciousness is permanent. They do not consider whether so-called tactile consciousness is impermanent [and so forth]. They do not consider whether so-called tactile consciousness is associated with cyclic existence or associated with nirvāṇa.
- 3.54 “They do not consider whether so-called corporeally compounded sensory contact is permanent. They do not consider whether so-called corporeally compounded sensory contact is impermanent [and so forth]. They do not consider whether so-called corporeally compounded sensory contact is associated with cyclic existence or associated with nirvāṇa.
- 3.55 “They do not consider whether any so-called feelings conditioned by sensory contact compounded by the body, touch, and tactile consciousness—be they imbued with happiness or suffering, or giving rise to neither happiness nor suffering—are permanent or impermanent. They do not consider whether they are imbued with happiness or imbued with suffering, whether they constitute a self or a nonself, whether they are at peace or not at peace, whether they are empty or not empty, whether they are with signs or without signs, whether they are with aspirations or without aspirations, whether they are conditioned or unconditioned, whether they are defiled or purified, whether they arise or cease, whether they are void [F.95.b] or not void, whether they are virtuous or nonvirtuous, whether they are objectionable or free from being objectionable, whether they are contaminated or uncontaminated, whether they are tainted with afflicted mental states or untainted with afflicted mental states, whether they are mundane or supramundane, or whether they are associated with cyclic existence or associated with nirvāṇa.
- 3.56 “They do not consider whether the so-called mental faculty is permanent. They do not consider whether the so-called mental faculty is impermanent [and so forth]. They do not consider whether the so-called mental faculty is associated with cyclic existence or associated with nirvāṇa.
- 3.57 “They do not consider whether so-called mental phenomena are permanent. They do not consider whether so-called mental phenomena are impermanent [and so forth]. They do not consider whether so-called mental phenomena are associated with cyclic existence or associated with nirvāṇa.

- 3.58 “They do not consider whether so-called mental consciousness is permanent. They do not consider whether so-called mental consciousness is impermanent [and so forth]. They do not consider whether so-called mental consciousness is associated with cyclic existence or associated with nirvāṇa.
- 3.59 “They do not consider whether so-called mentally compounded sensory contact is permanent. They do not consider whether so-called mentally compounded sensory contact is impermanent [and so forth]. They do not consider whether so-called mentally compounded sensory contact is associated with cyclic existence or associated with nirvāṇa.
- 3.60 “They do not consider whether any so-called feelings conditioned by sensory contact compounded by the mental faculty, mental phenomena, and mental consciousness—be they imbued with happiness or suffering, or giving rise to neither happiness nor suffering—are permanent or impermanent. [F.96.a] They do not consider whether they are imbued with happiness or imbued with suffering, whether they constitute a self or a nonself, whether they are at peace or not at peace, whether they are empty or not empty, whether they are with signs or without signs, whether they are with aspirations or without aspirations, whether they are conditioned or unconditioned, whether they are defiled or purified, whether they arise or cease, whether they are void or not void, whether they are virtuous or nonvirtuous, whether they are objectionable or free from being objectionable, whether they are contaminated or uncontaminated, whether they are tainted with afflicted mental states or untainted with afflicted mental states, whether they are mundane or supramundane, or whether they are associated with cyclic existence or associated with nirvāṇa. {Dt.105}
- 3.61 “If you ask why, it is that when bodhisattva great beings practice the perfection of wisdom, they do not consider whether that perfection of wisdom, that bodhisattva, or that term *bodhisattva* are present in conditioned elements. They do not consider whether they are present in unconditioned elements. And if you ask why that is, it is because when bodhisattva great beings practice the perfection of wisdom, they do not imagine and they do not conceptualize any of those phenomena. This is because, when they practice the perfection of wisdom, they remain in nonconceptual states and cultivate the applications of mindfulness. Practicing the perfection of wisdom, apart from focusing their attention on all-aspect omniscience, they still do not observe a perfection of wisdom itself. Nor do they observe the name *perfection of wisdom*. Nor do they observe a bodhisattva. [F.96.b] Nor do they observe the name *bodhisattva*. Nor do they observe the buddhas. Nor do they observe the name *buddha*.

- 3.62 “So as to cultivate the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the path, the perfections, all the aspects of emptiness, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities and dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas, as they practice the perfection of wisdom they do not even observe the nature of the perfection of wisdom. They do not even observe the name *perfection of wisdom*. Nor do they observe the bodhisattvas. They do not even observe the name *bodhisattva*. Nor do they observe the buddhas. They do not even observe the name *buddha*.
- 3.63 “If you ask why, it is because when bodhisattva great beings practice the perfection of wisdom, they absolutely understand what is the defining characteristic of a phenomenon for all phenomena, and that defining characteristic of a phenomenon for all phenomena is to be neither defiled, nor to be purified.
- 3.64 “Subhūti, when bodhisattva great beings [F.97.a] practice the perfection of wisdom, they understand the designation for things as names or symbols, and in thus understanding the designation for things as names or symbols, they will not be attached to physical forms. They will not be attached to feelings, perceptions, formative predispositions, or consciousness. {Dt.106}
- 3.65 “They will not be attached to the eyes. They will not be attached to sights. They will not be attached to visual consciousness. They will not be attached to visually compounded sensory contact. They will not even be attached to feelings conditioned by sensory contact compounded by the eyes, sights, and visual consciousness—be they imbued with happiness or suffering, or giving rise to neither happiness nor suffering.
- 3.66 “They will not be attached to the ears. They will not be attached to sounds. They will not be attached to auditory consciousness. They will not be attached to aurally compounded sensory contact. They will not be attached to feelings conditioned by sensory contact compounded by the ears, sounds, and auditory consciousness—be they imbued with happiness or suffering, or giving rise to neither happiness nor suffering.
- 3.67 “They will not be attached to the nose. They will not be attached to odors. They will not be attached to olfactory consciousness. They will not be attached to nasally compounded sensory contact. They will not even be

- attached to feelings conditioned by sensory contact compounded by the nose, odors, and olfactory consciousness—be they imbued with happiness or suffering, or giving rise to neither happiness nor suffering.
- 3.68 “They will not be attached to the tongue. They will not be attached to tastes. They will not be attached to gustatory consciousness. [F.97.b] They will not be attached to lingually compounded sensory contact. They will not be attached to feelings conditioned by sensory contact compounded by the tongue, tastes, and gustatory consciousness—be they imbued with happiness or suffering, or giving rise to neither happiness nor suffering.
- 3.69 “They will not be attached to the body. They will not be attached to tangibles. They will not be attached to tactile consciousness. They will not be attached to corporeally compounded sensory contact. They will not be attached to feelings conditioned by sensory contact compounded by the body, touch, and tactile consciousness—be they imbued with happiness or suffering, or giving rise to neither happiness nor suffering.
- 3.70 “They will not be attached to the mental faculty. They will not be attached to mental phenomena. They will not be attached to mental consciousness. They will not be attached to mentally compounded sensory contact. They will not be attached to feelings conditioned by sensory contact compounded by the mental faculty, mental phenomena, and mental consciousness—be they imbued with happiness or suffering, or giving rise to neither happiness nor suffering. They will not be attached to conditioned elements. They will not be attached to unconditioned elements.
- 3.71 “They will not be attached to the perfection of generosity. They will not be attached to the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. They will not even be attached to the names of these [perfections] or their defining characteristics. They will not even be attached to the body of a bodhisattva.
- 3.72 “They will not be attached to the eye of flesh. They will not be attached to the eye of divine clairvoyance, the eye of wisdom, the eye of the Dharma, [F.98.a] or the eye of the buddhas. They will not be attached to the extrasensory powers. They will not be attached to the emptiness of internal phenomena. They will not be attached to the emptiness of external phenomena. They will not be attached to the emptiness of external and internal phenomena, and they will not be attached to [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They will not be attached to the applications of mindfulness. They will not be attached to the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path. They will not be attached to the truths of the

noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers. They will not be attached to the meditative stabilities or to the gateways of the dhāraṇīs. They will not be attached to the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas. {Dt.107}

3.73 “They will not be attached to the real nature. They will not be attached to the very limit of reality. They will not be attached to the realm of phenomena. They will not be attached to the maturation of beings. They will not be attached to the refinement of the buddhafiels. They will not be attached to skillful means. If you ask why, it is because there is no such thing as attaching, [F.98.b] nothing that attaches, and nothing to be attached to.

3.74 “Subhūti, bodhisattva great beings who practice the perfection of wisdom in that manner will flourish through the perfection of generosity. They will flourish through the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. They will enter a bodhisattva’s full maturity. They will step on to the level at which progress has become irreversible.

3.75 “They will perfect the extrasensory powers, and having indeed perfected the extrasensory powers, they will bring beings to maturity, and in order to to serve, honor, respect, and worship the blessed lord buddhas, refine the buddhafiels, and behold the lord buddhas, they will move from buddhafiels to buddhafiels. And, having indeed seen those lord buddhas, they will also manifest the roots of virtuous action through which they seek to serve, honor, respect, and worship those lord buddhas. Also, through those roots of virtuous action they will be reborn in proximity to those lord buddhas. They will also hear the Dharma from those lord buddhas. [Their retention of] all the teachings that they have heard will never be interrupted until they have manifestly attained buddhahood in unsurpassed, complete enlightenment. They will also acquire the dhāraṇī gateways, and they will also acquire the gateways of the meditative stabilities. Subhūti, bodhisattva great beings [F.99.a] who practice the perfection of wisdom should understand these designations for things as names and symbols. {Dt.108}

3.76 “Subhūti, you asked, ‘Blessed Lord, you have spoken of “bodhisattvas, bodhisattvas....”’ ¹⁵⁶ Do you think, Subhūti, that physical forms constitute a bodhisattva?”

“No, Blessed Lord!”

- 3.77 “Subhūti, do you think that anything other than physical forms constitutes a bodhisattva?”
“No, Blessed Lord!”
- 3.78 “Subhūti, do you think that feelings, perceptions, formative predispositions, and consciousness constitute a bodhisattva?”
“No, Blessed Lord!”
- 3.79 “Subhūti, do you think that anything other than feelings, perceptions, formative predispositions, and consciousness constitutes a bodhisattva?”
“No, Blessed Lord!”
- 3.80 “Subhūti, do you think that a bodhisattva is present in physical forms, or do you think that a bodhisattva is present in feelings, perceptions, formative predispositions, and consciousness?”
“No, Blessed Lord!”
- 3.81 “Subhūti, do you think that physical forms are present in a bodhisattva, or do you think that feelings, perceptions, formative predispositions, and consciousness are present in a bodhisattva?”
“No, Blessed Lord!”
- 3.82 “Subhūti, [F.99.b] do you think that an absence of physical forms constitutes a bodhisattva, or do you think that an absence of feelings, perceptions, formative predispositions, and consciousness constitutes a bodhisattva?”
“No, Blessed Lord!”
- 3.83 “Subhūti, do you think that the eyes constitute a bodhisattva?”
“No, Blessed Lord!”
- 3.84 “Subhūti, do you think that the ears, nose, tongue, body, and mental faculty constitute a bodhisattva?”
“No, Blessed Lord!”
- 3.85 “Subhūti, do you think that anything other than the eyes constitutes a bodhisattva, or do you think that anything other than the ears, nose, tongue, body, and mental faculty constitutes a bodhisattva?”
“No, Blessed Lord!”
- 3.86 “Subhūti, do you think that a bodhisattva is present in the eyes, or do you think that a bodhisattva is present in the ears, nose, tongue, body, and mental faculty?”
“No, Blessed Lord!”
- 3.87 “Subhūti, do you think that the eyes are present in a bodhisattva, or do you think that the ears, nose, tongue, body, and mental faculty are present in a bodhisattva?”
“No, Blessed Lord!”

- 3.88 “Subhūti, do you think that an absence of the eyes constitutes a bodhisattva, or do you think that an absence of the ears, nose, tongue, body, and mental faculty constitutes a bodhisattva?”
“No, Blessed Lord!” [F.100.a]
- 3.89 “Subhūti, do you think that sights constitute a bodhisattva, or do you think that sounds, odors, tastes, tangibles, and mental phenomena constitute a bodhisattva?”
“No, Blessed Lord!”
- 3.90 “Subhūti, do you think that anything other than sights constitutes a bodhisattva, or do you think that anything other than sounds, odors, tastes, tangibles, and mental phenomena constitutes a bodhisattva?”
“No, Blessed Lord!”
- 3.91 “Subhūti, do you think that a bodhisattva is present in sights, or do you think that a bodhisattva is present in sounds, odors, tastes, tangibles, and mental phenomena?”
“No, Blessed Lord!”
- 3.92 “Subhūti, do you think that sights are present in a bodhisattva, or do you think that sounds, odors, tastes, tangibles, and mental phenomena are present in a bodhisattva?”
“No, Blessed Lord!”
- 3.93 “Subhūti, do you think that an absence of sights constitutes a bodhisattva, or do you think that an absence of sounds, odors, tastes, tangibles, and mental phenomena constitutes a bodhisattva?”
“No, Blessed Lord!”
- 3.94 “Subhūti, do you think that the sensory element of the eyes, or do you think that the sensory element of sights constitutes a bodhisattva, or do you think that the sensory element of visual consciousness constitutes a bodhisattva?”
“No, Blessed Lord!” {Dt.109} [F.100.b]
- 3.95 “Subhūti, do you think that the sensory element of the ears, the sensory element of sounds, and the sensory element of auditory consciousness constitute a bodhisattva; or do you think that the sensory element of the nose, the sensory element of odors, and the sensory element of olfactory consciousness constitute a bodhisattva; or do you think that the sensory element of the tongue, the sensory element of tastes, and the sensory element of gustatory consciousness constitute a bodhisattva; or do you think that the sensory element of the body, the sensory element of touch, and the sensory element of tactile consciousness constitute a bodhisattva; or do you think that the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness constitute a bodhisattva?”

“No, Blessed Lord!”

3.96 “Subhūti, do you think that anything other than the sensory element of the eyes constitutes a bodhisattva, or do you think that anything other than the sensory element of sights constitutes a bodhisattva, or do you think that anything other than the sensory element of visual consciousness constitutes a bodhisattva; or else do you think that anything other than the sensory element of the ears, the sensory element of sounds, the sensory element of auditory consciousness, the sensory element of the nose, the sensory element of odors, the sensory element of olfactory consciousness, the sensory element of the tongue, the sensory element of tastes, the sensory element of gustatory consciousness, the sensory element of the body, the sensory element of touch, the sensory element of tactile consciousness, the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness constitutes a bodhisattva?”

“No, Blessed Lord!”

3.97 “Subhūti, do you think that [F.101.a] a bodhisattva is present in the sensory element of the eyes, or do you think that a bodhisattva is present in the sensory element of sights, or do you think that a bodhisattva is present in the sensory element of visual consciousness; or do you think that a bodhisattva is present in the sensory element of the ears, the sensory element of sounds, the sensory element of auditory consciousness, the sensory element of the nose, the sensory element of odors, the sensory element of olfactory consciousness, the sensory element of the tongue, the sensory element of tastes, the sensory element of gustatory consciousness, the sensory element of the body, the sensory element of touch, the sensory element of tactile consciousness, the sensory element of the mental faculty, the sensory element of mental phenomena, or the sensory element of mental consciousness?”

“No, Blessed Lord!”

3.98 “Subhūti, do you think that the sensory element of the eyes is present in a bodhisattva, or do you think that the sensory element of sights is present in a bodhisattva, or do you think that the sensory element of visual consciousness is present in a bodhisattva; or do you think that the sensory element of the ears, the sensory element of sounds, the sensory element of auditory consciousness, the sensory element of the nose, the sensory element of odors, the sensory element of olfactory consciousness, the sensory element of the tongue, the sensory element of tastes, the sensory element of gustatory consciousness, the sensory element of the body, the sensory element of touch, the sensory element of tactile consciousness, the

sensory element of the mental faculty, the sensory element of mental phenomena, or the sensory element of mental consciousness is present in a bodhisattva?

“No, Blessed Lord!”

- 3.99 “Subhūti, do you think [F.101.b] that an absence of the sensory element of the eyes constitutes a bodhisattva, or do you think that an absence of the sensory element of sights constitutes a bodhisattva, or do you think that an absence of the sensory element of visual consciousness constitutes a bodhisattva; or else do you think that an absence of the sensory element of the ears, an absence of the sensory element of sounds, an absence of the sensory element of auditory consciousness, an absence of the sensory element of the nose, an absence of the sensory element of odors, an absence of the sensory element of olfactory consciousness, an absence of the sensory element of the tongue, an absence of the sensory element of tastes, an absence of the sensory element of gustatory consciousness, an absence of the sensory element of the body, an absence of the sensory element of touch, an absence of the sensory element of tactile consciousness, or an absence of the sensory element of the mental faculty constitutes a bodhisattva; or do you think that an absence of the sensory element of mental phenomena constitutes a bodhisattva, or do you think that an absence of the sensory element of mental consciousness constitutes a bodhisattva?”

“No, Blessed Lord!”

- 3.100 “Subhūti, do you think that the earth element constitutes a bodhisattva?”

“No, Blessed Lord!”

- 3.101 “Subhūti, do you think that the water element constitutes a bodhisattva, or do you think that the fire element, the wind element, the space element, or the consciousness element constitute a bodhisattva?”

“No, Blessed Lord!”

- 3.102 “Subhūti, do you think that anything other than the earth element constitutes a bodhisattva, or do you think that anything other than the water element, the fire element, the wind element, the space element, or the consciousness element constitutes a bodhisattva?” [F.102.a]

“No, Blessed Lord!”

- 3.103 “Subhūti, do you think that a bodhisattva is present in the earth element, or do you think that a bodhisattva is present in the water element, the fire element, the wind element, the space element, and the consciousness element?”

“No, Blessed Lord!”

- 3.104 “Subhūti, do you think that the earth element is present in a bodhisattva, or do you think that the water element, the fire element, the wind element, the space element, and the consciousness element are present in a

bodhisattva?"

"No, Blessed Lord!"

- 3.105 "Subhūti, do you think that an absence of the earth element constitutes a bodhisattva, or do you think that an absence of the water element, an absence of the fire element, an absence of the wind element, an absence of the space element, or an absence of the consciousness element constitutes a bodhisattva?"

"No, Blessed Lord!"

- 3.106 "Subhūti, do you think that ignorance constitutes a bodhisattva, and do you think that formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death constitutes a bodhisattva?"

"No, Blessed Lord!"

- 3.107 "Subhūti, do you think that anything other than ignorance constitutes a bodhisattva, or do you think that anything other than formative predispositions, consciousness, name and [F.102.b] form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death constitute a bodhisattva?"

"No, Blessed Lord!"

- 3.108 "Subhūti, do you think that a bodhisattva is present in ignorance, or do you think that a bodhisattva is present in [the other links of dependent origination], up to and including aging and death?"

"No, Blessed Lord!"

- 3.109 "Subhūti, do you think that ignorance is present in a bodhisattva, or do you think that [the other links of dependent origination], up to and including aging and death, are present in a bodhisattva?"

"No, Blessed Lord!"

- 3.110 "Subhūti, do you think that an absence of ignorance constitutes a bodhisattva, or do you think that an absence of [the other links of dependent origination], up to and including aging and death, constitutes a bodhisattva?"

"No, Blessed Lord!"

- 3.111 "Subhūti, do you think that the real nature of physical forms constitutes a bodhisattva, or do you think that the real nature of feelings, the real nature of perceptions, the real nature of formative predispositions, or the real nature of consciousness constitutes a bodhisattva?" {Dt.110}

"No, Blessed Lord!"

- 3.112 "Subhūti, do you think that anything other than the real nature of physical forms constitutes a bodhisattva, or do you think that anything other than the real nature of feelings, the real nature of perceptions, the real nature of

formative predispositions, or the real nature of consciousness constitutes a bodhisattva?"

"No, Blessed Lord!"

- 3.113 "Subhūti, [F.103.a] do you think that a bodhisattva is present in the real nature of physical forms, or do you think that a bodhisattva is present in the real nature of feelings, the real nature of perceptions, the real nature of formative predispositions, or the real nature of consciousness?"

"No, Blessed Lord!"

- 3.114 "Subhūti, do you think that the real nature of physical forms is present in a bodhisattva, or do you think that the real nature of feelings, the real nature of perceptions, the real nature of formative predispositions, or the real nature of consciousness is present in a bodhisattva?"

"No, Blessed Lord!"

- 3.115 "Subhūti, do you think that an absence of the real nature of physical forms constitutes a bodhisattva, or do you think that an absence of the real nature of feelings, an absence of the real nature of perceptions, an absence of the real nature of formative predispositions, or an absence of the real nature of consciousness constitutes a bodhisattva?"

"No, Blessed Lord!"

- 3.116 "Subhūti, do you think that the real nature of the eyes constitutes a bodhisattva, or do you think that the real nature of the ears, the real nature of the nose, the real nature of the tongue, the real nature of the body, or the real nature of the mental faculty constitutes a bodhisattva?"

"No, Blessed Lord!"

- 3.117 "Subhūti, do you think that anything other than the real nature of the eyes constitutes a bodhisattva, or do you think that anything other than the real nature of the ears, the real nature of the nose, the real nature of the tongue, the real nature of the body, or the real nature of the mental faculty [F.103.b] constitutes a bodhisattva?"

"No, Blessed Lord!"

- 3.118 "Subhūti, do you think that a bodhisattva is present in the real nature of the eyes, or do you think that a bodhisattva is present in the real nature of the ears, the real nature of the nose, the real nature of the tongue, the real nature of the body, or the real nature of the mental faculty?"

"No, Blessed Lord!"

- 3.119 "Subhūti, do you think that the real nature of the eyes is present in a bodhisattva, or do you think that the real nature of the ears, the real nature of the nose, the real nature of the tongue, the real nature of the body, or the real nature of the mental faculty is present in a bodhisattva?"

"No, Blessed Lord!"

- 3.120 “Subhūti, do you think that an absence of the real nature of the eyes constitutes a bodhisattva, or do you think that an absence of the real nature of the ears, an absence of the real nature of the nose, an absence of the real nature of the tongue, an absence of the real nature of the body, or an absence of the real nature of the mental faculty constitutes a bodhisattva?” {Dt.111}
“No, Blessed Lord!”
- 3.121 “Subhūti, do you think that the real nature of sights constitutes a bodhisattva, or do you think that the real nature of sounds, the real nature of odors, the real nature of tastes, the real nature of tangibles, or the real nature of mental phenomena constitutes a bodhisattva?”
“No, Blessed Lord!”
- 3.122 “Subhūti, do you think that anything other than the real nature of sights constitutes a bodhisattva, or do you think that anything other than the real nature of sounds, [F.104.a] the real nature of odors, the real nature of tastes, the real nature of tangibles, or the real nature of mental phenomena constitutes a bodhisattva?”
“No, Blessed Lord!”
- 3.123 “Subhūti, do you think that a bodhisattva is present in the real nature of sights, or do you think that a bodhisattva is present in the real nature of sounds, the real nature of odors, the real nature of tastes, the real nature of tangibles, or the real nature of mental phenomena?”
“No, Blessed Lord!”
- 3.124 “Subhūti, do you think that the real nature of sights is present in a bodhisattva, or do you think that the real nature of sounds, the real nature of odors, the real nature of tastes, the real nature of tangibles, or the real nature of mental phenomena is present in a bodhisattva?”
“No, Blessed Lord!”
- 3.125 “Subhūti, do you think that an absence of the real nature of sights constitutes a bodhisattva, or do you think that an absence of the real nature of sounds, an absence of the real nature of odors, an absence of the real nature of tastes, an absence of the real nature of tangibles, or an absence of the real nature of mental phenomena constitutes a bodhisattva?”
“No, Blessed Lord!”
- 3.126 “Subhūti, do you think that the real nature of the sensory element of the eyes constitutes a bodhisattva, or do you think that the real nature of the sensory element of sights constitutes a bodhisattva, or do you think that the real nature of the sensory element of visual consciousness constitutes a bodhisattva; or do you think that the real nature of the sensory element of the ears, [F.104.b] the real nature of the sensory element of sounds, the real nature of the sensory element of auditory consciousness, the real nature of the sensory element of the nose, the real nature of the sensory element of

odors, the real nature of the sensory element of olfactory consciousness, the real nature of the sensory element of the tongue, the real nature of the sensory element of tastes, the real nature of the sensory element of gustatory consciousness, the real nature of the sensory element of the body, the real nature of the sensory element of touch, the real nature of the sensory element of tactile consciousness, the real nature of the sensory element of the mental faculty, the real nature of the sensory element of mental phenomena, or the real nature of the sensory element of mental consciousness constitutes a bodhisattva?"

"No, Blessed Lord!"

- 3.127 "Subhūti, do you think that anything other than the real nature of the sensory element of the eyes constitutes a bodhisattva; or do you think that anything other than the real nature of the sensory element of sights, the real nature of the sensory element of visual consciousness, the real nature of the sensory element of the ears, the real nature of the sensory element of sounds, the real nature of the sensory element of auditory consciousness, the real nature of the sensory element of the nose, the real nature of the sensory element of odors, the real nature of the sensory element of olfactory consciousness, the real nature of the sensory element of the tongue, the real nature of the sensory element of tastes, the real nature of the sensory element of gustatory consciousness, the real nature of the sensory element of the body, the real nature of the sensory element of touch, the real nature of the sensory element of tactile consciousness, the real nature of the sensory element of the mental faculty, the real nature of the sensory element of mental phenomena, [F.105.a] or the real nature of the sensory element of mental consciousness constitutes a bodhisattva?"

"No, Blessed Lord!"

- 3.128 "Subhūti, do you think that a bodhisattva is present in the real nature of the sensory element of the eyes, or do you think that a bodhisattva is present in the real nature of the sensory element of sights, or do you think that a bodhisattva is present in the real nature of the sensory element of visual consciousness; or do you think that a bodhisattva is present in the real nature of the sensory element of the ears, the real nature of the sensory element of sounds, the real nature of the sensory element of auditory consciousness, the real nature of the sensory element of the nose, the real nature of the sensory element of odors, the real nature of the sensory element of olfactory consciousness, the real nature of the sensory element of the tongue, the real nature of the sensory element of tastes, the real nature of the sensory element of gustatory consciousness, the real nature of the sensory element of the body, the real nature of the sensory element of touch, the real nature of the sensory element of tactile consciousness, the real

nature of the sensory element of the mental faculty, the real nature of the sensory element of mental phenomena, or the real nature of the sensory element of mental consciousness?”

“No, Blessed Lord!”

- 3.129 “Subhūti, do you think that the real nature of the sensory element of the eyes is present in a bodhisattva, or do you think that the real nature of the sensory element of sights is present in a bodhisattva, or do you think that the real nature of the sensory element of visual consciousness is present in a bodhisattva; or do you think that the real nature of the sensory element of the ears, the real nature of the sensory element of sounds, [F.105.b] the real nature of the sensory element of auditory consciousness, the real nature of the sensory element of the nose, the real nature of the sensory element of odors, the real nature of the sensory element of olfactory consciousness, the real nature of the sensory element of the tongue, the real nature of the sensory element of tastes, the real nature of the sensory element of gustatory consciousness, the real nature of the sensory element of the body, the real nature of the sensory element of touch, the real nature of the sensory element of tactile consciousness, the real nature of the sensory element of the mental faculty, the real nature of the sensory element of mental phenomena, or the real nature of the sensory element of mental consciousness is present in a bodhisattva?”

“No, Blessed Lord!”

- 3.130 “Subhūti, do you think that an absence of the real nature of the sensory element of the eyes constitutes a bodhisattva, or do you think that an absence of the real nature of the sensory element of sights constitutes a bodhisattva, or do you think that an absence of the real nature of the sensory element of visual consciousness constitutes a bodhisattva; or do you think that an absence of the real nature of the sensory element of the ears, an absence of the real nature of the sensory element of sounds, an absence of the real nature of the sensory element of auditory consciousness, an absence of the real nature of the sensory element of the nose, an absence of the real nature of the sensory element of odors, an absence of the real nature of the sensory element of olfactory consciousness, an absence of the real nature of the sensory element of the tongue, an absence of the real nature of the sensory element of tastes, an absence of the real nature of the sensory element of gustatory consciousness, an absence of the real nature of the sensory element of the body, an absence of the real nature of the sensory element of touch, an absence of the real nature of the sensory element of tactile consciousness, an absence of the real nature of the sensory element of

the mental faculty, [F.106.a] an absence of the real nature of the sensory element of mental phenomena, or an absence of the real nature of the sensory element of mental consciousness constitutes a bodhisattva?"

"No, Blessed Lord!"

- 3.131 "Subhūti, do you think that the real nature of the earth element constitutes a bodhisattva, or do you think that the real nature of the water element, the real nature of the fire element, the real nature of the wind element, the real nature of the space element, or the real nature of the consciousness element constitutes a bodhisattva?"

"No, Blessed Lord!"

- 3.132 "Subhūti, do you think that anything other than the real nature of the earth element constitutes a bodhisattva, or do you think that anything other than the real nature of the water element, the real nature of the fire element, the real nature of the wind element, the real nature of the space element, or the real nature of the consciousness element constitutes a bodhisattva?"

"No, Blessed Lord!"

- 3.133 "Subhūti, do you think that a bodhisattva is present in the real nature of the earth element, or do you think that a bodhisattva is present in the real nature of the water element, the real nature of the fire element, the real nature of the wind element, the real nature of the space element, or the real nature of the consciousness element?"

"No, Blessed Lord!"

- 3.134 "Subhūti, do you think that [F.106.b] the real nature of the earth element, the real nature of the water element, the real nature of the fire element, the real nature of the wind element, or the real nature of the space element are present in a bodhisattva, or do you think that the real nature of the consciousness element is present in a bodhisattva?"

"No, Blessed Lord!"

- 3.135 "Subhūti, do you think that an absence of the real nature of the earth element constitutes a bodhisattva, or do you think that an absence of the real nature of the water element, an absence of the real nature of the fire element, an absence of the real nature of the wind element, an absence of the real nature of the space element, or an absence of the real nature of the consciousness element constitutes a bodhisattva?"

"No, Blessed Lord!"

- 3.136 "Subhūti, do you think that the real nature of ignorance constitutes a bodhisattva, or do you think that the real nature of formative predispositions, the real nature of consciousness, the real nature of name and form, the real nature of the six sense fields, the real nature of sensory

contact, the real nature of sensation, the real nature of craving, the real nature of grasping, the real nature of the rebirth process, the real nature of actual birth, or the real nature of aging and death constitutes a bodhisattva?"

"No, Blessed Lord!"

3.137 "Subhūti, do you think that anything other than the real nature of ignorance constitutes a bodhisattva, or do you think that anything other than the real nature of formative predispositions, the real nature of consciousness, the real nature of name and form, the real nature of the six sense fields, [F.107.a] the real nature of sensory contact, the real nature of sensation, the real nature of craving, the real nature of grasping, the real nature of the rebirth process, the real nature of actual birth, or the real nature of aging and death constitutes a bodhisattva?"

"No, Blessed Lord!"

3.138 "Subhūti, do you think that a bodhisattva is present in the real nature of ignorance, or do you think that a bodhisattva is present in the real nature of formative predispositions, the real nature of consciousness, the real nature of name and form, the real nature of the six sense fields, the real nature of sensory contact, the real nature of sensation, the real nature of craving, the real nature of grasping, the real nature of the rebirth process, the real nature of actual birth, or the real nature of aging and death?"

"No, Blessed Lord!"

3.139 "Subhūti, do you think that the real nature of ignorance, the real nature of formative predispositions, the real nature of consciousness, the real nature of name and form, the real nature of the six sense fields, the real nature of sensory contact, the real nature of sensation, the real nature of craving, the real nature of grasping, the real nature of the rebirth process, the real nature of actual birth, or the real nature of aging and death is present in a bodhisattva?"

"No, Blessed Lord!"

3.140 "Subhūti, do you think that an absence of the real nature of ignorance constitutes a bodhisattva, or do you think that an absence of the real nature of formative predispositions, an absence of the real nature of consciousness, [F.107.b] an absence of the real nature of name and form, an absence of the real nature of the six sense fields, an absence of the real nature of sensory contact, an absence of the real nature of sensation, an absence of the real nature of craving, an absence of the real nature of grasping, an absence of the real nature of the rebirth process, an absence of the real nature of actual birth, or an absence of the real nature of aging and death constitutes a bodhisattva?"

"No, Blessed Lord!"

3.141 Then the Blessed One asked, “Subhūti, to what purpose have you said that physical forms do not¹⁵⁷ constitute a bodhisattva, that anything other than physical forms does not constitute a bodhisattva, that a bodhisattva is not present in physical forms, that physical forms are not present in a bodhisattva, and that the absence of physical forms does not constitute a bodhisattva? Why do you say that feelings, perceptions, formative predispositions, and consciousness do not constitute a bodhisattva, that anything other than consciousness [and the other aggregates] does not constitute a bodhisattva, that a bodhisattva is not present in consciousness [and the other aggregates], that consciousness [and the other aggregates] are not present in a bodhisattva, and that the absence of consciousness [and the other aggregates] does not constitute a bodhisattva? Why do you say that the eyes, the ears, the nose, the tongue, the body, the mental faculty, sights, sounds, odors, tastes, tangibles, mental phenomena, the sensory element of the eyes, the sensory element of sights, the sensory element of visual consciousness, the sensory element of the ears, the sensory element of sounds, the sensory element of auditory consciousness, the sensory element of the nose, the sensory element of odors, the sensory element of olfactory consciousness, the sensory element of the tongue, the sensory element of tastes, the sensory element of gustatory consciousness, the sensory element of the body, the sensory element of touch, the sensory element of tactile consciousness, the sensory element of the mental faculty, [F.108.a] the sensory element of mental phenomena, and the sensory element of mental consciousness; the earth element, the water element, the fire element, the wind element, the space element, and the consciousness element; and ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death all do not constitute a bodhisattva; that anything other than [all those phenomena], up to and including aging and death, do not constitute a bodhisattva; that a bodhisattva is not present in [all those phenomena, up to and including] aging and death; that [all those phenomena, up to and including] aging and death are not present in a bodhisattva; and that the absence of [all those phenomena, up to and including] aging and death, does not constitute a bodhisattva? {Dt.112} Why do you say that the real nature of physical forms, the real nature of feelings, the real nature of perceptions, the real nature of formative predispositions, the real nature of consciousness, the real nature of the eyes, the real nature of the ears, the real nature of the nose, the real nature of the tongue, the real nature of the body, the real nature of the mental faculty, the real nature of sights, the real nature of sounds, the real nature of odors, the real nature of tastes, the real nature of tangibles, the real nature of mental phenomena, the

real nature of the sensory element of the eyes, the real nature of the sensory element of sights, the real nature of the sensory element of visual consciousness, the real nature of the sensory element of the ears, the real nature of the sensory element of sounds, the real nature of the sensory element of auditory consciousness, the real nature of the sensory element of the nose, the real nature of the sensory element of odors, the real nature of the sensory element of olfactory consciousness, the real nature of the sensory element of the tongue, the real nature of the sensory element of tastes, the real nature of the sensory element of gustatory consciousness, the real nature of the sensory element of the body, the real nature of the sensory element of touch, the real nature of the sensory element of tactile consciousness, the real nature of the sensory element of the mental faculty, [F.108.b] the real nature of the sensory element of mental phenomena, the real nature of the sensory element of mental consciousness, the real nature of the earth element, the real nature of the water element, the real nature of the fire element, the real nature of the wind element, the real nature of the space element, the real nature of the consciousness element, the real nature of ignorance, the real nature of formative predispositions, the real nature of consciousness, the real nature of name and form, the real nature of the six sense fields, the real nature of sensory contact, the real nature of sensation, the real nature of craving, the real nature of grasping, the real nature of the rebirth process, the real nature of actual birth, and the real nature of aging and death all do not constitute a bodhisattva? Why do you say that anything other than [the real nature of all those phenomena, up to and including] the real nature of aging and death, does not constitute a bodhisattva; that a bodhisattva is not present in [the real nature of all those phenomena, up to and including] the real nature of aging and death; that [the real nature of all those phenomena, up to and including] the real nature of aging and death, is not present in a bodhisattva; and that the absence of [the real nature of all those phenomena, up to and including] the real nature of aging and death, does not constitute a bodhisattva?" [B8]

- 3.142 "Blessed Lord," replied Subhūti, "if bodhisattvas are absolutely nonexistent and not apprehended, how could the designation 'physical forms' constitute a bodhisattva! How could anything other than physical forms constitute a bodhisattva! How could a bodhisattva be present in physical forms! How could physical forms be present¹⁵⁸ in a bodhisattva! How could the absence of physical forms become a bodhisattva! How could the designations 'feelings,' 'perceptions,' 'formative predispositions,' or 'consciousness' constitute a bodhisattva! How could anything other than consciousness [and the other aggregates] constitute a bodhisattva! [F.109.a] How could a bodhisattva be present in consciousness [and the other

aggregates]! How could consciousness [and the other aggregates] be present in a bodhisattva! How could the absence of consciousness [and the other aggregates] become a bodhisattva!

3.143 “Blessed Lord, if bodhisattvas are absolutely nonexistent and not apprehended, how could the designations ‘the eyes,’ ‘the ears,’ ‘the nose,’ ‘the tongue,’ ‘the body,’ ‘the mental faculty,’ ‘sights,’ ‘sounds,’ ‘odors,’ ‘tastes,’ ‘tangibles,’ ‘mental phenomena,’ ‘the sensory element of the eyes,’ ‘the sensory element of sights,’ ‘the sensory element of visual consciousness,’ ‘the sensory element of the ears,’ ‘the sensory element of sounds,’ ‘the sensory element of auditory consciousness,’ ‘the sensory element of the nose,’ ‘the sensory element of odors,’ ‘the sensory element of olfactory consciousness,’ ‘the sensory element of the tongue,’ ‘the sensory element of tastes,’ ‘the sensory element of gustatory consciousness,’ ‘the sensory element of the body,’ ‘the sensory element of touch,’ ‘the sensory element of tactile consciousness,’ ‘the sensory element of the mental faculty,’ ‘the sensory element of mental phenomena,’ ‘the sensory element of mental consciousness,’ ‘the earth element,’ ‘the water element,’ ‘the fire element,’ ‘the wind element,’ ‘the space element,’ ‘the consciousness element,’ ‘ignorance,’ ‘formative predispositions,’ ‘consciousness,’ ‘name and form,’ ‘the six sense fields,’ ‘sensory contact,’ ‘sensation,’ ‘craving,’ ‘grasping,’ ‘the rebirth process,’ ‘actual birth,’ or ‘aging and death’ constitute a bodhisattva! How could anything other than [all those phenomena, up to and including] aging and death, constitute a bodhisattva! How could a bodhisattva be present in [all those phenomena, up to and including] aging and death! How could [all those phenomena, up to and including] aging and death, be present in a bodhisattva! How could the absence of [all those phenomena, up to and including] aging and death, become a bodhisattva!

3.144 “Blessed Lord, if bodhisattvas are absolutely nonexistent and not apprehended, [F.109.b] how could anything designated as the real nature of physical forms constitute a bodhisattva! How could anything other than the real nature of physical forms constitute a bodhisattva! How could a bodhisattva be present in the real nature of physical forms! How could the real nature of physical forms be present in a bodhisattva! How could the absence of the real nature of physical forms constitute a bodhisattva! How could anything designated as the real nature of feelings, the real nature of perceptions, the real nature of formative predispositions, the real nature of consciousness, the real nature of the eyes, the real nature of the ears, the real nature of the nose, the real nature of the tongue, the real nature of the body, the real nature of the mental faculty, the real nature of sights, the real nature of sounds, the real nature of odors, the real nature of tastes, the real nature of tangibles, the real nature of mental phenomena, the real nature of the

sensory element of the eyes, the real nature of the sensory element of sights, the real nature of the sensory element of visual consciousness, the real nature of the sensory element of the ears, the real nature of the sensory element of sounds, the real nature of the sensory element of auditory consciousness, the real nature of the sensory element of the nose, the real nature of the sensory element of odors, the real nature of the sensory element of olfactory consciousness, the real nature of the sensory element of the tongue, the real nature of the sensory element of tastes, the real nature of the sensory element of gustatory consciousness, the real nature of the sensory element of the body, the real nature of the sensory element of touch, the real nature of the sensory element of tactile consciousness, the real nature of the sensory element of the mental faculty, the real nature of the sensory element of mental phenomena, the real nature of the sensory element of mental consciousness, the real nature of the earth element, the real nature of the water element, [F.110.a] the real nature of the fire element, the real nature of the wind element, the real nature of the space element, the real nature of the consciousness element, the real nature of ignorance, the real nature of formative predispositions, the real nature of consciousness, the real nature of name and form, the real nature of the six sense fields, the real nature of sensory contact, the real nature of sensation, the real nature of craving, the real nature of grasping, the real nature of the rebirth process, the real nature of actual birth, or the real nature of aging and death constitute a bodhisattva! {Dt.113} How could anything other than the real nature of [all those phenomena, up to and including] aging and death, constitute a bodhisattva! How could a bodhisattva be present in the real nature of [all those phenomena, up to and including] aging and death! How could the real nature of [all those phenomena, up to and including] aging and death, be present in a bodhisattva! How could the absence of the real nature of [all those phenomena, up to and including] aging and death, constitute a bodhisattva! That would be impossible!"

3.145 "Well said, Subhūti, well said!" replied the Blessed One. "Subhūti, bodhisattva great beings, as beings who are not apprehended, should train accordingly in the perfection of wisdom that is not apprehended.

3.146 "Subhūti, you asked, 'What is it that has the designation *bodhisattva*?'¹⁵⁹ Do you think, Subhūti, that this 'bodhisattva' is a designation for physical forms?"

"No, Blessed Lord!"

3.147 "Subhūti, do you think that this 'bodhisattva' is a designation for feelings, perceptions, formative predispositions, or consciousness?" [F.110.b]

"No, Blessed Lord!"

- 3.148 “Subhūti, do you think that this ‘bodhisattva’ is a designation for physical forms that are permanent?”
“No, Blessed Lord!”
- 3.149 “Subhūti, do you think that this ‘bodhisattva’ is a designation for physical forms that are impermanent?”
“No, Blessed Lord!”
- 3.150 “Subhūti, do you think that this ‘bodhisattva’ is a designation for feelings that are permanent, for feelings that are impermanent, for perceptions that are permanent, for perceptions that are impermanent, for formative predispositions that are permanent, for formative predispositions that are impermanent, for consciousness that is permanent, or for consciousness that is impermanent?”
“No, Blessed Lord!”
- 3.151 “Subhūti, do you think that this ‘bodhisattva’ is a designation for physical forms that are happiness?”
“No, Blessed Lord!”
- 3.152 “Subhūti, do you think that this ‘bodhisattva’ is a designation for physical forms that are suffering?”
“No, Blessed Lord!”
- 3.153 “Subhūti, do you think that this ‘bodhisattva’ is a designation for feelings that are happiness, for feelings that are suffering, for perceptions that are happiness, for perceptions that are suffering, for formative predispositions that are happiness, for formative predispositions that are suffering, for consciousness that is happiness, or for consciousness that is suffering?”
[F.111.a]
“No, Blessed Lord!”
- 3.154 “Subhūti, do you think that this ‘bodhisattva’ is a designation for physical forms that are a self?”
“No, Blessed Lord!”
- 3.155 “Subhūti, do you think that this ‘bodhisattva’ is a designation for physical forms that are not a self?”
“No, Blessed Lord!”
- 3.156 “Subhūti, do you think that this ‘bodhisattva’ is a designation for feelings that are a self, for feelings that are not a self, for perceptions that are a self, for perceptions that are not a self, for formative predispositions that are a self, for formative predispositions that are not a self, for consciousness that is a self, or for consciousness that is not a self?”
“No, Blessed Lord!”
- 3.157 “Subhūti, do you think that this ‘bodhisattva’ is a designation for physical forms that are at peace?”
“No, Blessed Lord!”

- 3.158 “Subhūti, do you think that this ‘bodhisattva’ is a designation for physical forms that are not at peace?”
“No, Blessed Lord!”
- 3.159 “Subhūti, do you think that this ‘bodhisattva’ is a designation for feelings that are at peace, for feelings that are not at peace, for perceptions that are at peace, for perceptions that are not at peace, for formative predispositions that are at peace, for formative predispositions that are not at peace, for consciousness that is at peace, or for consciousness that is not at peace?” [F.111.b]
“No, Blessed Lord!”
- 3.160 “Subhūti, do you think that this ‘bodhisattva’ is a designation for physical forms that are empty?”
“No, Blessed Lord!”
- 3.161 “Subhūti, do you think that this ‘bodhisattva’ is a designation for physical forms that are not empty?”
“No, Blessed Lord!”
- 3.162 “Subhūti, do you think that this ‘bodhisattva’ is a designation for feelings that are empty, for feelings that are not empty, for perceptions that are empty, for perceptions that are not empty, for formative predispositions that are empty, for formative predispositions that are not empty, for consciousness that is empty, or for consciousness that is not empty?”
“No, Blessed Lord!”
- 3.163 “Subhūti, do you think that this ‘bodhisattva’ is a designation for physical forms that are with signs?”
“No, Blessed Lord!”
- 3.164 “Subhūti, do you think that this ‘bodhisattva’ is a designation for physical forms that are without signs?”
“No, Blessed Lord!”
- 3.165 “Subhūti, do you think that this ‘bodhisattva’ is a designation for feelings that are with signs, for feelings that are without signs, for perceptions that are with signs, for perceptions that are without signs, for formative predispositions that are with signs, for formative predispositions that are without signs, for consciousness that is with signs, or for consciousness that is without signs?” [F.112.a]
“No, Blessed Lord!”
- 3.166 “Subhūti, do you think that this ‘bodhisattva’ is a designation for physical forms that are with aspirations?”
“No, Blessed Lord!”
- 3.167 “Subhūti, do you think that this ‘bodhisattva’ is a designation for physical forms that are without aspirations?”
“No, Blessed Lord!”

3.168 “Subhūti, do you think that this ‘bodhisattva’ is a designation for feelings that are with aspirations, for feelings that are without aspirations, for perceptions that are with aspirations, for perceptions that are without aspirations, for formative predispositions that are with aspirations, for formative predispositions that are without aspirations, for consciousness that is with aspirations, and for consciousness that is without aspirations?”

 “No, Blessed Lord!”

3.169 The Blessed One then asked, “Subhūti, on what basis do you say that a bodhisattva is not a designation for physical forms, and similarly, that a bodhisattva is not a designation for feelings, perceptions, formative predispositions, and consciousness? Similarly, why do you say that a bodhisattva is not a designation for physical forms that are permanent, not a designation for physical forms that are impermanent, not a designation for physical forms that are imbued with happiness, {Dt.114} not a designation for physical forms that are imbued with suffering, not a designation for physical forms that are a self, not a designation for physical forms that are not a self, not a designation for physical forms that are at peace, not a designation for physical forms that are not at peace, not a designation for physical forms that are empty, not a designation for physical forms that are not empty, [F.112.b] not a designation for physical forms that are with signs, not a designation for physical forms that are without signs, not a designation for physical forms that are with aspirations, and not a designation for physical forms that are without aspirations?”

3.170 “Similarly, why do you say that a bodhisattva is not a designation for feelings, perceptions, formative predispositions, and consciousness that are permanent, not a designation for consciousness and the other aggregates that are impermanent, not a designation for consciousness and the other aggregates that are imbued with happiness, not a designation for consciousness and the other aggregates that are imbued with suffering, not a designation for consciousness and the other aggregates that are a self, not a designation for consciousness and the other aggregates that are not a self, not a designation for consciousness and the other aggregates that are at peace, not a designation for consciousness and the other aggregates that are not at peace, not a designation for consciousness and the other aggregates that are empty, not a designation for consciousness and the other aggregates that are not empty, not a designation for consciousness and the other aggregates that are with signs, not a designation for consciousness and the other aggregates that are without signs, not a designation for consciousness and the other aggregates that are with aspirations, and not a designation for consciousness and the other aggregates that are without aspirations?”

- 3.171 Subhūti then replied, “Blessed Lord, if physical forms are absolutely nonexistent and not apprehended, how could a bodhisattva be a designation for physical forms! If feelings are absolutely nonexistent and not apprehended, how could a bodhisattva be a designation for feelings! If perceptions are absolutely nonexistent and not apprehended, how could a bodhisattva be a designation for perceptions! If formative predispositions are absolutely nonexistent and not apprehended, how could a bodhisattva be a designation for formative predispositions! If consciousness is absolutely nonexistent and not apprehended, [F.113.a] how could a bodhisattva be a designation for consciousness!
- 3.172 “Blessed Lord, if permanence is absolutely nonexistent and not apprehended, and if impermanence is absolutely nonexistent and not apprehended, how could a bodhisattva be a designation for permanent physical forms! How could a bodhisattva be a designation for impermanent physical forms! How could a bodhisattva be a designation for permanent feelings! How could a bodhisattva be a designation for impermanent feelings! How could a bodhisattva be a designation for permanent perceptions! How could a bodhisattva be a designation for impermanent perceptions! How could a bodhisattva be a designation for permanent formative predispositions! How could a bodhisattva be a designation for impermanent formative predispositions! How could a bodhisattva be a designation for permanent consciousness! How could a bodhisattva be a designation for impermanent consciousness!
- 3.173 “Blessed Lord, in the same way, if happiness is absolutely nonexistent and not apprehended and if suffering is absolutely nonexistent and not apprehended, how could a bodhisattva be a designation for physical forms imbued with happiness! How could a bodhisattva be a designation for physical forms imbued with suffering! How could a bodhisattva be a designation for feelings, perceptions, formative predispositions, and consciousness imbued with happiness! How could a bodhisattva be a designation for consciousness [and the other aggregates] imbued with suffering!
- 3.174 “Blessed Lord, if self is absolutely nonexistent and not apprehended and if nonself is absolutely nonexistent and not apprehended, how could a bodhisattva be a designation for physical forms with self! How could a bodhisattva be a designation for physical forms without self! [F.113.b] How could a bodhisattva be a designation for feelings, perceptions, formative predispositions, and consciousness with self! How could a bodhisattva be a designation for consciousness [and the other aggregates] without self!

- 3.175 “Blessed Lord, if being at peace is absolutely nonexistent and not apprehended and if not being at peace is absolutely nonexistent and not apprehended, how could a bodhisattva be a designation for physical forms that are at peace! How could a bodhisattva be a designation for physical forms that are not at peace! How could a bodhisattva be a designation for feelings, perceptions, formative predispositions, and consciousness that are at peace! How could a bodhisattva be a designation for consciousness [and the other aggregates] that are not at peace!
- 3.176 “Blessed Lord, if *empty* is absolutely nonexistent and not apprehended and if *not empty* is absolutely nonexistent and not apprehended, how could a bodhisattva be a designation for physical forms that are empty! How could a bodhisattva be a designation for physical forms that are not empty! How could a bodhisattva be a designation for feelings, perceptions, formative predispositions, and consciousness that are empty! How could a bodhisattva be a designation for consciousness [and the other aggregates] that are not empty!
- 3.177 “Blessed Lord, if having signs is absolutely nonexistent and not apprehended and if being without signs is absolutely nonexistent and not apprehended, how could a bodhisattva be a designation for physical forms that are with signs! How could a bodhisattva be a designation for physical forms that are without signs! How could a bodhisattva be a designation for feelings, perceptions, formative predispositions, and consciousness that are with signs! [F.114.a] How could a bodhisattva be a designation for consciousness [and the other aggregates] that are without signs!
- 3.178 “Blessed Lord, if having aspirations is absolutely nonexistent and not apprehended and if being without aspirations is absolutely nonexistent and not apprehended, how could a bodhisattva be a designation for physical forms that are with aspirations! How could a bodhisattva be a designation for physical forms that are without aspirations! How could a bodhisattva be a designation for feelings, perceptions, formative predispositions, and consciousness that are with aspirations! How could a bodhisattva be a designation for consciousness [and the other aggregates] that are without aspirations!”
- 3.179 “Subhūti, it is so! It is so!” replied the Blessed One. “Subhūti! When bodhisattva great beings practice the perfection of wisdom in that manner, they should train in the perfection of wisdom without apprehending a designation for physical forms; without apprehending a designation for feelings, perceptions, formative predispositions, or consciousness; without apprehending a designation for physical forms that are permanent; without apprehending a designation for physical forms that are impermanent; without apprehending a designation for feelings, perceptions, formative

predispositions, or consciousness that are permanent; without apprehending a designation for consciousness [and the other aggregates] that are impermanent; without apprehending a designation for physical forms that are imbued with happiness; without apprehending a designation for physical forms that are imbued with suffering; without apprehending a designation for feelings, perceptions, formative predispositions, or consciousness that are imbued with happiness; without apprehending a designation for consciousness [or the other aggregates] that are imbued with suffering; without apprehending a designation for physical forms that are a self; without apprehending a designation for physical forms that are without self; [F.114.b] without apprehending a designation for feelings, perceptions, formative predispositions, or consciousness that are a self; without apprehending a designation for consciousness [or the other aggregates] that are without self; without apprehending a designation for physical forms that are at peace; without apprehending a designation for physical forms that are not at peace; without apprehending a designation for feelings, perceptions, formative predispositions, and consciousness that are at peace; without apprehending a designation for consciousness [or the other aggregates] that are not at peace; without apprehending a designation for physical forms that are empty; without apprehending a designation for physical forms that are not empty; without apprehending a designation for consciousness [or the other aggregates] that are empty; without apprehending a designation for consciousness [or the other aggregates] that are not empty; without apprehending a designation for physical forms that are with signs; without apprehending a designation for physical forms that are without signs; without apprehending a designation for feelings, perceptions, formative predispositions, or consciousness that are with signs; without apprehending a designation for consciousness [or the other aggregates] that are without signs; without apprehending a designation for physical forms that are with aspirations; without apprehending a designation for physical forms that are without aspirations; without apprehending a designation for feelings, perceptions, formative predispositions, or consciousness that are with aspirations; and without apprehending a designation for consciousness [or the other aggregates] that are without aspirations. {Dt.115}

- 3.180 “You said, Subhūti, ‘I do not observe any such thing as a “bodhisattva.”’ With regard to that statement of yours, Subhūti, mental phenomena do not observe the element of mental phenomena.¹⁶⁰ [F.115.a] The element of mental phenomena does not observe mental phenomena. Subhūti, the element of physical forms does not observe the element of mental phenomena. The element of mental phenomena does not observe the element of physical

forms. The element of feelings does not observe the element of mental phenomena. The element of mental phenomena does not observe the element of feelings. The element of perceptions does not observe the element of mental phenomena. The element of mental phenomena does not observe the element of perceptions. The element of formative predispositions does not observe the element of mental phenomena. The element of mental phenomena does not observe the element of formative predispositions. The element of consciousness does not observe the element of mental phenomena. The element of mental phenomena does not observe the element of consciousness. The element of the eyes does not observe the element of mental phenomena. The element of mental phenomena does not observe the element of the eyes. The element of feelings does not observe the element of mental phenomena. The element of the ears, the element of the nose, the element of the tongue, the element of the body and the element of the mental faculty do not observe the element of mental phenomena. The element of mental phenomena does not observe the element of the mental faculty [and so forth]. Subhūti, the conditioned elements do not observe unconditioned elements. Unconditioned elements do not observe conditioned elements. If you ask why, unconditioned elements cannot be conceived apart from conditioned elements, nor can conditioned elements be conceived apart from unconditioned elements.

- 3.181 “Accordingly, Subhūti, [F.115.b] when bodhisattva great beings practice the perfection of wisdom, they do not observe any dharmas at all. Since they do not observe anything, they do not fear, they do not tremble, and they will not be fearful. Their minds will not be discouraged in any respect whatsoever. They will not lose heart. They will not be regretful. If you ask why, Subhūti, it is because, when bodhisattva great beings practice the perfection of wisdom, they do not observe physical forms; they do not observe feelings, perceptions, formative predispositions, or consciousness; they do not observe the eyes; they do not observe the ears, the nose, the tongue, the body, or the mental faculty; they do not observe sights; and they do not observe sounds, odors, tastes, tangibles, or mental phenomena. They do not observe the earth element. They do not observe the water element, the fire element, the wind element, the space element, or the consciousness element. They do not observe ignorance, and they do not observe formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, or aging and death. They do not observe attachment. They do not observe hatred or delusion. They do not observe the self. They do not observe sentient beings, life forms, life, living creatures, individuals, human beings, people, actors, agents, experiencers, instigators of experience, knowers, or

viewers. They do not observe the realm of desire. [F.116.a] They do not observe the realm of form. They do not observe the realm of formlessness. {Dt.116} They do not observe the mind of śrāvakas. They do not observe the mind of pratyekabuddhas. They do not observe the mind of bodhisattvas. They do not observe śrāvakas. They do not observe the attributes of śrāvakas. They do not observe pratyekabuddhas. They do not observe the attributes of pratyekabuddhas. They do not observe bodhisattvas. They do not observe the attributes of bodhisattvas. They do not observe buddhas. They do not observe the attributes of buddhas. They do not observe enlightenment. They do not observe the attributes of enlightenment. They do not observe anything, up to and including all mundane and supramundane phenomena. Since they do not observe any dharmas at all, they are not afraid, they do not tremble, and they will not be fearful.”

3.182 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom in that manner, why do they not become discouraged with regard to all those dharmas? Why will they not become utterly disheartened?”

3.183 “Subhūti,” replied the Blessed One, “it is because bodhisattva great beings do not observe such dharmas as the mind or mental states. Subhūti, this is why when bodhisattva great beings practice the perfection of wisdom they do not become discouraged with regard to all those dharmas. They do not become utterly disheartened.”

3.184 “Blessed Lord, how is it that bodhisattva great beings’ [F.116.b] mental faculty experiences no fearfulness?”

3.185 “Subhūti,” replied the Blessed One, “it is because bodhisattva great beings do not observe a mental faculty or a sensory element of the mental faculty. Subhūti, this is why bodhisattva great beings experience no fearfulness.

3.186 “So it is, Subhūti, that bodhisattva great beings should train in the perfection of wisdom by not apprehending anything at all. Subhūti, should it be the case that bodhisattva great beings practicing the perfection of wisdom apprehend no such perfection of wisdom, apprehend no such bodhisattva, apprehend no such term as *bodhisattva*, and apprehend no such mind of enlightenment, then that in itself is the essential advice for bodhisattva great beings! That is their very instruction.”

3.187 *This completes the third chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

4.

CHAPTER 4

- 4.1 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, bodhisattva great beings who wish to comprehend physical forms should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend feelings, perceptions, formative predispositions, and consciousness should train in the perfection of wisdom. {Dt.117} Blessed Lord, bodhisattva great beings who wish to comprehend the eyes should train in the perfection of wisdom. Bodhisattva great beings who wish to comprehend the ears, the nose, the tongue, the body, and the mental faculty [F.117.a] should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend sights should train in the perfection of wisdom. Bodhisattva great beings who wish to comprehend sounds, odors, tastes, tangibles, and mental phenomena should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend visual consciousness should train in the perfection of wisdom. Bodhisattva great beings who wish to comprehend auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend visually compounded sensory contact should train in the perfection of wisdom. Bodhisattva great beings who wish to comprehend aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact should train in the perfection of wisdom. Blessed Lord, bodhisattva great beings who wish to comprehend feelings conditioned by visually compounded sensory contact should train in the perfection of wisdom. Bodhisattva great beings who wish to comprehend feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, [F.117.b] feelings

conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact should train in the perfection of wisdom.

4.2 “Blessed Lord, bodhisattva great beings who wish to comprehend ignorance should train in the perfection of wisdom. Bodhisattva great beings who wish to comprehend formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, aging, ill health, death, sorrow, lamentation, suffering, discomfort, and agitation should train in the perfection of wisdom.

4.3 “Blessed Lord, bodhisattva great beings who wish to abandon desire, hatred, and delusion should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon false views about perishable composites should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon doubt and a sense of moral and ascetic supremacy should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon attachment to [the realm of] desire and malice should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon attachment to [the realms of] form and formlessness should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon all fetters, latent impulses, and obsessions should train in the perfection of wisdom. [F.118.a]

4.4 “Bodhisattva great beings who wish to comprehend the four nourishments should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon the four bonds, the four torrents, the four knots, the four graspings, and the four misconceptions should train in the perfection of wisdom. Bodhisattva great beings who wish to abandon the paths of the ten nonvirtuous actions should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the paths of the ten virtuous actions should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four meditative concentrations should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four immeasurable attitudes should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four formless absorptions should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the five extrasensory powers should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the perfection of generosity should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, [F.118.b] and the perfection of wisdom should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the emptiness of internal phenomena should train in the perfection of wisdom.

Bodhisattva great beings who wish to perfect the emptiness of external phenomena, the emptiness of external and internal phenomena, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four applications of mindfulness should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect emptiness, signlessness, and wishlessness should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four truths of the noble ones, the eight aspects of liberation, and the nine serial steps of meditative absorption should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the ten powers of the tathāgatas should train in the perfection of wisdom. Bodhisattva great beings who wish to perfect the four fearlessnesses, [F.119.a] the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas should train in the perfection of wisdom.

- 4.5 “Bodhisattva great beings who wish to dwell in the meditative stability associated with the branches of enlightenment—that is to say, arising from the first meditative concentration, to become absorbed in cessation, and on arising from that, to become absorbed in the second meditative concentration; arising from that, to become absorbed in cessation, and on arising from that, to become absorbed in the third meditative concentration; arising from that, to become absorbed in cessation, and on arising from that, to become absorbed in the fourth meditative concentration; arising from that, to become absorbed in cessation, and on arising from that, to become absorbed in the meditative stability of loving kindness; arising from that, to become absorbed in cessation, and on arising from that, to become absorbed in the meditative stability of compassion; arising from that, to become absorbed in cessation, and on arising from that, to become absorbed in the meditative stability of empathetic joy; arising from that, to become absorbed in cessation, and on arising from that, to become absorbed in the meditative stability of equanimity; arising from that, to become absorbed in cessation, and on arising from that, to become absorbed in the sphere of infinite space; arising from that, to become absorbed in cessation, [F.119.b] and on arising from that, to become absorbed in the sphere of infinite consciousness; arising from that, to become absorbed in cessation, and on arising from that, to become absorbed in the sphere of nothing-at-all;¹⁶¹ arising from that, to become absorbed in cessation, and on arising from that, to become absorbed

in the sphere of neither perception nor nonperception; and on arising from that to become absorbed in cessation—should train in the perfection of wisdom.

- 4.6 Bodhisattva great beings who wish to be absorbed in the meditative stability named *yawning lion* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *lion's play* should train in the perfection of wisdom. Bodhisattva great beings who wish to attain all the dhāraṇī gateways and all the gateways of meditative stability should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *heroic valor* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *precious seal* should train in the perfection of wisdom. Bodhisattva great beings who wish to be absorbed in the meditative stability named *moonlight*, the meditative stability named *crest of the moon's victory banner*, the meditative stability named *sealing of all phenomena*, {Dt.118} the meditative stability named *sealing of Avalokita*, the meditative stability named *certainty in the realm of all phenomena*, the meditative stability named *crest of certainty's victory banner*, the meditative stability named *vajra-like*, the meditative stability named *gateway entering into all phenomena*, the meditative stability named *king of meditative stabilities*, the meditative stability named *seal of the king*, the meditative stability named *array of power*, the meditative stability named *sublimation [of all phenomena]*, the meditative stability named *engaging with certainty in lexical explanations with respect to all phenomena*, [F.120.a] the meditative stability named *entry into knowledge of all phenomena*, the meditative stability named *observation of the ten directions*, the meditative stability named *seal of the gateway of all dhāraṇīs*, the meditative stability named *unimpaired by all phenomena*,¹⁶² the meditative stability named *natural seal absorbing all phenomena*, the meditative stability named *abiding in space*, the meditative stability named *purity of the three spheres*, the meditative stability named *unimpaired extrasensory power*, the meditative stability named *worthy repository*, the meditative stability named *shoulder ornament of the victory banner's crest*, the meditative stability named *incineration of all afflictions*, the meditative stability named *dispelling of the army of the four māras*, the meditative stability named *lamp of wisdom*, the meditative stability named *sublimation through the strength of the ten powers*, and the meditative stability named *unattached, liberated, and uncovered like space* should train in perfection of wisdom. So it is that bodhisattva great beings who wish to attain these [meditative stabilities] and the other gateways of meditative stability should train in the perfection of wisdom.¹⁶³

- 4.7 “Moreover, Blessed Lord, bodhisattva great beings who wish to fulfill the aspirations of all beings should train in the perfection of wisdom. Furthermore, Blessed Lord, bodhisattva great beings who wish to fulfill the roots of virtue so that—because they will have perfected the roots of virtue—they do not regress to the three lower realms, are not born in inferior families, {Dt.119} do not regress to the level of the śrāvakas or the level of the pratyekabuddhas, or succumb to the great immaturity that bodhisattvas might have, should train in the perfection of wisdom.” [F.120.b]
- 4.8 Then the venerable Śāradvatīputra asked the venerable Subhūti, “Venerable Subhūti, how do bodhisattva great beings succumb to great immaturity?”
The venerable Subhūti replied, “Venerable Śāradvatīputra, when bodhisattva great beings who lack skill in means practice the six perfections, in doing so by basing themselves with a lack of skill in means on the meditative stabilities of emptiness, signlessness, and wishlessness, they do not regress to the level of śrāvakas and pratyekabuddhas, but nor do they enter a bodhisattva’s full maturity. That is the immaturity of bodhisattva great beings.”
- 4.9 “Venerable Subhūti, why is that the immaturity of bodhisattva great beings?”
Subhūti replied, “Venerable Śāradvatīputra, that ‘immaturity’ of bodhisattva great beings is a craving for the Dharma.”
- 4.10 “Venerable Subhūti,” he asked, “what is craving for the Dharma?”
“Venerable Śāradvatīputra,” replied Subhūti, “when bodhisattva great beings practice the perfection of wisdom, they become attached and adhere to the notion they have that physical forms are empty, and similarly, they become attached and adhere to the notion they have that feelings, perceptions, formative predispositions, and consciousness are empty. Venerable Śāradvatīputra, these notions are the craving for the Dharma, indicative of the immaturity of bodhisattva great beings.
- 4.11 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings become attached and adhere to the notion they have that physical forms are impermanent, [F.121.a] and they become attached and adhere to the notion they have that feelings, perceptions, formative predispositions, and consciousness are impermanent. They become attached and adhere to the notion they have that physical forms are imbued with suffering; the notion that feelings, perceptions, formative predispositions, and consciousness are imbued with suffering; the notion that physical forms are not a self; the notion that feelings, perceptions, formative predispositions, and consciousness are not a self; the notion that physical forms are at peace; the notion that feelings, perceptions, formative predispositions, and consciousness are at peace; the notion that physical forms are empty; the

notion that feelings, perceptions, formative predispositions, and consciousness are empty; the notion that physical forms are without signs; the notion that feelings, perceptions, formative predispositions, and consciousness are without signs; and the notion that physical forms are without aspirations. They become attached and adhere to the notion they have that feelings, perceptions, formative predispositions, and consciousness are without aspirations. These notions, Venerable Śāradvatīputra, are the craving for the Dharma indicative of the immaturity of bodhisattva great beings.

4.12 “They become attached and adhere to the notions they have that these physical forms are to be renounced, and that they should renounce physical forms; {Dt.120} that these feelings, perceptions, formative predispositions, and consciousness are to be renounced, and that they should renounce consciousness [and the other aggregates]; that this suffering should be comprehended, and that they should comprehend suffering; that this cause of suffering should be renounced, and that they should renounce the cause of suffering; that this cessation [of suffering] should be actualized, and that they should actualize the cessation [of suffering]; that this path should be cultivated, and that they should cultivate the path; that this is affliction and that is purification; that these attributes should be tended and [F.121.b] those attributes should not be tended; that bodhisattva great beings should do this and they should not do that; that this is the path of the bodhisattvas and that is not the path; that this is the training of the bodhisattvas and that is not the training; that this is the bodhisattvas’ perfection of generosity, and that is not the perfection of generosity; that this is the bodhisattvas’ perfection of ethical discipline, and that is not the perfection of ethical discipline; that this is the bodhisattvas’ perfection of tolerance, and that is not the perfection of tolerance; that this is the bodhisattvas’ perfection of perseverance, and that is not the perfection of perseverance; that this is the bodhisattvas’ perfection of meditative concentration, and that is not the perfection of meditative concentration; that this is the bodhisattvas’ perfection of wisdom, and that is not the perfection of wisdom; that this is the bodhisattvas’ skill in means, and that is not skill in means; and that this is the maturity of the bodhisattvas, and that is their immaturity. These notions are the craving for the Dharma indicative of the immaturity of bodhisattva great beings.”

4.13 “Venerable Subhūti, what is the maturity of a bodhisattva great being?”

“Venerable Śāradvatīputra,” replied Subhūti, “in this regard, when bodhisattva great beings practice the perfection of wisdom, they do not observe the emptiness of external phenomena in the emptiness of internal phenomena, they do not observe the emptiness of internal phenomena in the emptiness of external phenomena, they do not observe the emptiness of

external and internal phenomena in the emptiness of external phenomena, [F.122.a] they do not observe the emptiness of external phenomena in the emptiness of external and internal phenomena, they do not observe the emptiness of emptiness in the emptiness of external and internal phenomena, they do not observe the emptiness of external and internal phenomena in the emptiness of emptiness, they do not observe the emptiness of great extent in the emptiness of emptiness, {Dt.121} they do not observe the emptiness of emptiness in the emptiness of great extent, they do not observe the emptiness of ultimate reality in the emptiness of great extent, they do not observe the emptiness of great extent in the emptiness of ultimate reality, they do not observe the emptiness of conditioned phenomena in the emptiness of ultimate reality, they do not observe the emptiness of ultimate reality in the emptiness of conditioned phenomena, they do not observe the emptiness of unconditioned phenomena in the emptiness of conditioned phenomena, they do not observe the emptiness of conditioned phenomena in the emptiness of unconditioned phenomena, they do not observe the emptiness of that which has neither beginning nor end in the emptiness of unconditioned phenomena, they do not observe the emptiness of unconditioned phenomena in the emptiness of that which has neither beginning nor end, they do not observe the emptiness of nonexclusion in the emptiness of that which has neither beginning nor end, they do not observe the emptiness of that which has neither beginning nor end in the emptiness of nonexclusion, they do not observe the emptiness of the unlimited in the emptiness of nonexclusion, they do not observe the emptiness of nonexclusion in the emptiness of the unlimited, they do not observe the emptiness of inherent existence in the emptiness of the unlimited, they do not observe the emptiness of the unlimited in the emptiness of inherent existence, they do not observe the emptiness of all intrinsic defining characteristics in the emptiness of inherent existence, [F.122.b] they do not observe the emptiness of inherent existence in the emptiness of all intrinsic defining characteristics, they do not observe the emptiness of all phenomena in the emptiness of all intrinsic defining characteristics, they do not observe the emptiness of all intrinsic defining characteristics in the emptiness of all phenomena, they do not observe the emptiness of nonapprehensibility in the emptiness of all phenomena, they do not observe the emptiness of all phenomena in the emptiness of nonapprehensibility, they do not observe the emptiness of nonentities in the emptiness of nonapprehensibility, they do not observe the emptiness of nonapprehensibility in the emptiness of nonentities, they do not observe the emptiness of essential nature in the emptiness of nonentities, they do not observe the emptiness of nonentities in the emptiness of essential nature,

they do not observe the emptiness of the essential nature of nonentities in the emptiness of essential nature, and they do not observe the emptiness of essential nature in the emptiness of the essential nature of nonentities. Venerable Śāradvatīputra, if bodhisattva great beings practice the perfection of wisdom accordingly, they will enter a bodhisattva's full maturity.

4.14 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, they should train as follows: While they are training, they should by all means be aware of physical forms, but they should not give rise to conceits on account of those physical forms. They should be aware of feelings, perceptions, formative predispositions, and consciousness, but they should not give rise to conceits on account of those feelings, those perceptions, those formative predispositions, or that consciousness. They should be aware of the eyes, but they should not give rise to conceits on account of the eyes. They should be aware of the ears, the nose, the tongue, the body, and the mental faculty, [F.123.a] but they should not give rise to conceits on their account. They should be aware of sights, but they should not give rise to conceits on their account. They should be aware of sounds, odors, tastes, tangibles, and mental phenomena, but they should not give rise to conceits on their account. They should be aware of visual consciousness, but they should not give rise to conceits on that account. They should be aware of auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness, but they should not give rise to conceits on their account. They should be aware of visually compounded sensory contact, but they should not give rise to conceits on that account. They should be aware of aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact, but they should not give rise to conceits on their account. They should be aware of feelings conditioned by visually compounded sensory contact, but they should not give rise to conceits on their account. They should be aware of feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact, but they should not give rise to conceits on their account. They should be aware of the earth element, but they should not give rise to conceits on that account. They should be aware of the water element, the fire element, the wind element, the space element, and the consciousness element, but they should not give rise to conceits on their account. They should be aware of ignorance, but they should not give rise to

conceits on that account. They should be aware of formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death, but they should not give rise to conceits on their account. They should be aware of the perfection of generosity, [F.123.b] but they should not give rise to conceits on that account. They should be aware of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, but they should not give rise to conceits on account of them, up to and including the perfection of wisdom. They should be aware of the emptiness of internal phenomena, but they should not give rise to conceits on account of that emptiness of internal phenomena. They should be aware of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, but they should not give rise to conceits on account of that emptiness of the essential nature of nonentities [and so forth]. They should be aware of the meditative concentrations, the immeasurable attitudes, and the formless absorptions, but they should not give rise to conceits on their account. They should be aware of the extrasensory powers, but they should not give rise to conceits on their account. [B9]

4.15 “They should be aware of the five eyes, but they should not give rise to conceits on their account. They should be aware of the applications of mindfulness, but they should not give rise to conceits on their account. They should be aware of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, but they should not give rise to conceits on their account. They should be aware of the truths of the noble ones, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the gateways to the meditative stabilities and dhāraṇīs, but should not give rise to conceits on their account. They should be aware of the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, but should not give rise to conceits on their account.

4.16 “Venerable Śāradvatīputra, [F.124.a] when bodhisattva great beings practice the perfection of wisdom, they should not give rise to conceits even on account of the mind of enlightenment, nor should they give rise to conceits on account of the mind that is equal to the unequaled, nor should they give rise to conceits concerning the mind of vast extent. If you ask why, it is because that mind is not mind. The nature of the mind is luminosity.”

4.17 “Venerable Subhūti, what is luminosity—the intrinsic nature of mind?”

“Venerable Śāradvatīputra,” replied Subhūti, “mind neither has desire, nor is it without desire. {Dt.122} It neither has hatred, delusion, obsession, obscuration, impediment, latent impulses, fetters, mistaken views, or the mindsets of the śrāvakas and pratyekabuddhas, nor is it without them. This, Venerable Śāradvatīputra, is the natural luminosity of the mind that bodhisattva great beings have.”¹⁶⁴

4.18 “Venerable Subhūti! Does this mind that is not the mind exist?”

“Venerable Śāradvatīputra,” replied Subhūti, “does that which is not mind exist or not exist? Is it apprehensible?”

“No, Venerable Subhūti!”

4.19 Subhūti then said, “Venerable Śāradvatīputra, if that which is not the mind has neither existence nor nonexistence, and if it is nonapprehensible, then, Venerable Śāradvatīputra, how can you be correct in asking, ‘Does this mind that is not the mind exist?’ ”

4.20 “Venerable Subhūti, what is that which is not the mind?”

“Venerable Śāradvatīputra,” replied Subhūti, “that which is not the mind is unchanging and without conceptual notions. That is the real nature of all phenomena. In it there is no mind. This is said to be inconceivable.” [F.124.b]

4.21 “Venerable Subhūti, just as the mind is unchanging and without conceptual notions, are physical forms also unchanging and without conceptual notions? Similarly, are feelings, perceptions, formative predispositions, and consciousness also unchanging and without conceptual notions? Just as the mind is unchanging and without conceptual notions, is the sensory element of the eyes also unchanging and without conceptual notions? Are the sensory element of sights and the sensory element of visual consciousness also unchanging and without conceptual notions? Are the sensory element of the ears, the sensory element of sounds, the sensory element of auditory consciousness, the sensory element of the nose, the sensory element of odors, the sensory element of olfactory consciousness, the sensory element of the tongue, the sensory element of tastes, the sensory element of gustatory consciousness, the sensory element of the body, the sensory element of touch, the sensory element of tactile consciousness, the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness also unchanging and without conceptual notions? Are the sense fields, the aggregates, the sensory elements, the links of dependent origination, the perfections, all the aspects of emptiness, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of

liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, and the gateways to the meditative stabilities and dhāraṇīs also unchanging [F.125.a] and without conceptual notions? Are great loving kindness, great compassion, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas also unchanging and without conceptual notions? Are [all the attainments], up to and including all-aspect omniscience, also unchanging and without conceptual notions?”

4.22 “Venerable Śāradvatīputra, it is so!” replied Subhūti. “Just as the mind is unchanging and without conceptual notions, the aggregates, the sensory elements, the six sense fields, the links of dependent origination, the branches of enlightenment [and the other causal attributes], the four truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the gateways to the meditative stabilities and dhāraṇīs, great loving kindness, great compassion, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, and [all the attainments], up to and including all-aspect omniscience, are also unchanging and without conceptual notions.”

4.23 Then the venerable Śāradvatīputra said, “You have spoken well, Venerable Subhūti! Excellent, excellent, Venerable Subhūti! You are the son and heir of the Blessed Lord! Born from his mouth, arisen from the Dharma, {Dt.123} emanated by the Dharma, inheritor of the Dharma, not an inheritor of material things [F.125.b] but one who sees the dharmas in plain sight¹⁶⁵ and witnesses them in the body, you are the one said by the Blessed Lord to be foremost among śrāvakas who practice without afflicted mental states, and this teaching of yours has all the likeness of that quality.

4.24 “Venerable Subhūti, bodhisattva great beings should indeed train in accordance with the perfection of wisdom; it should be understood that it is through doing so that bodhisattva great beings progress irreversibly; and it should be understood that bodhisattva great beings in that way do not part from the perfection of wisdom. But also, Venerable Subhūti, those who wish to train on the level of the śrāvakas should earnestly study, take up, uphold, recite, master, and focus their attention correctly on this very perfection of wisdom; those who wish to train on the level of the pratyekabuddhas should also earnestly study, take up, uphold, recite, master, and focus their attention correctly on this very perfection of wisdom, too; and indeed those who wish to train on the level of the bodhisattvas and the level of the buddhas should

earnestly study, take up, uphold, recite, master, and focus their attention correctly on this very perfection of wisdom. If you ask why, it is because it is through this perfection of wisdom that the three vehicles in which bodhisattva great beings, śrāvakas, and pratyekabuddhas should train at all times, without interruption, are extensively taught.”

4.25 *This completes the fourth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

5.

CHAPTER 5

- 5.1 The venerable Subhūti then [F.126.a] said to the Blessed One, “Blessed Lord, thus it is that I do not apprehend and do not find a bodhisattva or the perfection of wisdom. Blessed Lord, since I do not apprehend and do not find a bodhisattva great being or the perfection of wisdom, what bodhisattva great being should I teach and instruct, and in what perfection of wisdom?¹⁶⁶ {Dt.124} Blessed Lord, for me, apprehending or finding thus neither an increase nor a decrease in any phenomena, to cause an increase or decrease in just the names *bodhisattva* or *perfection of wisdom* would be regrettable. Blessed Lord, those names, too, have no location, no presence, and no influence.¹⁶⁷ Why? It is because those names do not exist that those names have no location, no presence, and no influence.
- 5.2 “Blessed Lord, I do not apprehend and do not consider whether physical forms increase or decrease, and I do not apprehend and do not consider whether feelings, perceptions, formative predispositions, or consciousness increases or decreases. If, Blessed Lord, I do not apprehend and do not consider whether physical forms increase or decrease, and I do not apprehend and do not consider whether feelings, perceptions, formative predispositions, or consciousness increases or decreases, what could be designated by the term *bodhisattva*? Blessed Lord, even the names of consciousness [and the other aggregates] have no location, no presence, and no influence. Why? It is because those names do not exist that they have no location, no presence, and no influence.
- 5.3 “Blessed Lord, I do not apprehend and do not consider whether the eyes increase or decrease. [F.126.b] If, Blessed Lord, I do not apprehend or consider whether the eyes increase or decrease, what could be designated by the term *bodhisattva*? Blessed Lord, even the name of the eyes has no location, no presence, and no influence. If you ask why, since that name does not exist, it has no location, no presence, and no influence. Blessed Lord, I do not apprehend and do not consider whether the ears, nose, tongue, body, or

mental faculty increases or decreases. Blessed Lord, if I do not apprehend and do not consider whether the mental faculty [and so forth] increase or decrease, what could be designated by the term *bodhisattva*? Blessed Lord, even the names of the mental faculty [and so forth] have no location, no presence, and no influence. Why? It is because those names do not exist that they have no location, no presence, and no influence.

5.4 “Blessed Lord, I do not apprehend and do not consider whether sights increase or decrease. Nor do I apprehend or consider whether sounds, odors, tastes, tangibles, or mental phenomena increase or decrease. Blessed Lord, if I do not apprehend and do not consider whether sights, sounds, odors, tastes, tangibles, or mental phenomena increase or decrease, {Dt.125} what could be designated by the term *bodhisattva*? Blessed Lord, even those names have no location, no presence, and no influence. Why? It is because those names do not exist that [F.127.a] they have no location, no presence, and no influence.

5.5 “Blessed Lord, I do not apprehend and do not consider whether visual consciousness increases or decreases. Nor do I apprehend and consider whether auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, or mental consciousness increases or decreases. Blessed Lord, if I do not apprehend and do not consider whether visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, or mental consciousness increases or decreases, what could be designated by the term *bodhisattva*? Blessed Lord, even those names have no location, no presence, and no influence. Why? It is because those names do not exist that they have no location, no presence, and no influence.

5.6 “Blessed Lord, I do not apprehend and do not consider whether visually compounded sensory contact increases or decreases. Nor do I apprehend and consider whether aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, or mentally compounded sensory contact increases or decreases. Blessed Lord, if I do not apprehend and do not consider whether visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, or mentally compounded sensory contact increases or decreases, what could be designated by the term *bodhisattva*? Blessed Lord, even those names have no location, [F.127.b] no presence, and no influence. Why? It is because those names do not exist that they have no location, no presence, and no influence.

5.7 “Blessed Lord, I do not apprehend and do not consider whether feelings conditioned by visually compounded sensory contact increase or decrease. Nor do I apprehend and consider whether feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, or feelings conditioned by mentally compounded sensory contact increase or decrease. Blessed Lord, if I do not apprehend and do not consider whether feelings conditioned by visually compounded sensory contact increase or decrease, and nor do I apprehend and consider whether feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, or feelings conditioned by mentally compounded sensory contact increase or decrease, what could be designated by the term *bodhisattva*? Blessed Lord, even those names have no location, no presence, and no influence. Why? It is because those names do not exist that they have no location, no presence, and no influence.

5.8 “Blessed Lord, I do not apprehend and do not consider whether the earth element increases or decreases. Nor do I apprehend and consider whether the water element, the fire element, the wind element, the space element, or the consciousness element increases or decreases. Blessed Lord, I do not apprehend and do not consider whether ignorance increases or decreases. [F.128.a] Nor do I apprehend and consider whether formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, or aging and death increase or decrease. I do not apprehend and do not consider whether the cessation of ignorance increases or decreases. Nor do I apprehend and consider whether the cessation of formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, or aging and death increase or decrease. Blessed Lord, I do not apprehend and do not consider whether desire, hatred, or delusion increases or decreases. Blessed Lord, I do not apprehend and do not consider whether the sixty-two mistaken views increase or decrease. Accordingly, Blessed Lord, I do not apprehend and do not consider whether the self increases or decreases. Nor do I apprehend and consider whether sentient beings, life forms, living beings, life, living creatures, individuals, human beings, people, agents, experiencers, knowers, or viewers increase or decrease. Blessed Lord, if I do not apprehend and do not consider whether the self [and all those postulated subjects] increase or decrease, what could be designated by the

term *bodhisattva*? Blessed Lord, even those names have no location, no presence, and no influence. Why? It is because those names do not exist that they are unstable, [F.128.b] intangible, and powerless.

5.9 “Blessed Lord, I do not apprehend and do not consider whether the perfection of generosity increases or decreases. Nor do I apprehend and consider whether the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom increases or decreases. Blessed Lord, I do not apprehend and do not consider whether the emptiness of internal phenomena increases or decreases. Nor do I apprehend and consider whether [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, increase or decrease. Nor do I apprehend and consider whether the applications of mindfulness increase or decrease. Nor do I apprehend and consider whether the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path increases or decreases.

5.10 “Blessed Lord, I do not apprehend and do not consider whether emptiness, signlessness, or wishlessness increases or decreases. Blessed Lord, I do not apprehend and do not consider whether the meditative concentrations, the immeasurable attitudes, or the formless absorptions increase or decrease. Blessed Lord, I do not apprehend and do not consider whether the recollection of the Buddha, the recollection of the Dharma, the recollection of the Saṅgha, the recollection of ethical discipline, the recollection of giving away, the recollection of the god realms, the recollection of the body, the recollection of disillusionment [with cyclic existence], [F.129.a] the recollection of the inhalation and exhalation of breath, or the recollection of death increases or decreases. Blessed Lord, I do not apprehend and do not consider whether the five eyes, the six extrasensory powers, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas increase or decrease. {Dt.126} Blessed Lord, if I do not apprehend and do not consider whether the eighteen distinct qualities of the buddhas [and all the aforementioned attributes] increase or decrease, what could be designated by the term *bodhisattva*? Blessed Lord, even that name has no location, no presence, and no influence. Why? Since that name does not exist, it has no location, no presence, and no influence.

5.11 “Blessed Lord, I do not apprehend and do not consider whether the dreamlike five aggregates of appropriation increase or decrease. Blessed Lord, I do not apprehend and do not consider whether that which is void increases or decreases. Nor do I apprehend and consider whether the five aggregates of appropriation that resemble a magical display, an echo, an

optical aberration, a reflection, a mirage, the moon in water, and a phantom emanation increase or decrease. Nor do I apprehend and consider whether that which is at peace, nonarising, nonceasing, nonoriginating, unconditioned, unafflicted, and unpurified increases or decreases. [F.129.b]

5.12 “Blessed Lord, I do not apprehend and do not consider whether the realm of phenomena increases or decreases. Nor do I apprehend and consider whether the real nature, the unmistakable real nature, the one and only real nature, reality, the realm of phenomena, the basis of phenomena, the maturity of phenomena, the very limit of reality, or the inconceivable realm increases or decreases. Blessed Lord, I do not apprehend and do not consider whether virtuous or nonvirtuous phenomena increase or decrease. Nor do I apprehend and consider whether mundane or supramundane phenomena increase or decrease. Nor do I apprehend and consider whether conditioned or unconditioned phenomena increase or decrease. Nor do I apprehend and consider whether contaminated or uncontaminated phenomena increase or decrease. Nor do I apprehend and consider whether past, future, or present events increase or decrease. Blessed Lord, I do not apprehend and do not consider whether events that are not past, not future, or not present increase or decrease. If you ask why, these are unconditioned. That which is unconditioned is not a past event, is not a future event, and is not a present event.

5.13 “Blessed Lord, I do not apprehend and do not consider whether that which is unconditioned increases or decreases. If you ask what is unconditioned, it is that which is nonarising, nondwelling, and nonperishing. Blessed Lord, I do not apprehend and do not consider whether the Blessed Lord [Buddha] increases or decreases. Blessed Lord, [F.130.a] I do not apprehend and do not consider whether the tathāgatas, arhats, completely awakened buddhas of the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, accompanied by their communities of śrāvakas and their bodhisattvas, increase or decrease. Blessed Lord, I do not apprehend and do not consider whether the tathāgatas, arhats, completely awakened buddhas of the world systems of each of the southern, western, northern, northeastern, southeastern, southwestern, or northwestern directions, along with the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, accompanied by their communities of śrāvakas and their communities of bodhisattvas, increase or decrease. Blessed Lord, if I do not apprehend and do not consider whether those tathāgatas, arhats, completely awakened buddhas, accompanied by their communities of śrāvakas and their communities of bodhisattvas, increase or decrease, what bodhisattva great being should I teach and instruct, and in what perfection of wisdom? And what should I

teach to be a designation for the perfection of wisdom? Blessed Lord, even that name of the Tathāgata has no location, no presence, and no influence. Even the name of the saṅgha and the name of a bodhisattva have no location, no presence, and no influence. Why? It is because those names do not exist that they have no location, no presence, and no influence.

5.14 “Blessed Lord, I do not apprehend and do not consider whether the real nature of all phenomena increases or decreases. [F.130.b] Blessed Lord, if I do not apprehend and do not consider whether the real nature of all phenomena increases or decreases, what could be designated by the term *bodhisattva*? Blessed Lord, even the name of the real nature of all phenomena has no location, no presence, and no influence. Why? Since that name does not exist, it has no location, no presence, and no influence.

5.15 “Moreover, Blessed Lord, whatever it might be that a term such as *bodhisattva* might symbolize, and the thing for which it is a designation, cannot be described as anything at all—aggregates, sensory elements, sense fields, or [any other phenomena or attributes], up to and including the eighteen distinct qualities of the buddhas, {Dt.127} because it is just a designation for something. Blessed Lord, this is just as nothing at all can be described by the name *dream*, or just as nothing at all can be described by the names *magical display*, *echo*, *optical aberration*, *mirage*, *moon in water*, or *phantom emanation of the tathāgatas*. Blessed Lord, this is just as nothing at all can be described by the name *space*. Nothing at all can be described by the name *earth*. Nothing at all can be described by the names *water*, *fire*, or *wind*. Nothing at all can be described by the name *real nature*. Nothing at all can be described by the names *unmistaken real nature*, *one and only real nature*, *actual reality*, *realm of phenomena*, *abiding nature of all phenomena*, *maturity of all phenomena*, or *very limit of reality*. [F.131.a] Nothing at all can be described by the name *perfection of generosity*. Nothing at all can be described by the names *perfection of ethical discipline*, *perfection of tolerance*, *perfection of perseverance*, *perfection of meditative concentration*, or *perfection of wisdom*. Nothing at all can be described by the name *[aggregate of] ethical discipline*. Nothing at all can be described by the names *[aggregate of] meditative stability*, *[aggregate of] wisdom*, *[aggregate of] liberation*, or *[aggregate of] seeing the wisdom of liberation*. Nothing at all can be described by the name *entering the stream to nirvāṇa*. Nothing at all can be described by the name *attributes of one entering the stream to nirvāṇa*. Nothing at all can be described by the names *destined for only one more rebirth*, *no longer subject to rebirth*, or *arhat*. Nothing at all can be described by the names *attributes of an arhat* [or the other fruits]. Nothing at all can be described by the name *individual enlightenment*. Nothing at all can be described by the name *attributes of individual enlightenment*. Nothing at all can be described by the name *bodhisattva*. Nothing at all can be described by the name *attributes of a*

bodhisattva. Nothing at all can be described by the name *completely awakened buddha*. Nothing at all can be described by the name *attributes of a completely awakened buddha*, or [by the names] *virtuous* or *nonvirtuous*, *tainted* or *untainted* by *inadmissible transgressions*, *permanent* or *impermanent*, *imbued with happiness* or *suffering*, *with self* or *without self*, *at peace* or *not at peace*, *void* or *not void*, or *entity* or *nonentity*. [F.131.b] Blessed Lord, for this reason I have said that inasmuch as I do not apprehend and do not consider whether all phenomena increase or decrease, it would be regrettable if there were anything designated as a bodhisattva or as the perfection of wisdom. Blessed Lord, such names have no location, no presence, and no influence. Why? It is because those names do not exist that they have no location, no presence, and no influence.

5.16 “So it is, Blessed Lord, that when the perfection of wisdom is described and taught through these modes, these approaches, and these signs, if bodhisattva great beings are not discouraged, not utterly discouraged, not regretful, not afraid, not frightened, and not fearful, {Dt.128} they will should know that they will certainly dwell on the level of an irreversible bodhisattva. The expression *dwell* means in the manner of nondwelling.

5.17 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in physical forms, and they should not dwell in feelings, perceptions, formative predispositions, or consciousness. They should not dwell in the eyes, and they should not dwell in the ears, the nose, the tongue, the body, or the mental faculty. They should not dwell in sights, and they should not dwell in sounds, odors, tastes, tangibles, or mental phenomena. They should not dwell in visual consciousness, and they should not dwell in auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness or [F.132.a] mental consciousness. They should not dwell in visually compounded sensory contact, and they should not dwell in aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, or mentally compounded sensory contact. They should not dwell in feelings conditioned by visually compounded sensory contact, and they should not dwell in feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, or feelings conditioned by mentally compounded sensory contact. They should not dwell in the earth element, and they should not dwell in the water element, the fire element, the wind element, the space element, or the consciousness element. They should not dwell in ignorance, and they should not dwell in

formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, or aging and death.

5.18 “If one were to ask why, Blessed Lord, it is because physical forms are empty of physical forms. The emptiness of physical forms is not physical forms, and emptiness does not exist elsewhere apart from physical forms. Physical forms are indeed emptiness and emptiness itself is physical forms. Feelings are empty of feelings. The emptiness of feelings is not feelings, and emptiness does not exist elsewhere apart from feelings. Feelings are themselves emptiness and emptiness itself is feelings. Perceptions are empty of perceptions. The emptiness of perceptions is not perceptions, and emptiness does not exist elsewhere apart from perceptions. [F.132.b] Perceptions are themselves emptiness and emptiness itself is perceptions. Formative predispositions are empty of formative predispositions. The emptiness of formative predispositions is not formative predispositions, and emptiness does not exist elsewhere apart from formative predispositions. Formative predispositions are themselves emptiness and emptiness itself is formative predispositions. Consciousness is empty of consciousness. The emptiness of consciousness is not consciousness, and emptiness does not exist elsewhere apart from consciousness. Consciousness itself is emptiness and emptiness itself is consciousness. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings dwell in the perfection of wisdom, they should not dwell in physical forms, and they should not dwell in feelings, perceptions, formative predispositions, or consciousness.

5.19 “Blessed Lord, the eyes are empty of the eyes. The emptiness of the eyes is not the eyes, and emptiness does not exist elsewhere apart from the eyes. The eyes themselves are emptiness, and emptiness itself is the eyes. The ears are empty of the ears. The emptiness of the ears is not the ears, and emptiness does not exist elsewhere apart from the ears. The ears are themselves emptiness, and emptiness itself is the ears. The nose is empty of the nose. The emptiness of the nose is not the nose, and emptiness does not exist elsewhere apart from the nose. The nose itself is emptiness, and emptiness itself is the nose. The tongue is empty of the tongue. The emptiness of the tongue is not the tongue, and emptiness does not exist elsewhere apart from the tongue. The tongue itself is emptiness, and emptiness itself is the tongue. The body is empty of the body. The emptiness of the body is not the body, and emptiness does not exist elsewhere apart from the body. [F.133.a] The body itself is emptiness, and emptiness itself is the body. The mental faculty is empty of the mental faculty. The emptiness of the mental faculty is not the mental faculty, and emptiness does not exist

elsewhere apart from the mental faculty. The mental faculty itself is emptiness, and emptiness itself is the mental faculty. {Dt.129} Sights are empty of sights. The emptiness of sights is not sights, and emptiness does not exist elsewhere apart from sights. Sights themselves are emptiness, and emptiness itself is sights. Sounds are empty of sounds. The emptiness of sounds is not sounds, and emptiness does not exist elsewhere apart from sounds. Sounds themselves are emptiness, and emptiness itself is sounds. Odors are empty of odors. The emptiness of odors is not odors, and emptiness does not exist elsewhere apart from odors. Odors are themselves emptiness, and emptiness itself is odors. Tastes are empty of tastes. The emptiness of tastes is not tastes, and emptiness does not exist elsewhere apart from tastes. Tastes themselves are emptiness, and emptiness itself is tastes. Tangibles are empty of tangibles. The emptiness of tangibles is not tangibles, and emptiness does not exist elsewhere apart from tangibles. Tangibles are themselves emptiness, and emptiness itself is tangibles. Mental phenomena are empty of mental phenomena. The emptiness of mental phenomena is not mental phenomena, and emptiness does not exist elsewhere apart from mental phenomena. Mental phenomena themselves are emptiness, and emptiness itself is mental phenomena. Visual consciousness is empty of visual consciousness. The emptiness of visual consciousness is not visual consciousness, and emptiness does not exist elsewhere apart from visual consciousness. Visual consciousness itself is emptiness, and emptiness itself is visual consciousness. [F.133.b] Auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are empty of mental consciousness [and so forth]. The emptiness of mental consciousness [and so forth] is not mental consciousness [and so forth], and emptiness does not exist elsewhere apart from mental consciousness [and so forth]. Mental consciousness itself [and so forth] is emptiness, and emptiness itself is mental consciousness [and so forth]. Visually compounded sensory contact is empty of visually compounded sensory contact. The emptiness of visually compounded sensory contact is not visually compounded sensory contact, and emptiness does not exist elsewhere apart from visually compounded sensory contact. Visually compounded sensory contact itself is emptiness, and emptiness itself is visually compounded sensory contact. Aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are empty of mentally compounded sensory contact [and so forth]. The emptiness of mentally compounded sensory contact [and so forth] is not mentally compounded sensory contact [and so forth], and emptiness does not exist elsewhere apart

from mentally compounded sensory contact [and so forth]. Mentally compounded sensory contact itself [and so forth] is emptiness, and emptiness itself is mentally compounded sensory contact [and so forth]. Feelings conditioned by visually compounded sensory contact are empty of feelings conditioned by visually compounded sensory contact. The emptiness of feelings conditioned by visually compounded sensory contact is not feelings conditioned by visually compounded sensory contact, and emptiness does not exist elsewhere apart from feelings conditioned by visually compounded sensory contact. Feelings conditioned by visually compounded sensory contact themselves are emptiness, and emptiness itself is feelings conditioned by visually compounded sensory contact. Feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, [F.134.a] feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact are empty of feelings conditioned by mentally compounded sensory contact [and so forth]. The emptiness of feelings conditioned by mentally compounded sensory contact [and so forth] is not feelings conditioned by mentally compounded sensory contact [and so forth], and emptiness does not exist elsewhere apart from feelings conditioned by mentally compounded sensory contact [and so forth]. Feelings conditioned by mentally compounded sensory contact themselves [and so forth] are emptiness, and emptiness itself is feelings conditioned by mentally compounded sensory contact [and so forth]. The earth element is empty of the earth element. The emptiness of the earth element is not the earth element, and emptiness does not exist elsewhere apart from the earth element. The earth element itself is emptiness, and emptiness itself is the earth element. The water element, the fire element, the wind element, the space element, and the consciousness element are empty of the consciousness element [and so forth]. The emptiness of the consciousness element [and so forth] is not the consciousness element [and so forth], and emptiness does not exist elsewhere apart from the consciousness element [and so forth]. The consciousness element itself [and so forth] is emptiness, and emptiness itself is the consciousness element [and so forth].

- 5.20 “Blessed Lord, ignorance is empty of ignorance. The emptiness of ignorance is not ignorance, and emptiness does not exist elsewhere apart from ignorance. Ignorance itself is emptiness, and emptiness itself is ignorance. Formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are empty of aging and death [and so forth]. {Dt.130} The emptiness of aging and death [and so forth] is not

aging and death [and so forth], and emptiness does not exist elsewhere apart from aging and death [and so forth]. [F.134.b] Aging and death themselves [and so forth] are emptiness, and emptiness itself is aging and death [and so forth]. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in ignorance, and they should not dwell in formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, or aging and death.

5.21 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the perfection of generosity. If you ask why, Blessed Lord, it is because the perfection of generosity is empty of the perfection of generosity. The emptiness of the perfection of generosity is not the perfection of generosity, and emptiness does not exist elsewhere apart from the perfection of generosity. The perfection of generosity itself is emptiness, and emptiness itself is the perfection of generosity. They should not dwell in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. If one were to ask why, it is because the perfection of wisdom [and so forth] are empty of the perfection of wisdom [and so forth]. The emptiness of the perfection of wisdom [and so forth] is not the perfection of wisdom [and so forth], and emptiness does not exist elsewhere apart from the perfection of wisdom [and so forth]. The perfection of wisdom itself [and so forth] is emptiness, and emptiness itself is the perfection of wisdom [and so forth]. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the six perfections. [F.135.a]

5.22 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the four applications of mindfulness. If one were to ask why, it is because the applications of mindfulness are empty of the applications of mindfulness. The emptiness of the applications of mindfulness is not the applications of mindfulness, and emptiness does not exist elsewhere apart from the applications of mindfulness. The applications of mindfulness themselves are emptiness, and emptiness itself is the applications of mindfulness. They should not dwell in the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the

meditative stabilities, the extrasensory powers, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas. If one were to ask why, Blessed Lord, it is because the eighteen distinct qualities of the buddhas [and all the aforementioned attributes] are empty of the eighteen distinct qualities of the buddhas [and all the aforementioned attributes]. The emptiness of the eighteen distinct qualities of the buddhas [and all the aforementioned attributes] is not the eighteen distinct qualities of the buddhas [and all the aforementioned attributes], and emptiness does not exist elsewhere apart from the eighteen distinct qualities of the buddhas [and all the aforementioned attributes]. The eighteen distinct qualities of the buddhas themselves [and all the aforementioned attributes] are emptiness, and emptiness itself is the eighteen distinct qualities of the buddhas [and all the aforementioned attributes]. [F.135.b] Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the eighteen distinct attributes of the buddhas [and the aforementioned attributes].

5.23 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the syllables. They should not dwell in what the syllables bring about. They should not dwell in descriptions of there being one thing, nor should they dwell in descriptions of there being two things, nor should they dwell in descriptions of there being many different things.¹⁶⁸ If one were to ask why, Blessed Lord, it is because the syllables are empty of the syllables. The emptiness of the syllables is not the syllables, and emptiness does not exist elsewhere apart from the syllables. The syllables themselves are emptiness, and emptiness itself is the syllables. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the syllables.

5.24 “Moreover, Blessed Lord, {Dt.131} when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the extrasensory powers. If one were to ask why, Blessed Lord, it is because the extrasensory powers are empty of the extrasensory powers. The emptiness of the extrasensory powers is not the extrasensory powers, and emptiness does not exist elsewhere apart from the extrasensory powers. The extrasensory powers themselves are emptiness, and emptiness itself is the extrasensory powers. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the extrasensory powers. [F.136.a]

- 5.25 “They should not dwell in the gateways of the meditative stabilities or the dhāraṇīs. If one were to ask why, Blessed Lord, it is because the dhāraṇī gateways [and so forth] are empty of the dhāraṇī gateways [and so forth]. The emptiness of the dhāraṇī gateways [and so forth] is not the dhāraṇī gateways [and so forth], and emptiness does not exist elsewhere apart from the dhāraṇī gateways [and so forth]. The dhāraṇī gateways themselves [and so forth] are indeed emptiness, and emptiness itself is the dhāraṇī gateways [and so forth]. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the dhāraṇīs [and so forth].
- 5.26 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are impermanent. If one were to ask why, Blessed Lord, it is because the impermanence of physical forms is empty of the impermanence of physical forms. The emptiness of the impermanence of physical forms is not the impermanence of physical forms, and emptiness does not exist elsewhere apart from the impermanence of physical forms. The impermanence of physical forms itself is emptiness, and emptiness itself is the impermanence of physical forms. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are impermanent.
- 5.27 “They should not dwell in the notion that feelings, perceptions, formative predispositions, and consciousness are impermanent. If one were to ask why, Blessed Lord, it is because the impermanence of consciousness [and so forth] is empty of the impermanence of consciousness [and so forth]. The emptiness of the impermanence of consciousness [and so forth] is not the impermanence of consciousness [and so forth], and emptiness does not exist elsewhere apart from the impermanence of consciousness [and so forth]. [F.136.b] The impermanence of consciousness itself [and so forth] is emptiness, and emptiness itself is the impermanence of consciousness [and so forth]. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness [and so forth] are impermanent.
- 5.28 “They should not dwell in the notion that physical forms are imbued with suffering. If one were to ask why, it is because the suffering of physical forms is empty of the suffering of physical forms. The emptiness of the suffering of physical forms is not the suffering of physical forms, and emptiness does not exist elsewhere apart from the suffering of physical forms. The suffering of physical forms itself is emptiness, and emptiness itself is the nature of the suffering of physical forms. Blessed Lord, those are

the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are imbued with suffering.

5.29 “They should not dwell in the notion that feelings, perceptions, formative predispositions, and consciousness are imbued with suffering. If one were to ask why, it is because the suffering of consciousness [and so forth] is empty of the suffering of consciousness [and so forth]. The emptiness of the suffering of consciousness [and so forth] is not the suffering of consciousness [and so forth], and emptiness does not exist elsewhere apart from the suffering of consciousness [and so forth]. The suffering of consciousness itself [and so forth] is emptiness, and emptiness itself is the suffering of consciousness [and so forth]. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom they should not dwell in the notion that consciousness [and so forth] are imbued with suffering. [F.137.a]

5.30 “They should not dwell in the notion that physical forms are without self. If one were to ask why, it is because the nonself of physical forms is empty of the nonself of physical forms. The emptiness of the nonself of physical forms is not the nonself of physical forms, and emptiness does not exist elsewhere apart from the nonself of physical forms. The nonself of physical forms itself is emptiness, and emptiness itself is the nature of the nonself of physical forms. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are without self.

5.31 “They should not dwell in the notion that feelings, perceptions, formative predispositions, and consciousness are without self. If one were to ask why, it is because the nonself of consciousness [and so forth] is empty of the nonself of consciousness [and so forth]. The emptiness of the nonself of consciousness [and so forth] is not the nonself of consciousness [and so forth], and emptiness does not exist elsewhere apart from the nonself of consciousness [and so forth]. The nonself of consciousness itself [and so forth] is emptiness, and emptiness itself is the nonself of consciousness [and so forth]. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness [and so forth] are without self. [B10]

5.32 “They should not dwell in the notion that physical forms are at peace. If one were to ask why, Blessed Lord, it is because the peace of physical forms [F.137.b] is empty of the peace of physical forms. The emptiness of the peace of physical forms is not the peace of physical forms, and emptiness does not exist elsewhere apart from the peace of physical forms. The peace of physical forms itself is emptiness, and emptiness itself is the peace of physical forms.

Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are at peace.

5.33 “They should not dwell in the notion that feelings, perceptions, formative predispositions, and consciousness are at peace. If one were to ask why, Blessed Lord, it is because the peace of consciousness [and so forth] is empty of the peace of consciousness [and so forth]. The emptiness of the peace of consciousness [and so forth] is not the peace of consciousness [and so forth], and emptiness does not exist elsewhere apart from the peace of consciousness [and so forth]. The peace of consciousness itself [and so forth] is emptiness, and emptiness itself is the peace of consciousness [and so forth]. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness [and so forth] are at peace.

5.34 “They should not dwell in the notion that physical forms are empty. If one were to ask why, Blessed Lord, it is because the emptiness of physical forms is empty of the emptiness of physical forms. The emptiness of the emptiness of physical forms is not the emptiness of physical forms, and emptiness does not exist elsewhere apart from the emptiness of physical forms. The emptiness of physical forms itself is emptiness, and emptiness itself is the emptiness of physical forms. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are empty. [F.138.a]

5.35 “They should not dwell in the notion that feelings, perceptions, formative predispositions, and consciousness are empty. If one were to ask why, Blessed Lord, it is because the emptiness of consciousness [and so forth] is empty of the emptiness of consciousness [and so forth]. The emptiness of the emptiness of consciousness [and so forth] is not the emptiness of consciousness [and so forth], and emptiness does not exist elsewhere apart from the emptiness of consciousness [and so forth]. The emptiness of consciousness itself [and so forth] is emptiness, and emptiness itself is the emptiness of consciousness [and so forth]. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness [and so forth] are empty.

5.36 “They should not dwell in the notion that physical forms are signless. If one were to ask why, Blessed Lord, it is because the signlessness of physical forms is empty of the signlessness of physical forms. The emptiness of the signlessness of physical forms is not the signlessness of physical forms, and emptiness does not exist elsewhere apart from the signlessness of physical

forms. The signlessness of physical forms itself is emptiness, and emptiness itself is the signlessness of physical forms. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are signless.

5.37 “They should not dwell in the notion that feelings, perceptions, formative predispositions, and consciousness are signless. If one were to ask why, Blessed Lord, it is because the signlessness of consciousness [and so forth] is empty of the signlessness of consciousness [and so forth]. [F.138.b] The emptiness of the signlessness of consciousness [and so forth] is not the signlessness of consciousness [and so forth], and emptiness does not exist elsewhere apart from the signlessness of consciousness [and so forth]. The signlessness of consciousness itself [and so forth] is emptiness, and emptiness itself is the signlessness of consciousness [and so forth]. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness [and so forth] are signless.

5.38 “They should not dwell in the notion that physical forms are wishless. If one were to ask why, Blessed Lord, it is because the wishlessness of physical forms is empty of the wishlessness of physical forms. The emptiness of the wishlessness of physical forms is not the wishlessness of physical forms, and emptiness does not exist elsewhere apart from the wishlessness of physical forms. The wishlessness of physical forms itself is emptiness, and emptiness itself is the wishlessness of physical forms. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are wishless.

5.39 “They should not dwell in the notion that feelings, perceptions, formative predispositions, and consciousness are wishless. If one were to ask why, Blessed Lord, it is because the wishlessness of consciousness [and so forth] is empty of the wishlessness of consciousness [and so forth]. The emptiness of the wishlessness of consciousness [and so forth] is not the wishlessness of consciousness [and so forth], and emptiness does not exist elsewhere apart from the wishlessness of consciousness [and so forth]. The wishlessness of consciousness itself [and so forth] is emptiness, and [F.139.a] emptiness itself is the wishlessness of consciousness [and so forth]. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness [and so forth] are wishless.

- 5.40 “They should not dwell in the notion that physical forms are void. If one were to ask why, Blessed Lord, it is because the voidness of physical forms is empty of the voidness of physical forms. The emptiness of the voidness of physical forms is not the voidness of physical forms, and emptiness does not exist elsewhere apart from the voidness of physical forms. The voidness of physical forms itself is emptiness, and emptiness itself is the voidness of physical forms. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that physical forms are void.
- 5.41 “They should not dwell in the notion that feelings, perceptions, formative predispositions, and consciousness are void. If one were to ask why, Blessed Lord, it is because the voidness of consciousness [and so forth] is empty of the voidness of consciousness [and so forth]. The emptiness of the voidness of consciousness [and so forth] is not the voidness of consciousness [and so forth], and emptiness does not exist elsewhere apart from the voidness of consciousness [and so forth]. The voidness of consciousness itself [and so forth] is emptiness, and emptiness itself is the voidness of consciousness [and so forth]. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the notion that consciousness [and so forth] are void. {Dt.132}
- 5.42 “Moreover, Blessed Lord, [F.139.b] when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the real nature. If one were to ask why, Blessed Lord, it is because the real nature is empty of the real nature. The emptiness of the real nature is not the real nature, and emptiness does not exist elsewhere apart from the real nature. The real nature itself is emptiness, and emptiness itself is the real nature. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the real nature.
- 5.43 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in reality. If one were to ask why, Blessed Lord, it is because reality is empty of reality. The emptiness of reality is not reality, and emptiness does not exist elsewhere apart from reality. Reality itself is emptiness, and emptiness itself is reality. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in reality.
- 5.44 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the realm of phenomena. If one were to ask why, Blessed Lord, it is because the realm of phenomena is empty of the realm of phenomena. The emptiness of the realm of phenomena

is not the realm of phenomena, and emptiness does not exist elsewhere apart from the realm of phenomena. The realm of phenomena itself is emptiness, and emptiness itself is the realm of phenomena. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the realm of phenomena.

5.45 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in maturity with respect to all phenomena. If one were to ask why, [F.140.a] Blessed Lord, it is because maturity with respect to all phenomena is empty of maturity with respect to all phenomena. The emptiness of maturity with respect to all phenomena is not maturity with respect to all phenomena, and emptiness does not exist elsewhere apart from maturity with respect to all phenomena. Maturity with respect to all phenomena itself is emptiness, and emptiness itself is maturity with respect to all phenomena. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in maturity with respect to all phenomena.

5.46 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the very limit of reality. If one were to ask why, Blessed Lord, it is because the very limit of reality is empty of the very limit of reality. The emptiness of the very limit of reality is not the very limit of reality, and emptiness does not exist elsewhere apart from the very limit of reality. The very limit of reality with respect to all phenomena itself is emptiness, and emptiness itself is the very limit of reality. Blessed Lord, those are the formulations explaining how, when bodhisattva great beings practice the perfection of wisdom, they should not dwell in the very limit of reality.

5.47 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in physical forms with their minds maintaining notions of ‘I’ and ‘mine,’ then they are practicing the conditioning of physical forms, but they are not practicing the perfection of wisdom. If they dwell in feelings, perceptions, formative predispositions, and consciousness, then they are practicing the conditioning of consciousness [and so forth], [F.140.b] but they are not practicing the perfection of wisdom. If one were to ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they will not be emancipated in all-aspect omniscience.

5.48 “Blessed Lord, if, when bodhisattva great beings practice the perfection of wisdom, owing to their lack of skillful means, they dwell in [unconditioned phenomena], up to and including the very limit of reality, with their minds

maintaining notions of 'I' and 'mine,' then they are practicing the conditioning of the very limit of reality [and so forth], but they are not practicing the perfection of wisdom. If they dwell in feelings, perceptions, formative predispositions, and consciousness, then they are practicing the conditioning of consciousness [and so forth], but they are not practicing the perfection of wisdom. If one were to ask why, bodhisattva great beings who practice conditioning do not grasp the perfection of wisdom, and they do not become absorbed in union with the perfection of wisdom. Without perfecting the perfection of wisdom, they will not be emancipated in all-aspect omniscience.

5.49 "If one were to ask why, Blessed Lord, it is because physical forms cannot be appropriated. The nonappropriation of physical forms is not physical forms, on account of the emptiness of its inherent existence. Feelings, perceptions, formative predispositions, and consciousness cannot be appropriated. The nonappropriation of consciousness [and so forth] is not consciousness [and so forth], on account of the emptiness of their inherent existence. [F.141.a] [Unconditioned phenomena], up to and including the very limit of reality, cannot be appropriated. The nonappropriation of the very limit of reality [and other unconditioned phenomena] is not the very limit of reality [and so forth], on account of the emptiness of their inherent existence. The perfection of wisdom also cannot be appropriated, on account of the emptiness of its inherent existence. {Dt.133}

5.50 "Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should determine that all phenomena are the emptiness of inherent existence. They should determine that there is no movement whatsoever of the mind to anything at all. Blessed Lord, this is the bodhisattva great beings' spacious, perfect, immeasurable, and definitely immeasurable maṇḍala of meditative stability, known as *the nongrasping of all phenomena*, which is not misappropriated by or shared in common with any of the śrāvakas and pratyekabuddhas.

5.51 "Bodhisattva great beings who engage in this maṇḍala of meditative stability become emancipated in all-aspect omniscience. But even this all-aspect omniscience cannot be appropriated, on account of the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent existence, the emptiness of all phenomena, the emptiness of all intrinsic defining characteristics, the emptiness of nonapprehensibility, the emptiness

of nonentities, [F.141.b] the emptiness of essential nature, and the emptiness of the essential nature of nonentities. If one were to ask why, it is because this [all-aspect omniscience] cannot be expressed by means of distinguishing marks, in that afflicted mental states arise from distinguishing marks.

5.52 “What, one might ask, constitute those distinguishing marks? Physical forms are distinguishing marks. Feelings are distinguishing marks. Perceptions are distinguishing marks. Consciousness is a distinguishing mark. The eyes are distinguishing marks. The ears, the nose, the tongue, the body, and the mental faculty are distinguishing marks. Sight is a distinguishing mark. Sounds, odors, tastes, tangibles, and mental phenomena are distinguishing marks. Visual consciousness is a distinguishing mark. Auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are distinguishing marks. Visually compounded sensory contact is a distinguishing mark. Aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are distinguishing marks. Feelings conditioned by visually compounded sensory contact are distinguishing marks. Feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact are distinguishing marks. The earth element is a distinguishing mark. The water element, the fire element, the wind element, the space element, and the consciousness element are distinguishing marks. Fundamental ignorance is a distinguishing mark. Formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are distinguishing marks. The perfection of generosity is a distinguishing mark. [F.142.a] The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are distinguishing marks. The emptiness of internal phenomena is a distinguishing mark. The emptiness of external phenomena and the emptiness of external and internal phenomena are distinguishing marks. [The other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are distinguishing marks. The applications of mindfulness are distinguishing marks. The correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of

enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the gateways of the meditative stabilities and the dhāraṇīs, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are all distinguishing marks. Syllables are distinguishing marks. Singular expressions are distinguishing marks. Dual expressions are distinguishing marks. Plural expressions are distinguishing marks. All these are said to be afflictive. {Dt.134}

5.53 “If this perfection of wisdom could be apprehended as a distinguishing mark, the wandering mendicant Śreṇika would indeed not have gained faith in this omniscient wisdom.¹⁶⁹

5.54 “What you may ask, is faith? It is conviction, examination, resolution, reliance, attention, appraisal, and scrutiny with respect to the perfection of wisdom— [F.142.b] neither through distinguishing marks nor through the absence of distinguishing marks. Therefore, this perfection of wisdom should be grasped by means of not grasping distinguishing marks or the absence of distinguishing marks. The wandering mendicant Śreṇika indeed became a follower through faith, owing to the power of his resolution with respect to the knowing of one with omniscience, and he subsequently entered into it through his own partial knowledge. Having entered into it in that manner, he did not grasp physical forms, nor did he grasp feelings, perceptions, formative predispositions, or consciousness, because he did not apprehend any thing, empty of its own defining characteristics, that could be grasped. If one were to ask why, it is because he did not observe that knowledge as being internal in the manner of a realization and his having attained it. Nor did he observe it as external in the manner of a realization and his having attained it. Nor did he observe it as both external and internal in the manner of a realization and his having attained it. Nor did he observe that knowledge as anything else in the manner of a realization and his having attained it.

5.55 “If one were to ask why, it is because he did not observe anything that could engender that realization, any realization that could be engendered, or anything from which¹⁷⁰ that realization could be engendered. He did not observe that knowledge to be inside physical forms, nor did he observe that knowledge to be inside feelings, perceptions, formative predispositions, or consciousness. He did not observe that knowledge to be outside physical forms, nor did he observe that knowledge to be outside feelings, perceptions, formative predispositions, or consciousness. [F.143.a] He did

not observe that knowledge to be outside and inside physical forms, nor did he observe that knowledge to be outside and inside feelings, perceptions, formative predispositions, or consciousness. He did not observe that knowledge to be anything other than physical forms, nor did he observe that knowledge to be anything other than feelings, perceptions, formative predispositions, and consciousness. He did not observe that knowledge to be inside [unconditioned phenomena], up to and including the very limit of reality. He did not observe that knowledge to be outside [unconditioned phenomena], up to and including the very limit of reality. He did not observe that knowledge to be outside and inside [unconditioned phenomena], up to and including the very limit of reality. He did not observe that knowledge to be anything other than [unconditioned phenomena], up to and including the very limit of reality. This formulation explains how the wandering mendicant Śreṇika made his resolution and, after making this resolution as a follower through faith, taking reality as his measure, entered into the knowledge of all-aspect omniscience because he did not apprehend any phenomena at all. Having made that resolution, he did not grasp any phenomena at all because they were without distinguishing marks and he focused no attention on them. Because no phenomena can be grasped or be relinquished, he did not apprehend anything that he might have grasped or anything that he might have relinquished. Since he did not give rise to conceits about anything, {Dt.135} he did not give rise to conceits even on the basis of nirvāṇa.

- 5.56 “Blessed Lord, owing to the nonappropriation of all phenomena, [bodhisattvas] do not grasp physical forms, and they do not grasp feelings, perceptions, formative predispositions, or consciousness. [F.143.b] Owing to the nonappropriation of all phenomena, they do not grasp the sense fields, the sensory elements, the links of dependent origination, the perfections, all the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the gateways of the meditative stabilities and the dhāraṇīs, the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas, or unconditioned phenomena, the real nature, reality, the realm of phenomena, the abiding nature of all phenomena, the maturity of all phenomena, or the very limit of reality. This is indeed the perfection of bodhisattva great beings because it is the perfection that cannot be transcended.

5.57 “However, as long as their aspirations have not been fulfilled, they will not pass into final nirvāṇa prematurely. As long as the applications of mindfulness have not been perfected, as long as the correct exertions, the supports for miraculous ability, the faculties, the powers, the seven branches of enlightenment, and the noble eightfold path have not been perfected, and as long as the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, [F.144.a] the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the gateways of the meditative stabilities and the dhāraṇīs, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas have not been perfected, they will not pass into final nirvāṇa prematurely. If one were to ask why, it is because those aspirations are not aspirations, those applications of mindfulness are not applications of mindfulness; those correct exertions, supports for miraculous ability, faculties, powers, and branches of enlightenment; that noble eightfold path; and those truths of the noble ones, meditative concentrations, immeasurable attitudes, formless absorptions, eight aspects of liberation, nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, extrasensory powers, gateways of the meditative stabilities and dhāraṇīs, ten powers of the tathāgatas, four fearlessnesses, four kinds of exact knowledge, and eighteen distinct qualities of the buddhas are not the eighteen distinct qualities of the buddhas [and so forth]. They are not anything at all, nor are they not anything at all.

5.58 “Blessed Lord, this nonappropriation of physical forms, [F.144.b] and this nonappropriation of feelings, perceptions, formative predispositions, and consciousness, due to the fact that no phenomena can be grasped, and this nonappropriation of [unconditioned phenomena], up to and including the very limit of reality, due to the fact that no phenomena can be grasped, is the perfection of wisdom of bodhisattva great beings.

5.59 “Moreover, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, they should investigate what is this perfection of wisdom, whose is this perfection of wisdom, how is this perfection of wisdom, and for what purpose is this perfection of wisdom. When bodhisattva great beings practice the perfection of wisdom, if, while making this investigation and pondering it, they observe that the nonexistence and nonapprehensibility of anything at all denote the perfection of wisdom, why, one might ask, do they make this observation? Blessed Lord, it is because all phenomena are nonexistent and nonapprehensible. But if they practice while

wondering whether this nonexistence and nonapprehensibility of anything at all is the perfection of wisdom, then they are not practicing the perfection of wisdom.”

5.60 Then, the venerable Śāradvatīputra addressed the venerable Subhūti: “Venerable Subhūti, what are the phenomena that do not exist and that are nonapprehensible?” {Dt.136}

5.61 “Venerable Śāradvatīputra,” replied Subhūti, “owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of both external and internal phenomena, the emptiness of emptiness, [F.145.a] the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent existence, the emptiness of all phenomena, the emptiness of nonapprehensibility, the emptiness of all intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of the essential nature of nonentities—owing to all these—the perfection of wisdom is nonexistent and nonapprehensible, and also the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity are nonexistent and nonapprehensible.

5.62 “Venerable Śāradvatīputra, it is owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of both external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent existence, the emptiness of all phenomena, the emptiness of nonapprehensibility, the emptiness of all intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of the essential nature of nonentities that physical forms are nonexistent and nonapprehensible, and that feelings, perceptions, formative predispositions, and consciousness are nonexistent and nonapprehensible. Venerable Śāradvatīputra, even the emptiness of internal phenomena is nonexistent and nonapprehensible.

5.63 “Venerable Śāradvatīputra, it is owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of both external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, [F.145.b] the emptiness of unconditioned

phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent existence, the emptiness of all phenomena, the emptiness of nonapprehensibility, the emptiness of all intrinsic defining characteristics, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of the essential nature of nonentities that the sense fields, the sensory elements, and the links of dependent origination are nonexistent and nonapprehensible.

5.64 “Venerable Śāradvatīputra, it is owing to the emptiness of internal phenomena and to [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, that the perfections are nonexistent and nonapprehensible, that the thirty-seven factors conducive to enlightenment are nonexistent and nonapprehensible, and that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the gateways of the meditative stabilities and the dhāraṇīs, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are nonexistent and nonapprehensible.

5.65 “Venerable Śāradvatīputra, it is owing to the emptiness of internal phenomena and to [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, that the fruit of entering the stream to nirvāṇa is nonexistent and nonapprehensible, and that the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, the fruit of arhatship, the fruit of individual enlightenment, knowledge of the path, and all-aspect omniscience are nonexistent and nonapprehensible.

5.66 “Venerable Śāradvatīputra, it is owing to the emptiness of internal phenomena and to [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, that the real nature is nonexistent and nonapprehensible, and that reality, the realm of phenomena, [F.146.a] the abiding nature of reality, the maturity of all phenomena, and the very limit of reality are nonexistent and nonapprehensible.

5.67 “Venerable Śāradvatīputra, it is owing to the emptiness of internal phenomena and to [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, that those entering the stream to nirvāṇa are nonexistent and nonapprehensible, and that those

destined for only one more rebirth, those who will no longer be subject to rebirth, arhats, pratyekabuddhas, bodhisattvas, and buddhas are also nonexistent and nonapprehensible.

5.68 “Venerable Śāradvatīputra, since internal phenomena are nonapprehensible, the emptiness of internal phenomena is nonexistent and nonapprehensible. Since external phenomena are nonapprehensible, the emptiness of external phenomena is nonexistent and nonapprehensible. Since external and internal phenomena are nonapprehensible, the emptiness of both external and internal phenomena is nonexistent and nonapprehensible. Since [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are nonapprehensible, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are nonexistent and nonapprehensible.

5.69 “Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, if they investigate and ponder accordingly, and if, when they investigate and ponder in that manner, they are not disheartened, not intimidated, not afraid, not terrified, and will not be terrified, one should know that these bodhisattva great beings will not be separated from the perfection of wisdom.”

5.70 “Venerable Subhūti, why should one know that these bodhisattva great beings will not be separated from the perfection of wisdom?”

5.71 “Venerable Śāradvatīputra,” replied the venerable Subhūti, “physical forms are without the inherent nature of physical forms, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom. Feelings are without the inherent nature of feelings, [F.146.b] perceptions are without the inherent nature of perceptions, formative predispositions are without the inherent nature of formative predispositions, and consciousness is without the inherent nature of consciousness, and this is correctly and definitively cognized when bodhisattva great beings practice the perfection of wisdom.

5.72 “Venerable Śāradvatīputra, the sense fields, the sensory elements, and the links of dependent origination are without the inherent nature of the links of dependent origination [and so forth]; the perfection of generosity is without the inherent nature of the perfection of generosity; the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are without the inherent nature of the perfection of wisdom [and so forth]; the emptiness of internal phenomena is without the inherent nature of the emptiness of internal phenomena; [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are

without the inherent nature of the emptiness of the essential nature of nonentities [and so forth]; the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the gateways of the meditative stabilities and the dhāraṇīs, the ten powers of the tathāgatas, [F.147.a] the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are all without the inherent nature of the eighteen distinct qualities of the buddhas [and so forth]; entering the stream to nirvāṇa is without the inherent nature of entering the stream to nirvāṇa; having one more rebirth, no longer being subject to rebirth, arhatship, individual enlightenment, and [the other attainments], up to and including all-aspect omniscience, are without the inherent nature of all-aspect omniscience [and so forth]; the real nature is without the inherent nature of the real nature; and the unmistakable real nature, the unalienable real nature, reality, the realm of phenomena, the abiding nature of reality, the maturity of all phenomena, and the very limit of reality are all without the inherent nature of the very limit of reality [and so forth]. This is correctly and definitively cognized by bodhisattva great beings when they practice the perfection of wisdom.

5.73 “Venerable Śāradvatīputra, it is for this reason that one should know that bodhisattva great beings are not separated from the perfection of wisdom.”

5.74 “Venerable Subhūti, what is the inherent nature of physical forms? What is the inherent nature of feelings, perceptions, formative predispositions, and consciousness? {Dt.137} What is the inherent nature of the sense fields, the sensory elements, and the links of dependent origination? What is the inherent nature of [unconditioned phenomena], up to and including the very limit of reality?”

5.75 “Venerable Śāradvatīputra,” replied Subhūti, “the inherent nature of physical forms is nonentity. The inherent nature of feelings, perceptions, formative predispositions, and consciousness is nonentity. The inherent nature of the sense fields, the sensory elements, and [F.147.b] the links of dependent origination is nonentity. The inherent nature of [unconditioned phenomena], up to and including the very limit of reality, is nonentity.

5.76 “Moreover, Venerable Śāradvatīputra, physical forms are without the defining characteristics of physical forms. Feelings, perceptions, formative predispositions, and consciousness are without the defining characteristics of consciousness [and so forth]. The sense fields are without the defining characteristics of the sense fields. The sensory elements are without the

defining characteristics of the sensory elements. The links of dependent origination are without the defining characteristics of the links of dependent origination. The [unconditioned phenomena], up to and including the very limit of reality, are without the defining characteristics of the very limit of reality [and so forth]. Even defining characteristics are without the nature of defining characteristics. Even the inherent nature of defining characteristics is without the inherent nature of defining characteristics.”

5.77 “Venerable Subhūti, will bodhisattva great beings who undertake this training be emancipated in all-aspect omniscience?”

“Yes!” replied Subhūti. “Bodhisattva great beings who undertake this training will be emancipated in all-aspect omniscience. If you ask why, Venerable Śāradvatīputra, it is because all phenomena are unborn [in cyclic existence] {Dt.138} and unemancipated [in nirvāṇa].”

5.78 “Venerable Subhūti, why are all phenomena unborn and unemancipated?”

“Venerable Śāradvatīputra,” replied Subhūti, “physical forms are empty of physical forms. In them birth is not apprehended, nor is emancipation apprehended. Feelings, perceptions, formative predispositions, and consciousness are empty of consciousness [and so forth]. In them birth is not apprehended, nor is emancipation apprehended. [Unconditioned phenomena], up to and including the very limit of reality, are empty of the very limit of reality [and so forth]. In them birth is not apprehended, nor is emancipation apprehended.

5.79 “Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner are approaching all-aspect omniscience. Commensurate with their approach to all-aspect omniscience, [F.148.a] they will attain complete purity of the body, complete purity of speech, complete purity of mind, and complete purity of defining marks. Commensurate with their attainment of complete purity of the body, complete purity of speech, complete purity of mind, and complete purity of defining marks, these bodhisattva great beings do not entertain thoughts of desire, and they do not entertain thoughts of hatred, delusion, pride, pretentiousness, deceit, envy, miserliness, craving, or mistaken views. Since they do not entertain thoughts of desire, and they do not entertain thoughts of hatred, delusion, pride, pretentiousness, deceit, envy, miserliness, craving, or mistaken views, they will never be conceived within a mother’s womb, and they will invariably be born miraculously. Except in order to bring beings to maturation, they will never be born in the inferior realms. They will proceed from one buddhafield to another buddhafield, bringing beings to maturation and refining the buddhafields. They will never be separated from the lord buddhas until they attain consummate buddhahood in unsurpassed, complete enlightenment.

5.80 “It is thus, Venerable Śāradvatīputra, that bodhisattva great beings who wish to attain these attributes and excellences have practiced this perfection of wisdom with unrelenting perseverance. Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner are approaching all-aspect omniscience.”

5.81 *This completes the fifth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 6

- 6.1 The venerable Subhūti then said to the Blessed One, [F.148.b] “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, if they engage unskillfully with physical forms, then they are engaging with distinguishing marks and are not practicing the perfection of wisdom. {Dt.139} If they engage in the same manner with feelings, perceptions, formative predispositions, and consciousness, then they are engaging with distinguishing marks. If they engage with the notion that physical forms are permanent, then they are engaging with distinguishing marks. If they engage with the notion that feelings, perceptions, formative predispositions, and consciousness are permanent, then they are engaging with distinguishing marks. If they engage with the notion that physical forms are impermanent, then they are engaging with distinguishing marks. If they engage with the notion that feelings, perceptions, formative predispositions, and consciousness are impermanent, then they are engaging with distinguishing marks. If they engage with the notion that physical forms are imbued with happiness, then they are engaging with distinguishing marks. If they engage with the notion that feelings, perceptions, formative predispositions, and consciousness are imbued with happiness, then they are engaging with distinguishing marks. If they engage with the notion that physical forms are imbued with suffering, then they are engaging with distinguishing marks. If they engage with the notion that feelings, perceptions, formative predispositions, and consciousness are imbued with suffering, then they are engaging with distinguishing marks.
- 6.2 “If they engage with the notion that physical forms are endowed with self, then they are engaging with distinguishing marks. If they engage with the notion that feelings, perceptions, formative predispositions, and consciousness are endowed with self, then they are engaging with distinguishing marks. If they engage with the notion that physical forms are without self, then they are engaging with distinguishing marks. If they

engage with the notion that feelings, perceptions, formative predispositions, and consciousness are without self, then they are engaging with distinguishing marks. If they engage with the notion that physical forms are at peace, then they are engaging with distinguishing marks. If they engage with the notion that feelings, perceptions, formative predispositions, and consciousness are at peace, then they are engaging with distinguishing marks. If they engage with the notion that physical forms are not at peace, then they are engaging with distinguishing marks. If they engage with the notion that feelings, perceptions, formative predispositions, and consciousness are not at peace, then they are engaging with distinguishing marks. [F.149.a] If they engage with the notion that physical forms are void, then they are engaging with distinguishing marks. If they engage with the notion that feelings, perceptions, formative predispositions, and consciousness are void, then they are engaging with distinguishing marks. If they engage with the notion that physical forms are not void, then they are engaging with distinguishing marks. If they engage with the notion that feelings, perceptions, formative predispositions, and consciousness are not void, then they are engaging with distinguishing marks.

6.3 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, if they engage unskillfully with the notions that the sense fields, the sensory elements, the links of dependent origination, the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the gateways of the meditative stabilities and the dhāraṇīs, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are permanent, impermanent, imbued with happiness, imbued with suffering, endowed with self, without self, at peace, not at peace, void, or not void, then they are engaging with distinguishing marks.

6.4 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, if they engage with the notion ‘I am practicing the perfection of wisdom,’ then they are engaging with distinguishing marks. Those bodhisattva great beings are engaging with distinguishing marks. Blessed Lord, [F.149.b] if bodhisattva great beings engage with the notion, ‘Those who practice in that manner are practicing the perfection of wisdom. They are cultivating the perfection of wisdom,’ then they are also engaging with distinguishing marks. One should know this to be the lack of skillful means that bodhisattva great beings might have.”

6.5 Then the venerable Subhūti said, “Venerable Śāradvatīputra, when bodhisattvas practice the perfection of wisdom, if they are intent on, perceive, and find sustenance in physical forms, then they are engaged in the conditioning of physical forms. They will not be released from birth, aging, death, sorrow, lamentation, suffering, discomfort, and agitation. I say that they will not be released from great sufferings. If they are intent on, perceive, and find sustenance in feelings, perceptions, formative predispositions, or consciousness, then they are engaged in the conditioning of consciousness [and so forth]. They will not be released from birth, aging, death, sorrow, lamentation, suffering, discomfort, and agitation. They are described as not being released from great sufferings. {Dt.140}

6.6 “When bodhisattva great beings practice the perfection of wisdom, if they are intent on, perceive, and find sustenance in the eyes; if they are intent on, perceive, and find sustenance in the ears, nose, tongue, body, or mental faculty; if they are intent on, perceive, and find sustenance in sights; if they are intent on, perceive, and find sustenance in sounds, odors, tastes, tangibles, or mental phenomena; if they are intent on, perceive, and find sustenance in visual consciousness; [F.150.a] if they are intent on, perceive, and find sustenance in auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, or mental consciousness; if they are intent on, perceive, and find sustenance in visually compounded sensory contact; if they are intent on, perceive, and find sustenance in aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, or mentally compounded sensory contact; if they are intent on, perceive, and find sustenance in feelings conditioned by visually compounded sensory contact; if they are intent on, perceive, and find sustenance in feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, or feelings conditioned by mentally compounded sensory contact; if they are intent on, perceive, and find sustenance in ignorance; if they are intent on, perceive, and find sustenance in formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, or aging and death; or if they are intent on, perceive, and find sustenance in the perfections, all the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the

extrasensory powers, the five eyes, the gateways of the meditative stabilities and the dhāraṇīs, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas, then they are engaged in the conditioning of the eighteen distinct qualities of the buddhas [and so forth]. [F.150.b] They will not be released from birth, aging, death, sorrow, lamentation, suffering, discomfort, and agitation. They are described as not being released from great sufferings.

6.7 “Venerable Śāradvatīputra, if bodhisattva great beings lack the good fortune to actualize even the level of the śrāvakas, or the level of the pratyekabuddhas, how could they possibly attain manifest buddhahood in unsurpassed, complete enlightenment? That would be impossible!

6.8 “Venerable Śāradvatīputra, if bodhisattvas practice the perfection of wisdom in that manner, one should know them to be without skill in means.”

6.9 “Venerable Subhūti, how may one know, when bodhisattva great beings are practicing the perfection of wisdom, that they do possess skill in means?”

6.10 “Venerable Śāradvatīputra,” replied Subhūti, “when bodhisattva great beings practice the perfection of wisdom, and do not engage with physical forms; do not engage with feelings, perceptions, formative predispositions, or consciousness; do not engage with the distinguishing marks of physical forms; do not engage with the distinguishing marks of feelings, perceptions, formative predispositions, or consciousness; do not engage with the notion that physical forms are permanent; do not engage with the notion that physical forms are impermanent, the notion that physical forms are imbued with happiness, the notion that physical forms are imbued with suffering, the notion that physical forms are endowed with self, the notion that physical forms are without self, the notion that physical forms are at peace, the notion that physical forms are not at peace, the notion that physical forms are empty, the notion that physical forms are not empty, the notion that physical forms are with signs, the notion that physical forms are without signs, the notion that physical forms are with aspirations, the notion that physical forms are without aspirations, the notion that physical forms are void, or the notion that physical forms are not void; and do not engage with the notion that feelings, perceptions, formative predispositions, or consciousness are permanent; [F.151.a] do not engage with the notion that these are impermanent, the notion that they are imbued with happiness, the notion that they are imbued with suffering, the notion that they are endowed with self, the notion that they are without self, the notion that they are at peace, the notion that they are not at peace, the notion that they are empty, the notion that they are not empty, the notion that they are with signs, the notion that they are without signs, {Dt.141} the notion that they are with

aspirations, the notion that they are without aspirations, the notion that they are void, or the notion that they are not void, then at that time one should know that those bodhisattva great beings do possess skill in means.

6.11 “If you were to ask why, Venerable Śāradvatīputra, it is because the emptiness of physical forms is not physical forms. Physical forms are not other than emptiness, nor is emptiness other than physical forms. Emptiness is indeed physical forms, and the nature of physical forms is indeed emptiness. The emptiness of feelings, perceptions, formative predispositions, and consciousness is not consciousness [and the aforementioned aggregates]. Consciousness [and the other aggregates] are not other than emptiness, nor is emptiness other than consciousness. Emptiness is indeed consciousness, and the nature of consciousness is indeed emptiness. The emptiness of the sense fields, the sensory elements, the links of dependent origination, the perfections, all the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the gateways of the meditative stabilities and the dhāraṇīs, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas is not the eighteen distinct qualities of the buddhas [and so forth]. The eighteen distinct qualities of the buddhas [and so forth] are not other than emptiness, [F.151.b] nor is emptiness other than the eighteen distinct qualities of the buddhas [and so forth]. Emptiness is indeed the eighteen distinct qualities of the buddhas [and so forth], and the eighteen distinct qualities of the buddhas [and so forth] are indeed emptiness. Venerable Śāradvatīputra, one should know that bodhisattva great beings who practice the perfection of wisdom in that manner do possess skill in means. [B11]

6.12 “Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner will have the good fortune to attain manifest buddhahood in unsurpassed, complete enlightenment. Even when they are practicing the perfection of wisdom, they do not accept that they are practicing it. Even when they are not practicing it, they do not accept that they are not practicing it. Even when they are both practicing and not practicing it, they do not accept that they are [both practicing] and not practicing it. Even when they are neither practicing nor not practicing it, they do not accept that they are [neither practicing nor] not practicing it.”

- 6.13 “Why, Venerable Subhūti, when bodhisattva great beings practice the perfection of wisdom, do they not accept that they are practicing it even when they are practicing it? Why do they not accept that they are not practicing it even when they are not practicing it? Why do they not accept that they are both practicing and not practicing it, even when they are both practicing and not practicing it? Why do they not accept that they are [neither practicing nor] not practicing it, even when they are neither practicing nor not practicing it?”
- 6.14 “Venerable Śāradvatīputra,” replied Subhūti, “this is because they do not apprehend the intrinsic nature of the perfection of wisdom. If you ask why, it is because the perfection of wisdom has the intrinsic nature of nonentity. That, Venerable Śāradvatīputra, is the formulation explaining how, when bodhisattva great beings practice the perfection of wisdom, they do not accept that they are practicing it; nor indeed do they accept that they are not practicing it; nor do they accept that they are [both practicing and] not practicing it, even when they are both practicing and not practicing it; [F.152.a] nor do they accept that they are [neither practicing nor] not practicing it, even when they are neither practicing nor not practicing it. If one were to ask why, it is because they have understood that all phenomena have the intrinsic nature of nonentity, and have not appropriated them.
- 6.15 “When bodhisattva great beings practice the perfection of wisdom in this manner, if they are not disheartened, not intimidated, not afraid, not terrified, and will not be terrified, then, Venerable Śāradvatīputra, one should know that these bodhisattva great beings are approaching all-aspect omniscience. {Dt.142}
- 6.16 “This all-aspect omniscience indeed is without duality and cannot be divided into two because all phenomena are without intrinsic nature. It is the meditative stability of bodhisattva great beings called the *nonarising of all phenomena*.¹⁷¹ It is spacious, supreme, and indeterminate, and it cannot be misappropriated by any śrāvakas or pratyekabuddhas. Bodhisattva great beings who engage in this meditative stability will swiftly attain consummate buddhahood in unsurpassed, complete enlightenment.”
- 6.17 “Venerable Subhūti, do bodhisattva great beings who engage with this meditative stability alone swiftly attain consummate buddhahood in unsurpassed, complete enlightenment, or are there also other meditative stabilities similar to it?”
- 6.18 “Venerable Śāradvatīputra,” replied Subhūti, “there are indeed other meditative stabilities, engaging with which bodhisattva great beings swiftly attain consummate buddhahood in unsurpassed, complete enlightenment.”

6.19 “Venerable Subhūti, engaging with which other meditative stabilities will bodhisattva great beings swiftly attain consummate buddhahood in unsurpassed, complete enlightenment?”

6.20 Subhūti replied, [F.152.b] “Venerable Śāradvatīputra,¹⁷² (1) there is the meditative stability of bodhisattva great beings named *heroic valor*. Engaging with this meditative stability, bodhisattva great beings will swiftly attain consummate buddhahood in unsurpassed, complete enlightenment. Similarly, (2) there is the meditative stability named *precious seal*. (3) There is the meditative stability named *lion’s play*.¹⁷³ (4) There is the meditative stability named *beautiful moon*. (5) There is the meditative stability named *crest of the moon’s victory banner*. (6) There is the meditative stability named *surpassing all phenomena*.¹⁷⁴ (7) There is the meditative stability named *seal of all phenomena*. (8) There is the meditative stability named *surveying the crown pinnacle*.¹⁷⁵ (9) There is the meditative stability named *certainty in the realm of phenomena*. (10) There is the meditative stability named *crest of certainty’s victory banner*. (11) There is the meditative stability named *vajra*. (12) There is the meditative stability named *seal of entry into all phenomena*. (13) There is the meditative stability named *consecrated as a king of meditative stabilities*.¹⁷⁶ (14) There is the meditative stability named *diffusion of light rays*.¹⁷⁷ (15) There is the meditative stability named *array of power*.¹⁷⁸ (16) There is the meditative stability named *sublimation [of all phenomena]*. (17) There is the meditative stability named *engaging with certainty in lexical explanations*.¹⁷⁹ (18) There is the meditative stability named *entry into designations*.¹⁸⁰ (19) There is the meditative stability named *observation of spatial directions*.¹⁸¹ (20) There is the meditative stability named *receiving the seal*.¹⁸² (21) There is the meditative stability named *unimpaired*.¹⁸³ (22) There is the meditative stability named *oceanic seal gathering all phenomena*. (23) There is the meditative stability named *permeation of space*.¹⁸⁴ (24) There is the meditative stability named *vajra maṇḍala*.¹⁸⁵ (25) There is the meditative stability named *shoulder ornament of the victory banner’s crest*.¹⁸⁶ [F.153.a] (26) There is the meditative stability named *crest of power*.¹⁸⁷ (27) There is the meditative stability named *pursuit of the stream*.¹⁸⁸ (28) There is the meditative stability named *yawning lion*.¹⁸⁹ (29) There is the meditative stability named *out of order*.¹⁹⁰ (30) There is the meditative stability named *repudiation of mental afflictions*.¹⁹¹ (31) There is the meditative stability named *illumination*. (32) There is the meditative stability named *unseeking*. (33) There is the meditative stability named *no fixed abode*. (34) There is the meditative stability named *free from mentation*. (35) There is the meditative stability named *taintless lamp*.¹⁹² (36) There is the meditative stability named *boundless light*.¹⁹³ (37) There is the meditative stability named *illuminator*.¹⁹⁴ (38) There is the meditative stability named *total illumination*.

(39) There is the meditative stability named *pure sanctuary*.¹⁹⁵ (40) There is the meditative stability named *immaculate light*. {Dt.143} (41) There is the meditative stability named *bringer of joy*.¹⁹⁶ (42) There is the meditative stability named *lightning lamp*.¹⁹⁷ (43) There is the meditative stability named *inexhaustible*.¹⁹⁸ (44) There is the meditative stability named *unvanquished*.¹⁹⁹ (45) There is the meditative stability named *majestic*. (46) There is the meditative stability named *free from extinction*.²⁰⁰ (47) There is the meditative stability named *unmoving*. (48) There is the meditative stability named *without fear*.²⁰¹ (49) There is the meditative stability named *lamp of the sun*. (50) There is the meditative stability named *immaculate moon*. (51) There is the meditative stability named *lamp of wisdom*.²⁰² (52) There is the meditative stability named *pure appearance*.²⁰³ (53) There is the meditative stability named *illuminating*. (54) There is the meditative stability named *engaging in performance*.²⁰⁴ (55) There is the meditative stability named *crest of wisdom*.²⁰⁵ (56) There is the meditative stability named *vajra-like*.²⁰⁶ (57) There is the meditative stability named *stability of mind*. (58) There is the meditative stability named *observing everything*.²⁰⁷ (59) There is the meditative stability named *consecrated*. (60) There is the meditative stability named *jewel cusp*. (61) There is the meditative stability named *seal of the Dharma*.²⁰⁸ [F.153.b] (62) There is the meditative stability named *sameness of all phenomena*. (63) There is the meditative stability named *renunciation of delight*. (64) There is the meditative stability named *sublimation of phenomena*.²⁰⁹ (65) There is the meditative stability named *dispersal*. (66) There is the meditative stability named *distinguishing the terms associated with all phenomena*.²¹⁰ (67) There is the meditative stability named *establishing the sameness of letters*.²¹¹ (68) There is the meditative stability named *devoid of letters*.²¹² (69) There is the meditative stability named *eradication of referents*.²¹³ (70) There is the meditative stability named *unmodified*.²¹⁴ (71) There is the meditative stability named *no aspect*. (72) There is the meditative stability named *ascertainment of names*.²¹⁵ (73) There is the meditative stability named *roaming*. (74) There is the meditative stability named *devoid of darkness*.²¹⁶ (75) There is the meditative stability named *engaging in conduct*. (76) There is the meditative stability named *unwavering*. (77) There is the meditative stability named *transcendence of the range*.²¹⁷ (78) There is the meditative stability named *accumulation of all attributes*. (79) There is the meditative stability named *abiding without mentation*.²¹⁸ (80) There is the meditative stability named *blossoming and vibrance of the flowers of virtue*. (81) There is the meditative stability named *endowed with the factors conducive to enlightenment*. (82) There is the meditative stability named *boundless eloquence*.²¹⁹ (83) There is the meditative stability named *equal to the unequalled*.²²⁰ (84) There is the meditative stability named *transcending all*

*phenomena.*²²¹ (85) There is the meditative stability named *utterly devoid of delimitation.*²²² (86) There is the meditative stability named *dispelling of doubt.* (87) There is the meditative stability named *without settled focus.*²²³ (88) There is the meditative stability named *single array.*²²⁴ (89) There is the meditative stability named *manifest attainment of aspects.*²²⁵ (90) There is the meditative stability named *unity.*²²⁶ (91) There is the meditative stability named *nonexclusion.* (92) There is the meditative stability named *comprehension of all bases of rebirth [through realization].*²²⁷ [F.154.a] (93) There is the meditative stability named *entrance to symbols and sounds.* (94) There is the meditative stability named *devoid of vocalic syllables.*²²⁸ (95) There is the meditative stability named *burning lamp.* (96) There is the meditative stability named *purification of defining characteristics.*²²⁹ (97) There is the meditative stability named *nondistinguished.*²³⁰ (98) There is the meditative stability named *endowed with all finest aspects.*²³¹ (99) There is the meditative stability named *absence of joy with respect to all happiness and suffering.* (100) There is the meditative stability named *inexhaustible cornucopia.*²³² (101) There is the meditative stability named *dhāraṇī intelligence.*²³³ (102) There is the meditative stability named *complete elimination of right and wrong.* (103) There is the meditative stability named *calming of all deviations and obstacles.*²³⁴ (104) There is the meditative stability named *absence of disharmony.*²³⁵ (105) There is the meditative stability named *taintless light.* (106) There is the meditative stability named *endowed with the essence.* (107) There is the meditative stability named *taintless light of the full moon.*²³⁶ (108) There is the meditative stability named *lightning light.* {Dt.144} (109) There is the meditative stability named *great ornament.*²³⁷ (110) There is the meditative stability named *illuminator of all worlds.*²³⁸ (111) There is the meditative stability named *sameness of meditative stability.* (112) There is the meditative stability named *taintless principle devoid of impurities.*²³⁹ (113) There is the meditative stability named *convergence in nonaffliction.*²⁴⁰ (114) There is the meditative stability named *engaging in remaining without an objective support.*²⁴¹ (115) There is the meditative stability named *abiding in the real nature without mentation.* (116) There is the meditative stability named *tamed by dispelling the misery of corporeality.*²⁴² (117) There is the meditative stability named *obliterating defects of speech, transforming them as if into space.*²⁴³ And, [F.154.b] Śāradvatīputra, (118) there is the meditative stability named *unattached, liberated, and uncovered like space.* By engaging with these meditative stabilities, bodhisattva great beings will swiftly attain consummate buddhahood in unsurpassed, complete enlightenment. And there are also countless and inestimable other gateways of meditative

stability and dhāraṇī, like these, through which bodhisattva great beings will swiftly attain consummate buddhahood in unsurpassed, complete enlightenment.”

6.21 Then, through the power of the Buddha, the venerable Subhūti said, “Venerable Śāradvatīputra, the tathāgatas, arhats, genuine perfect buddhas of the past have indeed prophesied that any bodhisattva great being who dwells in those meditative stabilities will attain unsurpassed, complete enlightenment. The tathāgatas, arhats, completely awakened buddhas who are presently alive, residing in the world systems of the ten directions, numerous as the grains of sand of the river Gaṅgā, also prophesied that those bodhisattva great beings will attain unsurpassed, complete enlightenment.

6.22 “Bodhisattva great beings do not even observe those meditative stabilities. They will not give rise to conceits on account of those meditative stabilities, thinking, ‘I have been absorbed in meditation. I am absorbed in meditation. I will be absorbed in meditation.’ [F.155.a] All such conceptual imaginations are absent and will not arise.” {Dt.145}

6.23 “Venerable Subhūti, are bodhisattva great beings who dwell in these meditative stabilities prophesied by the tathāgatas, arhats, completely awakened buddhas?”

6.24 “Venerable Śāradvatīputra, that is not the case!” replied Subhūti. “If you ask why, Venerable Śāradvatīputra, the perfection of wisdom, the meditative stabilities, and bodhisattva great beings are not distinct from one another. Rather, the perfection of wisdom itself constitutes the meditative stabilities. The meditative stabilities themselves constitute the bodhisattvas. The bodhisattvas themselves constitute the meditative stabilities.”

6.25 “Venerable Subhūti, if the meditative stabilities and the bodhisattvas are not distinct from one another, and if the meditative stabilities are themselves the bodhisattvas, and the bodhisattvas are themselves the meditative stabilities owing to the sameness of all phenomena, is it then possible to teach those meditative stabilities?”

“Venerable Śāradvatīputra, it is not!” replied Subhūti.

6.26 “Venerable Subhūti, do those noble children perceive these meditative stabilities?”

“Venerable Śāradvatīputra, they do not perceive them!” replied Subhūti.

6.27 “How do they not perceive them?”

“Because they are without conceptual thought,” replied Subhūti.

6.28 “How are they without conceptual thought?”

“They are without conceptual thought because all phenomena are nonexistent,” replied Subhūti. “So it is that those noble children have no conceptual thoughts regarding those meditative stabilities. That, Venerable

Śāradvatīputra, is the formulation explaining how those noble children are not conscious of those meditative stabilities. They do not perceive them.”

6.29 “Why are they not conscious, and why do they not perceive them?”
[F.155.b]

“They are not conscious and do not perceive them because the meditative stabilities are nonexistent, and bodhisattva great beings, also, are nonexistent,” replied Subhūti.

6.30 Then the Blessed Lord congratulated the venerable Subhūti with these words: “Well said, Subhūti! Well said! You, whom I have declared to be foremost among śrāvakas practicing free from afflicted mental states, have spoken these words eloquently! So it is that bodhisattva great beings should indeed train in the perfection of wisdom, {Dt.146} and they should train in the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity. They should train in the factors conducive to enlightenment and [in the fruitional attributes], up to and including the eighteen distinct attributes of the buddhas.”

6.31 Then the venerable Śāradvatīputra asked the Blessed One, “Blessed Lord, do bodhisattva great beings train in the perfection of wisdom without apprehending anything, and do they train in the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity without apprehending anything? Do they train in the factors conducive to enlightenment and [in the fruitional attributes], up to and including the eighteen distinct attributes of the buddhas, without apprehending anything?”

6.32 “Śāradvatīputra,” replied the Blessed Lord, “when bodhisattva great beings train accordingly, they do train in the perfection of wisdom without apprehending anything, and they do train in the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity without apprehending anything. They do train in the factors conducive to enlightenment and [in the fruitional attributes], up to and including the eighteen distinct attributes of the buddhas, without apprehending anything.” [F.156.a]

6.33 Then the venerable Śāradvatīputra asked, “Blessed Lord, what is it that they do not apprehend?”

The Blessed Lord replied, “Owing to the utter purity [of all phenomena], they do not apprehend a self. They do not apprehend sentient beings, life forms, living beings, life, living creatures, individuals, human beings, people,

actors, experiencers, knowers, [or viewers]. Owing to the utter purity [of all phenomena], they do not apprehend the aggregates, the sense fields, the sensory elements, or the links of dependent origination. Owing to the utter purity [of all phenomena], they do not apprehend [the truth of] suffering. Owing to the utter purity [of all phenomena], they do not apprehend [the truths of] the cause of suffering, the cessation of suffering, or the path that leads to it. Owing to the utter purity [of all phenomena], they do not apprehend the realm of desire. Owing to the utter purity [of all phenomena], they do not apprehend the realm of form. Owing to the utter purity [of all phenomena], they do not apprehend the realm of formlessness. Owing to the utter purity [of all phenomena], they do not apprehend the perfections. Owing to the utter purity [of all phenomena], they do not apprehend the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the gateways of the meditative stabilities and the dhāraṇīs, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas. Owing to the utter purity [of all phenomena], they do not apprehend those who enter the stream to nirvāṇa. Owing to the utter purity [of all phenomena], they do not apprehend those who are destined for only one more rebirth, those who will not be reborn, those who have attained arhatship, or pratyekabuddhas. [F.156.b] Owing to the utter purity [of all phenomena], they do not apprehend bodhisattvas. Owing to the utter purity [of all phenomena], they do not apprehend enlightenment. Owing to the utter purity [of all phenomena], they do not apprehend buddhas.”

6.34 “Blessed Lord, what is that purity?”

“*Purity* indicates that all phenomena are nonarising, unceasing, neither afflicted nor purified, nonemerging, nonapprehensible, and unconditioned,” replied the Blessed One. “Śāradvatīputra, so it is that bodhisattva great beings train with respect to all phenomena, without apprehending anything.”

6.35 “Blessed Lord, in what phenomena do bodhisattva great beings who train accordingly then train?”

“Śāradvatīputra,” replied the Blessed One, “bodhisattva great beings who train accordingly, do not train in anything at all. {Dt.147} If you ask why, Śāradvatīputra, it is because these phenomena are nonexistent in the ways that ordinary people are fixated on them.”

6.36 “Blessed Lord, how then do these phenomena exist?”

“They exist to the extent that they do not exist, and accordingly, since they do not exist, they are said to be nonexistent,” replied the Blessed One.

6.37 “Blessed Lord,” he asked, “why are these phenomena that do not exist said to exist?”

“Śāradvatīputra,” replied the Blessed One, “it is owing to the emptiness of internal phenomena, and to [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, that physical forms are nonexistent. It is owing to the emptiness of internal phenomena, and to [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, that feelings, perceptions, formative predispositions, and consciousness are nonexistent. Similarly, it is owing to the emptiness of internal phenomena, and to [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, that [the causal attributes], up to and including the factors conducive to enlightenment, are nonexistent. It is owing to the emptiness of internal phenomena, and to [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, that [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are nonexistent. [F.157.a]

6.38 “However, ordinary people, through their fixations on phenomena that are nonexistent, become fixated on their cravings. By imagining phenomena that are nonexistent, they become fixated on that which is nonexistent, and through their adherence to the two extremes of eternalism and nihilism, they do not know and they do not see. After imagining those phenomena that are nonexistent, they become fixated on the [aggregates that constitute] name and form. They become fixated on the applications of mindfulness, and they become fixated on [all the other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Since, owing to their fixation on these phenomena, they imagine phenomena that are nonexistent, they do not know and they do not see. If you ask what they do not know and do not see, they neither know nor see physical forms. They neither know nor see feelings, perceptions, formative predispositions, or consciousness. They neither know nor see the sense fields, the sensory elements, or the links of dependent origination. They neither know nor see the thirty-seven factors conducive to enlightenment, They neither know nor see the [fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. {Dt.148}

6.39 “In such ways, due to which they are counted among ‘ordinary people,’ they will not attain emancipation, and if you ask what it is that they will not be emancipated from, they will not be emancipated from the realm of desire. They will not be emancipated from the realm of form. They will not be

emancipated from the realm of formlessness. They will not be emancipated from the levels of the śrāvakas or the pratyekabuddhas. They lack conviction. If you ask how they lack conviction, they lack the conviction that physical forms are empty of physical forms. They lack the conviction that [all phenomena and attainments], up to and including enlightenment, are empty of enlightenment [and so forth]. Also, they are not stable. If you ask what it is in which they are not stable, they are not stable in the perfection of generosity. They are not stable in the perfection of ethical discipline, the perfection of tolerance, [F.157.b] the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. They are not stable in the irreversible [sublime] levels, and they are not stable in [the causal and fruitional attributes], up to and including the eighteen distinct attributes of the buddhas. They are said to be 'fixated.'²⁴⁴ If you ask how they are fixated, they are fixated on physical forms, and they are fixated on feelings, perceptions, formative predispositions, and consciousness. They are fixated on the eyes, and they are fixated on the ears, the nose, the tongue, the body, and the mental faculty. They are fixated on the sense fields, the sensory elements, and the links of dependent origination. They are fixated on desire, hatred, and delusion. They are fixated on opinions. They are fixated on the [attributes and attainments], up to and including enlightenment. That is why they are called 'ordinary people.' "

6.40 "Blessed Lord, are bodhisattva great beings who train in such ways not training in the perfection of wisdom, and will they not be emancipated in all-aspect omniscience?"

"Śāradvatīputra," replied the Blessed One, "bodhisattva great beings who train in such ways are not training in the perfection of wisdom, and they will not be emancipated in all-aspect omniscience."

6.41 "Blessed Lord, why are those bodhisattvas not training in the perfection of wisdom, and why will they not be emancipated in all-aspect omniscience?"

"Śāradvatīputra," replied the Blessed One, "bodhisattva great beings who are unskillful have conceived of and become fixated on the perfection of wisdom. They have conceived of and become fixated on the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, [F.158.a] and the perfection of generosity. They have conceived of and become fixated on all the aspects of emptiness, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. They have conceived of and become fixated on the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption,

emptiness, signlessness, wishlessness, the extrasensory powers, the gateways of the meditative stabilities and the dhāraṇīs, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas. They have conceived of and become fixated on [the attainments], up to and including all-aspect omniscience. Śāradvatīputra, those are the formulations explaining how bodhisattva great beings do not train in the perfection of wisdom, and how they will not be emancipated in all-aspect omniscience.” {Dt.149}

6.42 “Blessed Lord, in that case, by what means do bodhisattva great beings train in the perfection of wisdom, and, by training accordingly, how do they become emancipated in all-aspect omniscience?”

“Śāradvatīputra,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, they do not apprehend and do not observe the perfection of wisdom, and, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom in that manner, they do not apprehend and do not observe all-aspect omniscience. [F.158.b] When bodhisattva great beings practice the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity, they do not apprehend and do not observe the perfection of generosity [and so forth]. When they practice [the other attributes and attainments], up to and including all-aspect omniscience, they do not apprehend and do not observe all-aspect omniscience. Śāradvatīputra, bodhisattva great beings who train in the perfection of wisdom in that manner will be emancipated in all-aspect omniscience, without apprehending anything. Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner, and train in the perfection of wisdom in that manner, will be emancipated in all-aspect omniscience, without apprehending anything.”

6.43 “Blessed Lord,” he asked, “With respect to what will they be emancipated in all-aspect omniscience, without apprehending anything?” {Dt.150}

The Blessed One replied, “You should know that they will be emancipated in all-aspect omniscience without apprehending anything with respect to the emptiness of internal phenomena, and, without apprehending anything with respect to [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities.”

6.44 *This completes the sixth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 7

- 7.1 Then the venerable Subhūti inquired of the Blessed One, “Blessed Lord, suppose someone were to ask if this illusory person, after training in the perfection of wisdom, will be emancipated in all-aspect omniscience, or if he or she will attain all-aspect omniscience. {Dt.151} Blessed Lord, how should I respond to that question? Suppose someone were to ask if this illusory person, after training in the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity, will be emancipated in all-aspect omniscience; [F.159.a] or if this illusory person, after training in [the causal attributes], up to and including the factors conducive to enlightenment, will be emancipated in all-aspect omniscience; or if this illusory person, after training in [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, will be emancipated in all-aspect omniscience, or if he or she will attain all-aspect omniscience. Blessed Lord, how should I respond to such questioning?”
- 7.2 “Subhūti,” replied the Blessed One, “in that case, I will ask you a counter-question, which you may answer as best you can. Subhūti, do you think that physical forms are one thing, and that illusions are another, or do you think that feelings, perceptions, formative predispositions, and consciousness are one thing, and that illusions are another?”
- “No, Blessed Lord!” he replied.
- 7.3 The Blessed One then asked, “Subhūti, do you think that the eyes are one thing and that illusions are another; or do you think that the ears, nose, tongue, body, and mental faculty are one thing and illusions another; or do you think that sights are one thing and illusions another; or do you think that sounds, odors, tastes, tangibles, and mental phenomena are one thing and illusions another; or do you think that visual consciousness is one thing and illusions another; or do you think that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental

consciousness are one thing and illusions another; or do you think that visually compounded sensory contact is one thing and illusions another, or do you think that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are one thing and illusions another; or do you think that feelings conditioned by visually compounded sensory contact are one thing and illusions another; [F.159.b] or do you think that feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact are one thing and illusions another?" {Dt.152}

"No, Blessed Lord!" he replied.

- 7.4 "Subhūti, do you think that [the causal attributes], up to and including the factors conducive to enlightenment, are one thing and illusions another?" asked the Blessed One.

"No, Blessed Lord!" he replied. {Dt.153}

- 7.5 "Subhūti, do you think that [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are one thing and illusions another?" asked the Blessed One.

"No, Blessed Lord!" he replied.

- 7.6 "Subhūti, do you think that enlightenment is one thing and illusions another?" asked the Blessed One.

"No, Blessed Lord!" he replied. "Blessed Lord, physical forms are not one thing and illusions another. Physical forms are themselves illusion, and illusion itself is physical forms. Blessed Lord, feelings, perceptions, formative predispositions, and consciousness are not one thing and illusions another. Consciousness [and the aforementioned aggregates] are themselves illusion, and illusion itself is consciousness [and the aforementioned aggregates]. Blessed Lord, the eyes are not one thing and illusions another. The eyes themselves are illusion, and illusion itself is the eyes. Blessed Lord, the ears, nose, tongue, body, and mental faculty are not one thing and illusions another. The mental faculty [and so forth] are themselves illusion, and illusion itself is the mental faculty [and so forth]. Blessed Lord, sights are not one thing and illusions another. [F.160.a] Sights themselves are illusion, and illusion itself is sights. Blessed Lord, sounds, odors, tastes, tangibles, and mental phenomena are not one thing and illusions another. Mental phenomena [and so forth] are themselves illusion, and illusion itself is mental phenomena [and so forth]. Blessed Lord, visual consciousness is not one thing and illusions another. Visual consciousness itself is illusion, and

illusion itself is visual consciousness. Blessed Lord, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are not one thing and illusions another. Mental consciousness [and so forth] are themselves illusion, and illusion itself is mental consciousness [and so forth]. Blessed Lord, visually compounded sensory contact is not one thing and illusions another. Visually compounded sensory contact is itself illusion, and illusion itself is visually compounded sensory contact. Blessed Lord, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are not one thing and illusions another. Mentally compounded sensory contact [and so forth] are themselves illusion, and illusion itself is mentally compounded sensory contact [and so forth]. Blessed Lord, feelings conditioned by visually compounded sensory contact are not one thing and illusions another. Feelings conditioned by visually compounded sensory contact are themselves illusion, and illusion itself is feelings conditioned by visually compounded sensory contact. Blessed Lord, feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact are not one thing and illusions another. Feelings conditioned by mentally compounded sensory contact [and so forth] are themselves illusion, and [F.160.b] illusion itself is feelings conditioned by mentally compounded sensory contact [and so forth]. Blessed Lord, [the causal attributes], up to and including the factors conducive to enlightenment, are not one thing and illusions another. The factors conducive to enlightenment [and so forth] are themselves illusion, and illusion itself is the factors conducive to enlightenment [and so forth]. Blessed Lord, [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are not one thing and illusions another. The eighteen distinct qualities of the buddhas [and so forth] are themselves illusion, and illusion itself is the eighteen distinct qualities of the buddhas [and so forth]. Blessed Lord, [the attainments], up to and including enlightenment, are not one thing and illusions another. Enlightenment is itself illusion, and illusion itself is enlightenment."

7.7 "Subhūti, do you think that there is arising or cessation with respect to that illusion?" asked the Blessed One.

"No, Blessed Lord!" he replied.

7.8 "Subhūti, do you think that there is affliction or purification with respect to that illusion?" asked the Blessed One.

“No, Blessed Lord!” he replied.

- 7.9 “Subhūti,” asked the Blessed One, “do you think that that which is without arising, cessation, affliction, or purification can train in the perfection of wisdom and be emancipated in all-aspect omniscience, or that it will [subsequently] attain all-aspect omniscience? Similarly, do you think that it can train in the perfections of meditative concentration, perseverance, tolerance, ethical discipline, and generosity, or in the emptiness of internal phenomena, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, or in [the causal and fruitional attributes], from the thirty-seven factors conducive to enlightenment up to the eighteen distinct qualities of the buddhas, and be emancipated in all-aspect omniscience, or that it will [subsequently] attain all-aspect omniscience?” [F.161.a]

“No, Blessed Lord!” he replied.

- 7.10 “Subhūti,” asked the Blessed One, “do you think that the notion, symbol, designation, or term *bodhisattva* applies to these five aggregates of appropriation, or to [the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas?”

“No, Blessed Lord!” he replied.

- 7.11 “Subhūti,” asked the Blessed One, “do you think that on the basis of a mere notion, symbol, designation, or term one can apprehend arising, cessation, affliction, or purification with respect to these five aggregates of appropriation, or to [the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas?”

“No, Blessed Lord!” he replied.

- 7.12 “Subhūti,” asked the Blessed One, “do you think that that which is without notion, without symbol, without designation, without conventional expression, without name, without denomination, without corporeal form, without physical actions, without speech, without verbal actions, without mind, without mental actions, without arising, without ceasing, without affliction, and without purification can train in the perfection of wisdom and then be emancipated in all-aspect omniscience, or that it will [subsequently] attain all-aspect omniscience? Similarly, do you think that it can train in the perfections of meditative concentration, perseverance, tolerance, ethical discipline, and generosity, or in the emptiness of internal phenomena, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, or in [the causal and fruitional attributes], from the thirty-seven factors conducive to enlightenment up to the eighteen distinct qualities of the buddhas, and be emancipated in all-aspect omniscience, [F.161.b] or that it will [subsequently] attain all-aspect omniscience?”

“No, Blessed Lord!” he replied.

7.13 “Subhūti, so it is that when bodhisattva great beings have trained in the perfection of wisdom, by way of not apprehending anything, they will be emancipated in all-aspect omniscience. They will attain all-aspect omniscience,” said the Blessed One.

7.14 “Blessed Lord, bodhisattva great beings who train in the perfection of wisdom accordingly should train in unsurpassed, complete enlightenment, in the manner of an illusory person. If one were to ask why, Blessed Lord, it is so that these five aggregates might be entirely understood to resemble an illusory person.”

7.15 “Subhūti, do you think that these five aggregates can train in the perfection of wisdom and be emancipated in all-aspect omniscience?” {Dt.154} asked the Blessed One.

“No, Blessed Lord!” he replied. “And if one were to ask why, Blessed Lord, it is because the five aggregates have an intrinsic nature of nonentity, and the intrinsic nature of nonentity is nonapprehensible.”

7.16 “Subhūti, do you think that these five aggregates can, in a dreamlike manner, train in the perfection of wisdom and be emancipated in all-aspect omniscience?” asked the Blessed One.

“No, Blessed Lord!” he replied. “And if one were to ask why, Blessed Lord, it is because dreams have an intrinsic nature of nonentity, and the intrinsic nature of nonentity is nonapprehensible.”

7.17 “Subhūti, do you think that these five aggregates can, in the manner of a magical display, in the manner of an echo, in the manner of an optical aberration, in the manner of the moon in water, in the manner of a mirage, or in the manner of a phantom, train in the perfection of wisdom and be emancipated in all-aspect omniscience?” asked the Blessed One. [F.162.a]

7.18 “No, Blessed Lord!” he replied. “And if one were to ask why, Blessed Lord, it is because magical displays have the intrinsic nature of nonentity, echoes have the intrinsic nature of nonentity, optical aberrations have the intrinsic nature of nonentity, the moon in water has the intrinsic nature of nonentity, mirages have the intrinsic nature of nonentity, phantoms have the intrinsic nature of nonentity, and the intrinsic nature of nonentity is nonapprehensible.”

7.19 The Blessed One said, “So it is, Subhūti, that physical forms are like a dream, feelings are like a dream, perceptions are like a dream, formative predispositions are like a dream, and consciousness is like a dream. What is true of consciousness is true of the six sense organs, and what is true of the six sense organs is true of the five aggregates. Subhūti, physical forms are like a magical display, and feelings, perceptions, formative predispositions, and consciousness are like a magical display. What is true of consciousness

is true of the six sense organs, and what is true of the six sense organs is true of the five aggregates. Subhūti, physical forms are like an echo, and feelings, perceptions, formative predispositions, and consciousness are like an echo. What is true of consciousness is true of the six sense organs, and what is true of the six sense organs is true of the five aggregates. Subhūti, physical forms are like an optical aberration, and feelings, perceptions, formative predispositions, and consciousness are like an optical aberration. What is true of consciousness is true of the six sense organs, and what is true of the six sense organs is true of the five aggregates. Subhūti, physical forms are like the moon in water, and feelings, perceptions, formative predispositions, and consciousness are like the moon in water. What is true of consciousness is true of the six sense organs, and what is true of the six sense organs is true of the five aggregates. Subhūti, physical forms are like a mirage, and feelings, perceptions, formative predispositions, and consciousness are like a mirage. What is true of consciousness is true of the six sense organs, and what is true of the six sense organs is true of the five aggregates. Subhūti, physical forms are like a phantom, and feelings, [F.162.b] perceptions, formative predispositions, and consciousness are like a phantom. What is true of consciousness is true of the six sense organs, and what is true of the six sense organs is true of the five aggregates. Owing to the emptiness of internal phenomena, these are not apprehended, and owing to [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, these are not apprehended.”

7.20 “Blessed Lord, in that case, will bodhisattva great beings who have newly embarked upon the [Great] Vehicle not be afraid, fearful, and terrified when they hear this teaching?”

7.21 “Subhūti,” replied the Blessed One, “bodhisattva great beings who newly embark on the [Great] Vehicle will be afraid, fearful, and terrified if they are unskilled in the perfection of wisdom, and if they are not taken in hand by a spiritual mentor.”

7.22 “Blessed Lord, when bodhisattva great beings hear this teaching, what is the skill in means that enables them to practice the perfection of wisdom without being afraid, without being fearful, and without being terrified?”

7.23 “Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, because their intention is directed toward all-aspect omniscience, while they discern that physical forms are impermanent they do not apprehend that. While they discern that feelings, perceptions, formative predispositions, {Dt.155} and consciousness are impermanent they do not apprehend that. This, Subhūti, is the skill in means through which bodhisattva great beings practice the perfection of wisdom.

7.24 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, because their intention is directed toward all-aspect omniscience, while they discern that physical forms are imbued with suffering they do not apprehend that. While they discern that feelings, perceptions, formative predispositions, and consciousness are imbued with suffering [F.163.a] they do not apprehend that. Because their intention is directed toward all-aspect omniscience, while they discern that physical forms are not a self they do not apprehend that. While they discern that feelings, perceptions, formative predispositions, and consciousness are not a self they do not apprehend that. Because their intention is directed toward all-aspect omniscience, while they discern that physical forms are at peace they do not apprehend that. While they discern that feelings, perceptions, formative predispositions, and consciousness are at peace they do not apprehend that. Because their intention is directed toward all-aspect omniscience, while they discern that physical forms are empty they do not apprehend that. While they discern that feelings, perceptions, formative predispositions, and consciousness are empty they do not apprehend that. Because their intention is directed toward all-aspect omniscience, while they discern that physical forms are signless they do not apprehend that. While they discern that feelings, perceptions, formative predispositions, and consciousness are signless they do not apprehend that. Because their intention is directed toward all-aspect omniscience, while they discern that physical forms are without aspirations they do not apprehend that. While they discern that feelings, perceptions, formative predispositions, and consciousness are without aspirations they do not apprehend that. Because their intention is directed toward all-aspect omniscience, while they discern that physical forms are unconditioned they do not apprehend that. While they discern that feelings, perceptions, formative predispositions, and consciousness are unconditioned they do not apprehend that. Because their intention is directed toward all-aspect omniscience, while they discern that physical forms are void they do not apprehend that. While they discern that feelings, perceptions, formative predispositions, and consciousness are void they do not apprehend that. This, Subhūti, is the skill in means of bodhisattva great beings who practice the perfection of wisdom. [F.163.b]

7.25 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, because they focus their attention with all-aspect omniscience in mind, while they discern that physical forms are impermanent they do not apprehend that. Because they focus their attention with all-aspect omniscience in mind, while they discern that feelings, perceptions, formative predispositions, and consciousness are impermanent they do not apprehend that. Because they focus their attention with all-

aspect omniscience in mind, while they discern that physical forms are imbued with suffering they do not apprehend that. Because they focus their attention with all-aspect omniscience in mind, while they discern that feelings, perceptions, formative predispositions, and consciousness are imbued with suffering they do not apprehend that. Because they focus their attention with all-aspect omniscience in mind, while they discern that physical forms are not a self they do not apprehend that. Because they focus their attention with all-aspect omniscience in mind, while they discern that feelings, perceptions, formative predispositions, and consciousness are not a self they do not apprehend that. Because they focus their attention with all-aspect omniscience in mind, while they discern that physical forms are at peace they do not apprehend that. Because they focus their attention with all-aspect omniscience in mind, while they discern that feelings, perceptions, formative predispositions, and consciousness are at peace they do not apprehend that. Because they focus their attention with all-aspect omniscience in mind, while they discern that physical forms are empty they do not apprehend that. Because they focus their attention with all-aspect omniscience in mind, while they discern that feelings, perceptions, formative predispositions, and consciousness are empty they do not apprehend that. Because they focus their attention with all-aspect omniscience in mind, while they discern that physical forms are signless they do not apprehend that. Because they focus their attention with all-aspect omniscience in mind, while they discern that feelings, perceptions, formative predispositions, and consciousness are signless they do not apprehend that. [F.164.a] Because they focus their attention with all-aspect omniscience in mind, while they discern that physical forms are wishless they do not apprehend that. Because they focus their attention with all-aspect omniscience in mind, while they discern that feelings, perceptions, formative predispositions, and consciousness are wishless they do not apprehend that. Because they focus their attention with all-aspect omniscience in mind, while they discern that physical forms are unconditioned they do not apprehend that. Because they focus their attention with all-aspect omniscience in mind, while they discern that feelings, perceptions, formative predispositions, and consciousness are unconditioned they do not apprehend that. Because they focus their attention with all-aspect omniscience in mind, while they discern that physical forms are void they do not apprehend that. Because they focus their attention with all-aspect omniscience in mind, while they discern that feelings, perceptions, formative predispositions, and consciousness are void they do not apprehend that. This, Subhūti, is the skillful means through which bodhisattva great beings practice the perfection of wisdom.

7.26 “Subhūti, bodhisattva great beings, keeping that reflection in mind, teach to all beings the doctrine that physical forms are impermanent by way of not apprehending it, and teach the doctrine that feelings, perceptions, formative predispositions, and consciousness are impermanent, by way of not apprehending it. They teach the doctrine that physical forms are imbued with suffering, without a self, at peace, empty, signless, wishless, unconditioned, and void, by way of not apprehending it; and they teach the doctrine that feelings, perceptions, formative predispositions, and consciousness are imbued with suffering, without a self, at peace, empty, signless, wishless, unconditioned, and void, by way of not apprehending it. This, Subhūti, [F.164.b] is the undiminished perfection of generosity that bodhisattva great beings have. By having it, bodhisattva great beings will not be afraid, fearful, or terrified.

7.27 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, since the direction of their attention is not that of śrāvakas or pratyekabuddhas, they focus their attention on the impermanent aspect of physical forms but do so by way of not apprehending it. Since the direction of their attention is not that of śrāvakas or pratyekabuddhas, they focus their attention on the impermanent aspect of feelings, perceptions, formative predispositions, and consciousness but do so by way of not apprehending it. Since the direction of their attention is not that of śrāvakas or pratyekabuddhas, they focus their attention on the aspect by which physical forms are imbued with suffering, without a self, at peace, empty, signless, wishless, unconditioned, and void, but do so by way of not apprehending it. Since the direction of their attention is not that of śrāvakas or pratyekabuddhas, they focus their attention on the aspect by which feelings, perceptions, formative predispositions, and consciousness are imbued with suffering, without a self, at peace, empty, signless, wishless, unconditioned, and void, but do so by way of not apprehending it. This, Subhūti, is the undiminished perfection of ethical discipline that bodhisattva great beings have. By possessing this, bodhisattva great beings will not be afraid, fearful, or terrified.

7.28 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they discern, are receptive to, and observe that all those phenomena are impermanent, imbued with suffering, not a self, at peace, empty, signless, wishless, unconditioned, [F.165.a] and void. This is the perfection of tolerance that bodhisattva great beings have. By having it, bodhisattva great beings will not be afraid, fearful, or terrified.

7.29 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, because they focus their attention with all-aspect omniscience in mind they discern that physical forms are impermanent, by

way of not apprehending it; they also discern that feelings, perceptions, formative predispositions, and consciousness are impermanent, by way of not apprehending it. They discern that physical forms are imbued with suffering, that they are not a self, that they are at peace, that they are empty, that they are signless, that they are wishless, that they are unconditioned, and that they are void, by way of not apprehending it. They discern that feelings, perceptions, formative predispositions, and consciousness are impermanent, that they are imbued with suffering, that they are not a self, that they are at peace, that they are empty, that they are signless, that they are wishless, that they are unconditioned, and that they are void, by way of not apprehending it. Not to give up focusing their attention with all-aspect omniscience in mind and not to forsake perseverance is the bodhisattva great beings' perfection of perseverance. By having it, bodhisattva great beings will not be afraid, fearful, or terrified.

7.30 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, because they focus their attention with all-aspect omniscience in mind they discern that physical forms are impermanent [F.165.b] by way of not apprehending it, and deny any opportunity for the ways śrāvakas and pratyekabuddhas direct their attention, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. They discern that physical forms are imbued with suffering, that they are not a self, that they are at peace, that they are empty, that they are signless, that they are wishless, that they are unconditioned, and that they are void, by way of not apprehending it, and deny any opportunity for the ways śrāvakas and pratyekabuddhas direct their attention, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. They discern that feelings, perceptions, formative predispositions, and consciousness are impermanent, that they are imbued with suffering, that they are not a self, that they are at peace, that they are empty, that they are signless, that they are wishless, that they are unconditioned, and that they are void, by way of not apprehending it, and deny any opportunity for the ways śrāvakas and pratyekabuddhas direct their attention, or for other nonvirtuous actions apart from those, to impede the attainment of enlightenment. This is the perfection of meditative concentration that bodhisattva great beings have. By having it, bodhisattva great beings will not be afraid, fearful, or terrified. [B12]

7.31 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, because they focus their attention with all-aspect omniscience in mind they discern that physical forms are not empty of the emptiness of physical forms, but that the nature of physical forms is emptiness, and that emptiness is indeed physical forms.²⁴⁵ [They discern]

that consciousness [and the other aggregates] are not empty of the emptiness of feelings, perceptions, formative predispositions, or consciousness, but that the nature of consciousness [and so forth] is emptiness, and that emptiness [F.166.a] is indeed consciousness [and so forth]. [They discern] that the eyes are not empty of the emptiness of the eyes, but that the nature of the eyes is emptiness, and that emptiness is indeed the eyes. [They discern] that the mental faculty [and so forth] are not empty of the emptiness of the ears, nose, tongue, body, or mental faculty, but that the nature of the mental faculty [and so forth] is emptiness, and that emptiness is indeed the mental faculty [and so forth]. [They discern] that sights are not empty of the emptiness of sights, but that the nature of sights is emptiness, and that emptiness is indeed sights. [They discern] that mental phenomena [and so forth] are not empty of the emptiness of sounds, odors, tastes, tangibles, or mental phenomena, but that the nature of mental faculty [and so forth] is emptiness, and that emptiness is indeed mental phenomena [and so forth]. [They discern] that visual consciousness is not empty of the emptiness of visual consciousness, but that the nature of visual consciousness is emptiness, and that emptiness is indeed visual consciousness. [They discern] that mental consciousness [and so forth] are not empty of the emptiness of auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, or mental consciousness, but that the nature of mental consciousness [and so forth] is emptiness, and that emptiness is indeed mental consciousness [and so forth]. [They discern] that visually compounded sensory contact is not empty of the emptiness of visually compounded sensory contact, but that the nature of visually compounded sensory contact is emptiness, and that emptiness is indeed visually compounded sensory contact. [They discern] that mentally compounded sensory contact [and so forth] are not empty of the emptiness of aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, or mentally compounded sensory contact, but that the nature of mentally compounded sensory contact [and so forth] is emptiness, and that emptiness is indeed mentally compounded sensory contact [and so forth]. [They discern] that feelings conditioned by visually compounded sensory contact is not empty of the emptiness of feelings conditioned by visually compounded sensory contact, but that the nature of feelings conditioned by visually compounded sensory contact is emptiness, and that emptiness is indeed feelings conditioned by visually compounded sensory contact. [F.166.b] [They discern] that feelings conditioned by mentally compounded sensory contact [and so forth] are not empty of the emptiness of feelings conditioned by aurally compounded sensory contact,

feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, or feelings conditioned by mentally compounded sensory contact, but that the nature of feelings conditioned by mentally compounded sensory contact [and so forth] is emptiness, and that emptiness is indeed feelings conditioned by mentally compounded sensory contact [and so forth].

7.32 “[They discern] that the applications of mindfulness are not empty of the emptiness of the applications of mindfulness, but that the nature of the applications of mindfulness is emptiness, and that emptiness is indeed the applications of mindfulness. [They discern] that the distinct qualities of the buddhas [and the other causal and fruitional attributes] are not empty of the emptiness of the distinct qualities of the buddhas [and so forth], but that the nature of the distinct qualities of the buddhas [and so forth] is emptiness, and that emptiness is indeed the distinct qualities of the buddhas [and so forth]. This, Subhūti, is the skillful means of bodhisattva great beings who practice the perfection of wisdom. {Dt.156} Bodhisattva great beings who possess this skillful means will not be afraid, fearful, or terrified on hearing this teaching.”

7.33 Subhūti then asked, “Blessed Lord, who are the spiritual mentors by whom bodhisattva great beings are accepted and through whom they will not be afraid, fearful, or terrified on hearing this teaching?”

7.34 “Subhūti,” replied the Blessed One, “the spiritual mentors of bodhisattva great beings are those who, by way of not apprehending it, teach the doctrine that physical forms are impermanent, and who do not dedicate any of the roots of virtuous actions [F.167.a] to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who, by way of not apprehending it, teach the doctrine that feelings, perceptions, formative predispositions, and consciousness are impermanent, and who do not dedicate any of the roots of virtuous actions to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. One should know these, Subhūti, to be the spiritual mentors of bodhisattva great beings.

7.35 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who, by way of not apprehending it, teach the doctrine that physical forms are imbued with suffering, and who, by way of not apprehending it, teach the doctrine that feelings, perceptions, formative predispositions, and consciousness are imbued with suffering. They are those who, by way of not apprehending it, teach the doctrine that physical forms are not a self, and who, by way of not apprehending it, teach the doctrine that feelings,

perceptions, formative predispositions, and consciousness are not a self. They are those who, by way of not apprehending it, teach the doctrine that physical forms are at peace, and who, by way of not apprehending it, teach the doctrine that feelings, perceptions, formative predispositions, and consciousness are at peace. They are those who, by way of not apprehending it, teach the doctrine that physical forms are empty, and who, by way of not apprehending it, teach the doctrine that feelings, perceptions, formative predispositions, and consciousness are empty. They are those who, by way of not apprehending it, teach the doctrine that physical forms are signless, and who, by way of not apprehending it, teach the doctrine that feelings, perceptions, formative predispositions, and consciousness are signless. They are those who, by way of not apprehending it, teach the doctrine that physical forms are wishless, and who, by way of not apprehending it, teach the doctrine that feelings, perceptions, formative predispositions, and consciousness are wishless. [F.167.b] They are those who, by way of not apprehending it, teach the doctrine that physical forms are unconditioned, and who, by way of not apprehending it, teach the doctrine that feelings, perceptions, formative predispositions, and consciousness are unconditioned. They are those who, by way of not apprehending it, teach the doctrine that physical forms are void, and who, by way of not apprehending it, teach the doctrine that feelings, perceptions, formative predispositions, and consciousness are void. None of them dedicate any of the roots of virtuous actions to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. One should know these, Subhūti, to be the spiritual mentors of bodhisattva great beings.

7.36 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who, by way of not apprehending it, teach the doctrine that the eyes are impermanent, and who, by way of not apprehending it, teach the doctrine that the ears, nose, tongue, body, and mental faculty are impermanent. They are those who, by way of not apprehending it, teach the doctrine that the eyes are imbued with suffering, and who, by way of not apprehending it, teach the doctrine that the ears, nose, tongue, body, and mental faculty are imbued with suffering. They are those who, by way of not apprehending it, teach the doctrine that the eyes are not a self, and who, by way of not apprehending it, teach the doctrine that the ears, nose, tongue, body, and mental faculty are not a self. They are those who, by way of not apprehending it, teach the doctrine that the eyes are at peace, and who, by way of not apprehending it, teach the doctrine that the ears, nose, tongue, body, and mental faculty are at peace. They are those who, by way of not apprehending it, teach the doctrine that the eyes are empty, and who, by

way of not apprehending it, teach the doctrine that the ears, nose, tongue, body, and mental faculty are empty. They are those who, by way of not apprehending it, teach the doctrine that the eyes are signless, [F.168.a] and who, by way of not apprehending it, teach the doctrine that the ears, nose, tongue, body and mental faculty are signless. They are those who, by way of not apprehending it, teach the doctrine that the eyes are wishless, and who, by way of not apprehending it, teach the doctrine that the ears, nose, tongue, body, and mental faculty are wishless. They are those who, by way of not apprehending it, teach the doctrine that the eyes are unconditioned, and who, by way of not apprehending it, teach the doctrine that the ears, nose, tongue, body, and mental faculty are unconditioned. They are those who, by way of not apprehending it, teach the doctrine that the eyes are void, and who, by way of not apprehending it, teach the doctrine that the ears, nose, tongue, body, and mental faculty are void. None of these dedicate any of the roots of virtuous actions to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.37

“Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who, by way of not apprehending it, teach the doctrine that sights are impermanent, and do not dedicate any of the roots of virtuous actions to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who, by way of not apprehending it, teach the doctrine that sounds, odors, tastes, tangibles, and mental phenomena are impermanent, and do not dedicate any of the roots of virtuous actions to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who, by way of not apprehending it, teach the doctrine that sights are imbued with suffering, and who, by way of not apprehending it, teach the doctrine that sounds, odors, tastes, tangibles, and mental phenomena are imbued with suffering. They are those who, by way of not apprehending it, teach the doctrine that sights are not a self, and who, by way of not apprehending it, teach the doctrine that sounds, odors, tastes, tangibles, and mental phenomena are not a self. [F.168.b] They are those who, by way of not apprehending it, teach the doctrine that sights are at peace, and who, by way of not apprehending it, teach the doctrine that sounds, odors, tastes, tangibles, and mental phenomena are at peace. They are those who, by way of not apprehending it, teach the doctrine that sights are empty, and who, by way of not apprehending it, teach the doctrine that sounds, odors, tastes, tangibles, and mental phenomena are empty. They are those who, by way of not apprehending it, teach the doctrine that sights are signless, and who, by way of not apprehending it, teach the doctrine that sounds, odors, tastes, tangibles, and mental phenomena are signless. They are those who, by way

of not apprehending it, teach the doctrine that sights are wishless, and who, by way of not apprehending it, teach the doctrine that sounds, odors, tastes, tangibles, and mental phenomena are wishless. They are those who, by way of not apprehending it, teach the doctrine that sights are unconditioned, and who, by way of not apprehending it, teach the doctrine that sounds, odors, tastes, tangibles, and mental phenomena are unconditioned. They are those who, by way of not apprehending it, teach the doctrine that sights are void, and who, by way of not apprehending it, teach the doctrine that sounds, odors, tastes, tangibles, and mental phenomena are void. None of these dedicate any of the roots of virtuous actions to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.38 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who, by way of not apprehending it, teach the doctrine that visual consciousness is impermanent, and do not dedicate any of the roots of virtuous actions to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who, by way of not apprehending it, teach the doctrine that auditory consciousness, olfactory consciousness, gustatory consciousness, [F.169.a] tactile consciousness, and mental consciousness are impermanent, and do not dedicate any of the roots of virtuous actions to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who, by way of not apprehending it, teach the doctrine that visual consciousness is imbued with suffering, and who, by way of not apprehending it, teach the doctrine that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are imbued with suffering. They are those who, by way of not apprehending it, teach the doctrine that visual consciousness is not a self, and who, by way of not apprehending it, teach the doctrine that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are not a self. They are those who, by way of not apprehending it, teach the doctrine that visual consciousness is at peace, and who, by way of not apprehending it, teach the doctrine that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are at peace. They are those who, by way of not apprehending it, teach the doctrine that visual consciousness is empty, and who, by way of not apprehending it, teach the doctrine that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are empty. They are those who, by way of not apprehending it, teach the doctrine that visual consciousness is signless, and who, by way of not

apprehending it, teach the doctrine that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, [F.169.b] and mental consciousness are signless. They are those who, by way of not apprehending it, teach the doctrine that visual consciousness is wishless, and who, by way of not apprehending it, teach the doctrine that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are wishless. They are those who, by way of not apprehending it, teach the doctrine that visual consciousness is unconditioned, and who, by way of not apprehending it, teach the doctrine that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are unconditioned. They are those who, by way of not apprehending it, teach the doctrine that visual consciousness is void, and who, by way of not apprehending it, teach the doctrine that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are void. None of these dedicate any of the roots of virtuous actions to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. One should know these, Subhūti, to be the spiritual mentors of bodhisattva great beings.

7.39 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who, by way of not apprehending it, teach the doctrine that visually compounded sensory contact is impermanent, and do not dedicate any of the roots of virtuous actions to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who, by way of not apprehending it, teach the doctrine that aurally compounded sensory contact, nasally compounded sensory contact, [F.170.a] lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are impermanent, and do not dedicate any of the roots of virtuous actions to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who, by way of not apprehending it, teach the doctrine that visually compounded sensory contact is imbued with suffering, and who, by way of not apprehending it, teach the doctrine that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are imbued with suffering. They are those who, by way of not apprehending it, teach the doctrine that visually compounded sensory contact is not a self, and who, by way of not apprehending it, teach the doctrine that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally

compounded sensory contact, and mentally compounded sensory contact are not a self. They are those who, by way of not apprehending it, teach the doctrine that visually compounded sensory contact is at peace, and who, by way of not apprehending it, teach the doctrine that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are at peace. They are those who, by way of not apprehending it, teach the doctrine that visually compounded sensory contact is empty, and who, by way of not apprehending it, teach the doctrine that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are empty. They are those who, by way of not apprehending it, teach the doctrine that visually compounded sensory contact is signless, and who, by way of not apprehending it, teach the doctrine that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are signless. [F.170.b] They are those who, by way of not apprehending it, teach the doctrine that visually compounded sensory contact is wishless, and who, by way of not apprehending it, teach the doctrine that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are wishless. They are those who, by way of not apprehending it, teach the doctrine that visually compounded sensory contact is unconditioned, and who, by way of not apprehending it, teach the doctrine that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are unconditioned. They are those who, by way of not apprehending it, teach the doctrine that visually compounded sensory contact is void, and who, by way of not apprehending it, teach the doctrine that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are void. None of these dedicate any of the roots of virtuous actions to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.40 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who, by way of not apprehending it, teach the doctrine that feelings arising from visually compounded sensory contact are impermanent, and do not dedicate any of the roots of virtuous actions to the level of the śrāvakas

or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who, by way of not apprehending it, teach the doctrine that feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, and feelings arising from mentally compounded sensory contact are impermanent, [F.171.a] and do not dedicate any of the roots of virtuous actions to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience. They are those who, by way of not apprehending it, teach the doctrine that feelings arising from visually compounded sensory contact are imbued with suffering, and who, by way of not apprehending it, teach the doctrine that feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, and feelings arising from mentally compounded sensory contact are imbued with suffering. They are those who, by way of not apprehending it, teach the doctrine that feelings arising from visually compounded sensory contact are not a self, and who, by way of not apprehending it, teach the doctrine that feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, and feelings arising from mentally compounded sensory contact are not a self. They are those who, by way of not apprehending it, teach the doctrine that feelings arising from visually compounded sensory contact are at peace, and who, by way of not apprehending it, teach the doctrine that feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, and feelings arising from mentally compounded sensory contact are at peace. They are those who, by way of not apprehending it, teach the doctrine that feelings arising from visually compounded sensory contact are empty, and who, by way of not apprehending it, teach the Dharma that feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, and feelings arising from mentally compounded sensory contact are empty. [F.171.b] They are those who, by way of not apprehending it, teach the doctrine that feelings arising from visually compounded sensory contact are signless, and who, by way of not apprehending it, teach the

doctrine that feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, and feelings arising from mentally compounded sensory contact are signless. They are those who, by way of not apprehending it, teach the doctrine that feelings arising from visually compounded sensory contact are wishless, and who, by way of not apprehending it, teach the Dharma that feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, and feelings arising from mentally compounded sensory contact are wishless. They are those who, by way of not apprehending it, teach the doctrine that feelings arising from visually compounded sensory contact are unconditioned, and who, by way of not apprehending it, teach the doctrine that feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, and feelings arising from mentally compounded sensory contact are unconditioned. They are those who, by way of not apprehending it, teach the doctrine that feelings arising from visually compounded sensory contact are void, and who, by way of not apprehending it, teach the doctrine that feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, and feelings arising from mentally compounded sensory contact are void. [F.172.a] None of these dedicate any of the roots of virtuous actions to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

- 7.41 “Moreover, Subhūti, the spiritual mentors of bodhisattva great beings are those who, by way of not apprehending it, teach the doctrine that [the causal attributes], up to and including the factors conducive to enlightenment, are impermanent, and who, by way of not apprehending it, teach the doctrine that these [causal attributes] are imbued with suffering, that they are not a self, that they are at peace, that they are empty, that they are signless, that they are wishless, that they are unconditioned, and that they are void. They, by way of not apprehending it, teach the doctrine in order that the factors conducive to enlightenment might be cultivated, and they do not dedicate any of the roots of virtuous actions to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

They are those who, by way of not apprehending it, teach the doctrine that [the fruitional attributes], up to and including the distinct qualities of the buddhas, are impermanent, and who, by way of not apprehending it, teach the doctrine that these [fruitional attributes] are imbued with suffering, that they are not a self, that they are at peace, that they are empty, that they are signless, that they are wishless, that they are unconditioned, and that they are void.

7.42 “By way of not apprehending it, they teach the doctrine in order that the distinct qualities of the buddhas might be cultivated. By way of not apprehending it, they teach the doctrine in order that [the attainments], up to and including all-aspect omniscience, might be cultivated; and, by way of not apprehending it, they teach the doctrine in order that these [attainments], up to and including enlightenment, might be cultivated; and they do not dedicate any of the roots of virtuous actions to the level of the śrāvakas or to the level of the pratyekabuddhas, or to anything other than all-aspect omniscience.

7.43 “One should know these, Subhūti, to be the spiritual mentors of bodhisattva great beings. [F.172.b] These are the spiritual mentors by whom bodhisattva great beings are accepted and through whom they will not be afraid, fearful, or terrified on hearing this perfection of wisdom.” {Dt.157}

7.44 Subhūti then asked, “Blessed Lord! How is it that when bodhisattva great beings practice the perfection of wisdom, they become afraid, fearful, and terrified on hearing this teaching on the perfection of wisdom? How do they, unskilled, fall into the clutches of evil associates and how are they abandoned by spiritual mentors?”

7.45 “Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom without the attention they focus having all-aspect omniscience in mind, they will cultivate and apprehend that perfection of wisdom, and give rise to conceits on the basis of that perfection of wisdom. They will cultivate and apprehend the perfection of meditative concentration, and give rise to conceits on the basis of that perfection of meditative concentration. They will cultivate and apprehend the perfection of perseverance, and give rise to conceits on the basis of that perfection of perseverance. They will cultivate and apprehend the perfection of tolerance, and give rise to conceits on the basis of that perfection of tolerance. They will cultivate and apprehend the perfection of ethical discipline, and give rise to conceits on the basis of that perfection of ethical discipline. They will cultivate and apprehend the perfection of generosity, and give rise to conceits on the basis of that perfection of generosity. One should know, Subhūti, that such bodhisattva great beings are unskilled in the practice of the perfection of wisdom.

7.46 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom [F.173.a] without the attention they focus having all-aspect omniscience in mind, they focus attention on the notion that physical forms are the emptiness of internal phenomena. They focus attention on the notion that physical forms are the emptiness of external phenomena, they focus attention on the notion that physical forms are the emptiness of external and internal phenomena, and they focus attention on the notion that physical forms are [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They focus attention on the notion that feelings, perceptions, formative predispositions, and consciousness are the emptiness of internal phenomena. They focus attention on the notion that consciousness [and so forth] are the emptiness of external phenomena, they focus attention on the notion that consciousness [and so forth] are the emptiness of external and internal phenomena, and they focus attention on the notion that consciousness [and so forth] are [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. And, by way of apprehending, they do indeed apprehend the emptiness of internal phenomena, they do indeed apprehend the emptiness of external phenomena, they do indeed apprehend the emptiness of external and internal phenomena, and they do indeed apprehend [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, and they also give rise to conceits on the basis of those aspects of emptiness.²⁴⁶

7.47 “They focus attention on the notion that the eyes are the emptiness of internal phenomena, they focus attention on the notion that the eyes are the emptiness of external phenomena, they focus attention on the notion that the eyes are the emptiness of external and internal phenomena, and they focus attention on the notion that the eyes are [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They focus attention on the notion that the ears, nose, tongue, body, and mental faculty are the emptiness of internal phenomena, they focus attention on the notion that the mental faculty [and so forth] are the emptiness of external phenomena, they focus attention on the notion that the mental faculty [and so forth] are the emptiness of external and internal phenomena, and they focus attention on the notion that the mental faculty [and so forth] are [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. And, by way of apprehending, they do indeed apprehend the emptiness of internal phenomena, they do indeed apprehend the emptiness of external phenomena, they do indeed apprehend the emptiness of external and

internal phenomena, and they do indeed apprehend [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, and they also give rise to conceits on the basis of those aspects of emptiness.

7.48 “They focus attention on the notion that sights are the emptiness of internal phenomena, they focus attention on the notion that sights are the emptiness of external phenomena, they focus attention on the notion that sights are the emptiness of external and internal phenomena, and they focus attention on the notion that sights are [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They focus attention on the notion that sounds, odors, tastes, tangibles, and mental phenomena are the emptiness of internal phenomena, they focus attention on the notion that mental phenomena [and so forth] are the emptiness of external phenomena, [F.173.b] they focus attention on the notion that mental phenomena [and so forth] are the emptiness of external and internal phenomena, and they focus attention on the notion that mental phenomena [and so forth] are [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. And, by way of apprehending, they do indeed apprehend the emptiness of internal phenomena, they do indeed apprehend the emptiness of external phenomena, they do indeed apprehend the emptiness of external and internal phenomena, and they do indeed apprehend [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, and they also give rise to conceits on the basis of those aspects of emptiness.

7.49 “They focus attention on the notion that visual consciousness is the emptiness of internal phenomena, they focus attention on the notion that visual consciousness is the emptiness of external phenomena, they focus attention on the notion that visual consciousness is the emptiness of external and internal phenomena, and they focus attention on the notion that visual consciousness is [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They focus attention on the notion that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are the emptiness of internal phenomena, they focus attention on the notion that mental consciousness [and so forth] are the emptiness of external phenomena, they focus attention on the notion that mental consciousness [and so forth] are the emptiness of external and internal phenomena, and they focus attention on the notion that mental consciousness [and so forth] are [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. And, by way of apprehending, they do

indeed apprehend the emptiness of internal phenomena, they do indeed apprehend the emptiness of external phenomena, they do indeed apprehend the emptiness of external and internal phenomena, and they do indeed apprehend [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, and they also give rise to conceits on the basis of those aspects of emptiness.

7.50 “They focus attention on the notion that visually compounded sensory contact is the emptiness of internal phenomena, they focus attention on the notion that visually compounded sensory contact is the emptiness of external phenomena, they focus attention on the notion that visually compounded sensory contact is the emptiness of external and internal phenomena, and they focus attention on the notion that visually compounded sensory contact is [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They focus attention on the notion that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are the emptiness of internal phenomena, they focus attention on the notion that mentally compounded sensory contact [and so forth] are the emptiness of external phenomena, they focus attention on the notion that mentally compounded sensory contact [and so forth] are the emptiness of external and internal phenomena, [F.174.a] and they focus attention on the notion that mentally compounded sensory contact [and so forth] are [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. And, by way of apprehending, they do indeed apprehend the emptiness of internal phenomena, they do indeed apprehend the emptiness of external phenomena, they do indeed apprehend the emptiness of external and internal phenomena, and they do indeed apprehend [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, and they also give rise to conceits on the basis of those aspects of emptiness.

7.51 “They focus attention on the notion that feelings conditioned by visually compounded sensory contact are the emptiness of internal phenomena, they focus attention on the notion that feelings conditioned by visually compounded sensory contact are the emptiness of external phenomena, they focus attention on the notion that feelings conditioned by visually compounded sensory contact are the emptiness of external and internal phenomena, and they focus attention on the notion that feelings conditioned by visually compounded sensory contact are [all the other aspects of emptiness], up to and including the emptiness of the essential nature of

nonentities. They focus attention on the notion that feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact are the emptiness of internal phenomena, they focus attention on the notion that feelings conditioned by mentally compounded sensory contact [and so forth] are the emptiness of external phenomena, they focus attention on the notion that feelings conditioned by mentally compounded sensory contact [and so forth] are the emptiness of external and internal phenomena, and they focus attention on the notion that feelings conditioned by mentally compounded sensory contact [and so forth] are [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. And, by way of apprehending, they do indeed apprehend the emptiness of internal phenomena, they do indeed apprehend the emptiness of external phenomena, they do indeed apprehend the emptiness of external and internal phenomena, and they do indeed apprehend [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, and they also give rise to conceits on the basis of those aspects of emptiness.

7.52 “They focus attention on the notion that the earth element is the emptiness of internal phenomena, they focus attention on the notion that the earth element is the emptiness of external phenomena, they focus attention on the notion that the earth element is the emptiness of external and internal phenomena, and they focus attention on the notion that the earth element is [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They focus attention on the notion that the water element, the fire element, [F.174.b] the wind element, the space element, and the consciousness element are the emptiness of internal phenomena, they focus attention on the notion that the consciousness element [and so forth] are the emptiness of external phenomena, they focus attention on the notion that the consciousness element [and so forth] are the emptiness of external and internal phenomena, and they focus attention on the notion that the consciousness element [and so forth] are [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities.

7.53 “They focus attention on the notion that ignorance is the emptiness of internal phenomena, they focus attention on the notion that ignorance is the emptiness of external phenomena, they focus attention on the notion that ignorance is the emptiness of external and internal phenomena, and they

focus attention on the notion that ignorance is [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They focus attention on the notion that formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are the emptiness of internal phenomena, they focus attention on the notion that aging and death [and so forth] are the emptiness of external phenomena, they focus attention on the notion that aging and death [and so forth] are the emptiness of external and internal phenomena, and they focus attention on the notion that aging and death [and so forth] are [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. And, by way of apprehending, they do indeed apprehend the emptiness of internal phenomena, they do indeed apprehend the emptiness of external phenomena, they do indeed apprehend the emptiness of external and internal phenomena, and they do indeed apprehend [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, and they also give rise to conceits on the basis of those aspects of emptiness.

7.54 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom without the attention they focus having all-aspect omniscience in mind, they cultivate the applications of mindfulness, and also apprehend those applications of mindfulness by way of apprehending. They also give rise to conceits on the basis of those applications of mindfulness. They cultivate the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, [F.175.a] the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the gateways of the meditative stabilities and the dhāraṇīs, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas, and they do indeed apprehend those [causal and fruitional attributes], up to and including the distinct qualities of the buddhas, by way of apprehending. They also give rise to conceits on the basis of those distinct qualities of the buddhas [and so forth].

7.55 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, it is owing to this lack of skillful means that they will become afraid, fearful, and terrified on hearing this teaching on the perfection of wisdom.”

- 7.56 “Blessed Lord, how is it that bodhisattva great beings are enticed by evil associates, {Dt.158} and how will they become afraid, fearful, and terrified on hearing this teaching on the perfection of wisdom? How will they fall into the clutches of evil associates?”
- 7.57 “Subhūti,” replied the Blessed One, “the evil associates of bodhisattva great beings are those who would dissuade and avert them from practicing the perfection of wisdom, and similarly those who would dissuade and avert them from practicing the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity, saying, ‘This is not taught by the tathāgatas! This is not the Dharma! This is not the Vinaya! [F.175.b] So you should not train in this! These discourses are fabrications! You should not listen to them! You should not take them up! You should not uphold them! You should not recite them! You should not master them! You should not maintain your attention on them in that manner! You should not teach them to others!’ Subhūti, you should know such persons to be the evil associates of bodhisattva great beings.
- 7.58 “Moreover, Subhūti, the evil associates of bodhisattva great beings include malign māras who are able to transform themselves into the guise of a buddha, and approach bodhisattva great beings, averting and dissuading them from the six perfections with the following words: ‘O noble child, what will you achieve by cultivating this perfection of wisdom? What will you achieve by cultivating the perfection of meditative concentration? What will you achieve by cultivating the perfection of perseverance? What will you achieve by cultivating the perfection of tolerance? What will you achieve by cultivating the perfection of ethical discipline? What will you achieve by cultivating the perfection of generosity?’ In so saying, they will not reveal their demonic activity and will not show their demonic defects, but these, Subhūti, you should know to be the evil associates of bodhisattva great beings.
- 7.59 “Moreover, Subhūti, malign māras will transform themselves into the guise of a buddha, and approach bodhisattva great beings, saying, ‘You should teach, comment on, analyze, elucidate, and completely disclose the discourses, sayings in prose and verse, prophetic declarations, verses, aphorisms, contexts, quotations, tales of past lives, most extensive teachings, marvelous events, narratives, and established instructions that are all those [intended for] the śrāvakas.’ In so saying, they will not mention or reveal these aspects of their demonic activity, but these you should know to be the evil associates of bodhisattva great beings. [F.176.a]

7.60 “Moreover, Subhūti, malign māras will transform themselves into the guise of a buddha, and approach bodhisattva great beings, saying, ‘O noble child, you are not in the slightest a bodhisattva! Your progress is not irreversible! You cannot attain consummate buddhahood in unsurpassed, complete enlightenment!’ In so saying, they will not mention or reveal these aspects of their demonic activity, but these, Subhūti, you should know to be the evil associates of bodhisattva great beings.

7.61 “Moreover, Subhūti, malign māras will transform themselves into the guise of a buddha, and approach bodhisattva great beings, saying, ‘O noble child, the eyes are empty of notions of “I” and “mine.” {Dt.159} The ears, nose, tongue, body, and mental faculty are empty of notions of “I” and “mine.” Sights are empty of notions of “I” and “mine.” Sounds, odors, tastes, tangibles, and mental phenomena are empty of notions of “I” and “mine.” Visual consciousness is empty of notions of “I” and “mine.” Auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are empty of notions of “I” and “mine.” Visually compounded sensory contact is empty of notions of “I” and “mine.” Aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are empty of notions of “I” and “mine.” Feelings conditioned by visually compounded sensory contact are empty of notions of “I” and “mine.” Feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact are empty of notions of “I” and “mine.” [F.176.b] The perfection of generosity is empty of notions of “I” and “mine.” The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are empty of notions of “I” and “mine.” [The causal attributes], up to and including the factors conducive to enlightenment, are empty of notions of “I” and “mine.” [The fruitional attributes], up to and including the distinct qualities of the buddhas, are empty of notions of “I” and “mine.” So what can you do to achieve consummate buddhahood in unsurpassed, complete enlightenment?’ In so saying they will not mention or reveal these aspects of their demonic activity, but these you should know to be the evil associates of bodhisattva great beings.

7.62 “Moreover, Subhūti, malign māras will transform themselves into the guise of a buddha, and approach bodhisattva great beings, saying, ‘O noble child, the eastern direction is empty of lord buddhas, bodhisattvas, and

śrāvakas. In it there are indeed no lord buddhas, no bodhisattvas, and no śrāvakas. All the ten directions, including the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, are also empty of lord buddhas, bodhisattvas, and śrāvakas. In them there are indeed no lord buddhas, no bodhisattvas, and no śrāvakas.’ In so saying they will not mention or reveal these aspects of their demonic activity, but these you should know to be the evil associates of bodhisattva great beings.

7.63 “Moreover, Subhūti, malign māras will transform themselves into the guise of a śrāvaka, and approach bodhisattva great beings, preventing them from focusing their attention with all-aspect omniscience in mind, [F.177.a] and promoting and advocating the considerations of śrāvakas and pratyekabuddhas. They will not mention or reveal these aspects of their demonic activity, but these you should know to be the evil associates of bodhisattva great beings.

7.64 “Moreover, Subhūti, malign māras will transform themselves into the guise of a monastic preceptor or an authentic master, and approach bodhisattva great beings, averting them from the conduct of the bodhisattvas and preventing them from focusing their attention with all-aspect omniscience in mind while engaging with the applications of mindfulness, and engaging with the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, and while engaging with [the fruitional attributes], up to and including emptiness, signlessness, and wishlessness, saying, ‘O noble child, if you cultivate these attributes, you will actualize the level of the śrāvakas! What will you achieve through unsurpassed, complete enlightenment?’ They will not mention or reveal these aspects of their demonic activity, but these you should know to be the evil associates of bodhisattva great beings. {Dt.160}

7.65 “Moreover, Subhūti, malign māras will transform themselves into the guise of a parent, and approach bodhisattva great beings, saying, ‘What will you achieve through consummate buddhahood in unsurpassed, complete enlightenment? To what end do you roam in cyclic existence, for inestimable countless eons, afflicted by countless amputations of the hands and feet, and decapitations? You should persevere in those teachings that actualize the fruit of entering the stream to nirvāṇa, that actualize the fruit of being destined for only one more rebirth, that actualize the fruit of no longer being subject to rebirth, and that actualize the fruit of arhatship.’ [F.177.b] They will not mention or reveal these aspects of their demonic activity, but these you should know to be the evil associates of bodhisattva great beings.

7.66 “Moreover, Subhūti, malign māras will transform themselves into the guise of a monk, and approach bodhisattva great beings, teaching, by way of apprehending, that physical forms are impermanent, and teaching, by way of apprehending, that physical forms are imbued with suffering, not a self, at peace, empty, signless, wishless, unconditioned, and void. They will teach, by way of apprehending, that feelings, perceptions, formative predispositions, and consciousness are impermanent, and teach, by way of apprehending, that consciousness [and the other aggregates] are imbued with suffering, not a self, at peace, empty, signless, wishless, unconditioned, and void. They will teach, by way of apprehending, that the eyes are impermanent, imbued with suffering, not a self, at peace, empty, signless, wishless, unconditioned, and void; and they will teach, by way of apprehending, that the ears, nose, tongue, body, and mental faculty are impermanent, imbued with suffering, not a self, at peace, empty, signless, wishless, unconditioned, and void. They will teach, by way of apprehending, that sights are impermanent, and that sights are imbued with suffering, not a self, at peace, empty, signless, wishless, unconditioned, and void; and they will teach, by way of apprehending, that sounds, odors, tastes, tangibles, and mental phenomena are impermanent, imbued with suffering, not a self, at peace, empty, [F.178.a] signless, wishless, unconditioned, and void. They will teach, by way of apprehending, that visually compounded sensory contact is impermanent, imbued with suffering, not a self, at peace, empty, signless, wishless, unconditioned, and void; and they will teach, by way of apprehending, that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are impermanent, imbued with suffering, not a self, at peace, empty, signless, wishless, unconditioned, and void. They will teach, by way of apprehending, that feelings conditioned by visually compounded sensory contact are impermanent, imbued with suffering, not a self, at peace, empty, signless, wishless, unconditioned, and void; and they will teach, by way of apprehending, that feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, [F.178.b] and feelings conditioned by mentally compounded sensory contact are impermanent, imbued with suffering, not a self, at peace, empty, signless, wishless, unconditioned, and void.

7.67 “They will teach, by way of apprehending, that the applications of mindfulness are impermanent, imbued with suffering, without a self, at peace, empty, signless, wishless, unconditioned, and void; and they will

teach, by way of apprehending, that [all other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are impermanent, imbued with suffering, without a self, at peace, empty, signless, wishless, unconditioned, and void. They will not mention or reveal these aspects of their demonic activity, but these you should know to be the evil associates of bodhisattva great beings. So it is that bodhisattva great beings should know these evil associates. Having understood them in that manner, you should abandon them!"

7.68 *This completes the seventh chapter from "The Perfection of Wisdom in Twenty-Five Thousand Lines."*

8.

CHAPTER 8

8.1 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, when you say ‘bodhisattva,’ what is the actual entity denoted by this word *bodhisattva*?”

8.2 The Blessed One replied to the venerable Subhūti as follows: “Subhūti, the actual entity denoted by the word *bodhisattva* is not an actual entity.²⁴⁷ If you ask why, it is because *bodhi* (enlightenment) is nonarising and *sattva* (a being)²⁴⁸ is nonarising, too. Subhūti, in enlightenment there is no word, and in a being there is no word. Therefore, the actual entity denoted by the word *bodhisattva* is not an actual entity.

8.3 “Subhūti, just as in the sky there are no tracks left by birds, [F.179.a] in the same way, Subhūti, the actual entity denoted by the word *bodhisattva* is not an actual entity. Subhūti, just as a dream is without any basis,²⁴⁹ in the same way, Subhūti, the actual entity denoted by the word *bodhisattva* is not an actual entity. Subhūti, just as a magical display is without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva* is not an actual entity. Subhūti, just as a mirage is without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva* is not an actual entity. Subhūti, just as the moon in water, an echo, an optical aberration, a reflection, and a phantom emanation of the tathāgatas are without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva* is not an actual entity. {Dt.161} Subhūti, just as the very limit of reality is without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva* is not an actual entity. Subhūti, just as the unmistakable real nature, the one and only real nature, reality, the realm of phenomena, the abiding nature of all phenomena, and the maturity of all phenomena are without any basis, likewise, Subhūti, the actual entity denoted by the word *bodhisattva* is not an actual entity.

8.4 “Subhūti, just as the physical form of an illusory person is without any basis, and just as the feelings, perceptions, formative predispositions, and consciousness [of an illusory person] are without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.

8.5 “Subhūti, just as the eyes of an illusory person are without any basis, and just as the ears, nose, tongue, body, and mental faculty of an illusory person are without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, just as the sights of an illusory person are without any basis, and just as the sounds, odors, tastes, tangibles, and mental phenomena of an illusory person are without any basis, in the same way, Subhūti, [F.179.b] the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, just as the visual consciousness of an illusory person is without any basis, and just as the auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness of an illusory person are without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, just as the visually compounded sensory contact of an illusory person is without any basis, and just as the aurally compounded sensory contact, the nasally compounded sensory contact, the lingually compounded sensory contact, the corporeally compounded sensory contact, and the mentally compounded sensory contact of an illusory person are without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, just as feelings conditioned by the visually compounded sensory contact of an illusory person are without any basis, and just as feelings conditioned by the aurally compounded sensory contact, feelings conditioned by the nasally compounded sensory contact, feelings conditioned by the lingually compounded sensory contact, feelings conditioned by the corporeally compounded sensory contact, and feelings conditioned by the mentally compounded sensory contact of an illusory person are without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, just as the ignorance of an illusory person is without any basis, and just as the formative predispositions, consciousness, name and form, six sense fields,

sensory contact, sensation, craving, grasping, rebirth process, actual birth, and aging and death of an illusory person are without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. [F.180.a] Subhūti, just as an illusory person practicing the perfection of generosity is not an actual entity, and just as [an illusory person] practicing the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom is not an actual entity, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. [B13]

8.6 “Subhūti, just as an illusory person who engages in the emptiness of internal phenomena is not an actual entity, just as an illusory person engaging in the emptiness of external phenomena and in the emptiness of external and internal phenomena is not an actual entity, and just as an illusory person engaging in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, is not an actual entity, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.

8.7 “Subhūti, just as an illusory person practicing the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the gateways of the meditative stabilities and the dhāraṇīs, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas is not an actual entity, in the same way, Subhūti, [F.180.b] the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.

8.8 “Subhūti, likewise the physical forms of a tathāgata, arhat, completely awakened buddha are without any basis. {Dt.162} If you ask why, it is because physical forms are nonexistent. In the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, likewise the feelings, perceptions, formative predispositions, and consciousness of a tathāgata, arhat, completely awakened buddha are

without any basis. If you ask why, it is because consciousness [and other aggregates] are nonexistent. In the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.

8.9 “Subhūti, likewise the eyes of a tathāgata, arhat, completely awakened buddha are without any basis. If you ask why, it is because the eyes are nonexistent. In the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, likewise the ears, nose, tongue, body, and mental faculty of a tathāgata, arhat, completely awakened buddha are without any basis. If you ask why, it is because the mental faculty [and so forth] are nonexistent. In the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.

8.10 “Subhūti, likewise the sights of a tathāgata, arhat, completely awakened buddha are without any basis. If you ask why, it is because sights are nonexistent. In the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, likewise [F.181.a] the sounds, odors, tastes, tangibles, and mental phenomena of a tathāgata, arhat, completely awakened buddha are without any basis. If you ask why, it is because mental phenomena [and so forth] are nonexistent. In the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.

8.11 “Subhūti, likewise the visual consciousness of a tathāgata, arhat, completely awakened buddha is without any basis. If you ask why, it is because visual consciousness is nonexistent. In the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, likewise the auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness of a tathāgata, arhat, completely awakened buddha are without any basis. If you ask why, it is because mental consciousness [and so forth] are nonexistent. In the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.

8.12 “Subhūti, likewise the visually compounded sensory contact of a tathāgata, arhat, completely awakened buddha is without any basis. If you ask why, it is because visually compounded sensory contact is nonexistent. In the same way, Subhūti, the actual entity denoted by the word *bodhisattva*,

in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, likewise the aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact of a tathāgata, arhat, completely awakened buddha are without any basis. [F.181.b] If you ask why, it is because mentally compounded sensory contact [and so forth] are nonexistent. In the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.

8.13 “Subhūti, likewise the feelings conditioned by the visually compounded sensory contact of a tathāgata, arhat, completely awakened buddha are without any basis. If you ask why, it is because feelings conditioned by visually compounded sensory contact are nonexistent. In the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, likewise the feelings conditioned by aurally compounded sensory contact, feelings conditioned by the nasally compounded sensory contact, feelings conditioned by the lingually compounded sensory contact, feelings conditioned by the corporeally compounded sensory contact, and feelings conditioned by the mentally compounded sensory contact of a tathāgata, arhat, completely awakened buddha are without any basis. If you ask why, it is because feelings conditioned by mentally compounded sensory contact [and so forth] are nonexistent. In the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.

8.14 “Subhūti, likewise the ignorance of a tathāgata, arhat, completely awakened buddha is without any basis. If you ask why, it is because ignorance is nonexistent. In the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, likewise the formative predispositions, consciousness, name and form, six sense fields, sensory contact, sensation, craving, grasping, rebirth process, actual birth, and aging and death of a tathāgata, arhat, completely awakened buddha are without any basis. If you ask why, it is because aging and death [and so forth] are nonexistent. [F.182.a] In the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.

8.15 “Subhūti, likewise the perfection of generosity of a tathāgata, arhat, completely awakened buddha is without any basis. If you ask why, it is because the perfection of generosity is nonexistent. In the same way,

Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, likewise the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom of a tathāgata, arhat, completely awakened buddha are without any basis. If you ask why, it is because the perfection of wisdom [and so forth] are nonexistent. In the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.

8.16 “Subhūti, likewise the emptiness of internal phenomena of a tathāgata, arhat, completely awakened buddha is without any basis. If you ask why, it is because the emptiness of internal phenomena is nonexistent. In the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, likewise [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, of a tathāgata, arhat, completely awakened buddha are without any basis. If you ask why, it is because the emptiness of the essential nature of nonentities [and so forth] are nonexistent. In the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.

8.17 “Subhūti, this is just as [F.182.b] the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the gateways of the meditative stabilities and the dhāraṇīs, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas of a tathāgata, arhat, completely awakened buddha are without any basis. If you ask why, it is because the distinct qualities of the buddhas [and so forth] are nonexistent. In the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.

8.18 “Subhūti, just as the presence of conditioned elements in the unconditioned expanse is without any basis, and the presence of the unconditioned expanse in conditioned elements is without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.

- 8.19 “Subhūti, just as nonarising is without any basis, and just as nonceasing, nonaffliction, nonpurification, nonconditioning, nonorigination, and nonapprehensibility are without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.”
- 8.20 “Blessed Lord, the nonarising of what is without any basis? The nonceasing, nonaffliction, nonpurification, nonconditioning, nonorigination, and nonapprehensibility of what is without any basis?” [F.183.a]
- 8.21 “Subhūti,” replied the Blessed One, “the nonarising of physical forms is without any basis. The nonceasing of physical forms, the nonaffliction of physical forms, the nonpurification of physical forms, the nonconditioning of physical forms, the nonorigination of physical forms, and the nonapprehensibility of physical forms are without any basis. The nonarising of feelings, perceptions, formative predispositions, and consciousness is without any basis. The nonceasing of consciousness [and so forth], the nonaffliction of consciousness [and so forth], the nonpurification of consciousness [and so forth], the nonconditioning of consciousness [and so forth], the nonorigination of consciousness [and so forth], and the nonapprehensibility of consciousness [and so forth] are without any basis.
- 8.22 “The nonarising of the sense fields, the sensory elements, and the links of dependent origination is without any basis. The nonceasing, nonaffliction, nonpurification, nonconditioning, nonorigination, and nonapprehensibility of the sense fields, the sensory elements, and the links of dependent origination are without any basis.
- 8.23 “The nonarising of [the causal attributes], up to and including the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the gateways of the meditative stabilities and the dhāraṇīs, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas is without any basis. The nonceasing, nonaffliction, nonpurification, nonconditioning, nonorigination, and nonapprehensibility of the eighteen distinct qualities of the buddhas [and the aforementioned attributes] [F.183.b] are without any basis. In the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.
- 8.24 “Subhūti, just as the signs that physical forms are utterly pure are without any basis, and just as the signs that feelings, perceptions, formative predispositions, and consciousness are utterly pure are without any basis, in

the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. {Dt.163}

8.25 “Subhūti, just as the signs that the sense fields, the sensory elements, and the links of dependent origination are utterly pure are without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Just as the signs that the applications of mindfulness are utterly pure are without any basis, and just as the signs that the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the gateways of the meditative stabilities and the dhāraṇīs, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are utterly pure are without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.

8.26 “Subhūti, just as the signs that the self is utterly pure are without any basis on account of the nonexistence of self, [F.184.a] and just as the signs that sentient beings, life forms, living beings, life, living creatures, individuals, human beings, people, actors, experiencers, knowers, and viewers are utterly pure are without any basis on account of the nonexistence of sentient beings, life forms, living beings, life, living creatures, individuals, human beings, people, actors, experiencers, knowers, and viewers, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.

8.27 “Subhūti, just as [the notion of] darkness at sunrise is without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, just as when the conflagration at the end of an eon occurs, all that is included in conditioned phenomena will be rendered without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.

8.28 “Subhūti, just as degenerate morality in the ethical discipline of the tathāgatas, arhats, completely awakened buddhas is without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in

the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, just as distraction in the meditative stability of the tathāgatas, arhats, completely awakened buddhas is without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. [F.184.b] Subhūti, just as stupidity in the wisdom of the tathāgatas, arhats, completely awakened buddhas is without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, just as nonliberation in the liberation of the tathāgatas, arhats, completely awakened buddhas is without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, just as the nonseeing of the wisdom of liberation wisdom in seeing the wisdom of liberation of the tathāgatas, arhats, completely awakened buddhas is without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity.

8.29 “Subhūti, just as the light of the sun and moon is without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. {Dt.164} Subhūti, just as the light of the planets, stars, gemstones, and lightning bolts is without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, just as the light of the gods of Caturmahārājakāyika is without any basis, and just as the light of the gods of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariśadya, Mahābrahmā, and [all the other god realms], up to and including Akaniṣṭha, is without any basis, [F.185.a] in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. Subhūti, just as the light of bodhisattva great beings is without any basis, and just as the light of the tathāgatas, arhats, completely awakened buddhas is without any basis, in the same way, Subhūti, the actual entity denoted by the word *bodhisattva*, in the sense of a bodhisattva great being practicing the perfection of wisdom, is not an actual entity. If you ask why, Subhūti, it is because what enlightenment is, what a bodhisattva and the actual entity denoted by the word *bodhisattva* is, and all such phenomena are neither conjoined nor disjoined, and they are immaterial, impossible to

indicate, and unobstructed. That is to say, their only defining characteristic is that they are without defining characteristics. Subhūti, bodhisattva great beings should train in nonattachment to all phenomena and the fact that they are truly nonexistent. Subhūti, bodhisattva great beings should know all phenomena, without ideation and without conceptual thoughts.”

8.30 “Blessed Lord, what constitutes all phenomena, and, Blessed Lord, what are the phenomena to which bodhisattva great beings should not be attached, and how should they train in the fact that they are truly nonexistent? What are the phenomena that bodhisattva great beings should know?”

8.31 The Blessed One responded, “Subhūti, the expression *all phenomena* denotes phenomena that are virtuous and nonvirtuous, specific and indeterminate, mundane and supramundane, contaminated and uncontaminated, conditioned and unconditioned, objectionable and free from being objectionable, common and uncommon. [F.185.b] Subhūti, these constitute *all phenomena*. {Dt.165} Bodhisattva great beings should train in nonattachment to all those phenomena and the fact that they are truly nonexistent. Those are all the phenomena that bodhisattva great beings should indeed know.”²⁵⁰

8.32 “Blessed Lord, what phenomena constitute mundane virtuous phenomena?”

“Subhūti,” replied the Blessed One, “mundane virtuous phenomena include the following: respect for one’s father, respect for one’s mother, respect for a virtuous ascetic, respect for a brahmin priest, acts of service undertaken on behalf of elderly family members, meritorious deeds originating from generosity, meritorious deeds originating from ethical discipline and meditation, the merits of those who have meditative experience, the paths associated with the ten virtuous actions, the nine mundane contemplations—namely, contemplation of a bloated corpse, contemplation of a worm-infested corpse, contemplation of a putrefied corpse, contemplation of a bloody corpse, contemplation of a blue-black corpse, contemplation of a devoured corpse, contemplation of a dismembered corpse, contemplation of a skeleton, and contemplation of an immolated corpse—and the four mundane meditative concentrations, the four immeasurable attitudes, the four formless meditative absorptions, the five extrasensory powers, and the ten mundane recollections—namely, recollection of the Buddha, recollection of the Dharma, recollection of the Saṅgha, recollection of ethical discipline, recollection of giving away, recollection of the god realms, recollection of breathing, recollection of the body, recollection of disillusionment, and recollection of death. These are observed to be mundane virtuous phenomena.”²⁵¹

8.33 “Blessed Lord, what phenomena constitute mundane nonvirtuous phenomena?”

“Subhūti,” replied the Blessed One, “the paths of the ten mundane nonvirtuous phenomena include the following: [F.186.a] Subhūti, the killing of living creatures is a mundane nonvirtuous phenomenon, as are theft, sexual misconduct, falsehood, slander, verbal abuse, irresponsible chatter, covetousness, malice, wrong views, anger, enmity, hypocrisy, annoyance, violence, jealousy, miserliness, pride, and perverse pride. Subhūti, these constitute mundane nonvirtuous phenomena.”²⁵²

8.34 “Blessed Lord, what phenomena constitute indeterminate phenomena?”

“Subhūti,” replied the Blessed One, “indeterminate phenomena include the following: indeterminate physical actions, indeterminate verbal actions, indeterminate mental actions, the indeterminate four primary elements, the indeterminate five sense organs, the indeterminate six sense fields, the indeterminate beings born within the four formless realms, the indeterminate aggregates, sensory elements, and sense fields, and all indeterminate maturations [of past actions]. Subhūti, these are known as indeterminate phenomena.”²⁵³ {Dt.166}

8.35 “Blessed Lord, what phenomena constitute mundane phenomena?”

“Subhūti,” replied the Blessed One, “mundane phenomena include the following: the aggregates, the sense fields, the sensory elements, the paths of the ten virtuous actions, the four meditative concentrations, the four immeasurable attitudes, the four formless meditative absorptions, the five extrasensory powers, and whatever other mundane phenomena there may be that are not supramundane phenomena. These constitute mundane phenomena.”

8.36 “Blessed Lord, what phenomena constitute supramundane phenomena?”

“Subhūti,” replied the Blessed One, “supramundane phenomena include the following: the four applications of mindfulness, [F.186.b] the four correct exertions, the four supports for miraculous abilities, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, and the gateways to liberation—emptiness, signlessness, and wishlessness. They include the faculties that will enable knowledge of all that is unknown, the faculties that acquire the knowledge of all phenomena, the faculties endowed with the knowledge of all phenomena, the meditative stability endowed with ideation and scrutiny, the meditative stability free from ideation and endowed merely with scrutiny, and the meditative stability devoid of both ideation and scrutiny. And they include awareness, liberation, recollection, alertness, appropriate attention, and the eight aspects of liberation. If you ask what are these eight, the first aspect of liberation ensues when corporeal beings observe physical forms [in order to

compose the mind]. The second aspect of liberation ensues when formless beings endowed with internal perception observe external physical forms. The third aspect of liberation ensues when beings are inclined toward pleasant states.²⁵⁴ The fourth aspect of liberation ensues when the perceptions of physical forms have been completely transcended, the perceptions of obstructed phenomena have subsided, and the mind does not engage with diverse perceptions, so that one achieves and dwells in the sphere of infinite space, thinking, 'Space is infinite.' The fifth aspect of liberation ensues when the sphere of infinite space has been completely transcended in all respects, and one achieves and dwells in the sphere of infinite consciousness, thinking, 'Consciousness is infinite.' The sixth aspect of liberation ensues when the sphere of infinite consciousness has been completely transcended in all respects, and one achieves and dwells in the sphere of nothing-at-all, thinking, 'There is nothing at all.' {Dt.167} The seventh aspect of liberation ensues when the sphere of nothing-at-all has been completely transcended in all respects, and one achieves and dwells in the sphere of neither perception nor nonperception. [F.187.a] The eighth aspect of liberation ensues when the sphere of neither perception nor nonperception has been completely transcended in all respects, and one achieves and dwells in the cessation of perceptions and feelings.²⁵⁵

- 8.37 "[Supramundane phenomena also include] the nine serial steps of meditative absorption. If you ask what are these nine, they are as follows: [The first ensues when] one achieves and maintains the first meditative concentration, that is to say, when there is freedom from desires, and freedom from negative and nonvirtuous attributes, while ideation and scrutiny are present, alongside the joy and bliss that arise from freedom. [The second ensues when] one achieves and maintains the second meditative concentration, that is to say, when there is an intense inner clarity, at peace from both ideation and scrutiny, the absence of ideation and scrutiny being due to one-pointed mental focus, while the joy and bliss that arise from meditative stability are present. [The third ensues when] one achieves and maintains the third meditative concentration devoid of joy, that is to say, when one dwells in equanimity due to the absence of attachment to joy, while both mindfulness and alertness are present, and bliss is still experienced by the body. This is what sublime beings describe as 'mindful, abiding in bliss, and equanimous.' [The fourth ensues when] one achieves and maintains the fourth meditative concentration, that is to say, when even that sense of bliss is abandoned and [former] states of suffering have also been eliminated. Here, neither suffering nor bliss is present because blissful and unhappy states of mind have already subsided, while equanimity and mindfulness are utterly pure. [The fifth ensues when] the perceptions of

physical forms have been completely transcended in all respects, when the perceptions of obstructed [material phenomena] have subsided, and the mind does not engage with diverse perceptions, so that one achieves and dwells in the sphere of infinite space, thinking, 'Space is infinite.' [The sixth ensues when] the sphere of infinite space has been completely transcended in all respects, and one achieves and dwells in the sphere of infinite consciousness, thinking, 'Consciousness is infinite.' [The seventh ensues when] the sphere of infinite consciousness has been completely transcended in all respects, [F.187.b] and one achieves and dwells in the sphere of nothing-at-all, thinking, 'There is nothing at all.' [The eighth ensues when] the sphere of nothing-at-all has been completely transcended in all respects, and one achieves and dwells in the sphere of neither perception nor nonperception. [The ninth ensues when] the sphere of neither perception nor nonperception has been completely transcended in all respects, and one achieves and dwells in the cessation of perceptions and feelings. Such are the nine serial steps of meditative absorption.

8.38 "[Supramundane phenomena also include] the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; they also include the ten powers of the tathāgatas, {Dt.168} the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas. These are known as supramundane phenomena."²⁵⁶

8.39 "Blessed Lord, what phenomena constitute contaminated phenomena?"
 "Subhūti," replied the Blessed One, "contaminated phenomena include the following: the aggregates, the sense fields, the sensory elements, the four meditative concentrations, the four immeasurable attitudes, the four formless meditative absorptions, and the five extrasensory powers. These are called contaminated phenomena."

8.40 "Blessed Lord, what phenomena constitute uncontaminated phenomena?"

"Subhūti," replied the Blessed One, "uncontaminated phenomena include the following: the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, all the gateways of the meditative stabilities and the dhāraṇīs, [F.188.a] the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact

knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. These are called uncontaminated phenomena.”²⁵⁷

8.41 “Blessed Lord, what phenomena constitute conditioned phenomena?”

“Subhūti,” replied the Blessed One, “conditioned phenomena include the realm of desire, the realm of form, the realm of formlessness, and other attributes apart from these that are included within conditioned phenomena, such as the thirty-seven factors conducive to enlightenment and [the other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. These are called conditioned phenomena.”²⁵⁸

8.42 “Blessed Lord, what phenomena constitute unconditioned phenomena?”

“Subhūti,” replied the Blessed One, “unconditioned phenomena include nonarising, nondisintegration, nontransformation, the cessation of desire, the cessation of hatred, the cessation of delusion, the real nature, the unmistakable real nature, the one and only real nature, reality, the realm of phenomena, maturity with respect to all phenomena, the inconceivable realm, and the very limit of reality. These, Subhūti, are called unconditioned phenomena.”²⁵⁹

8.43 “Blessed Lord, what phenomena constitute common phenomena?”

“Subhūti,” replied the Blessed One, “common phenomena include the four meditative concentrations, the four immeasurable attitudes, the four formless meditative absorptions, and the five extrasensory powers. These are called the common phenomena that ordinary persons may have.”

8.44 “Blessed Lord, what phenomena constitute uncommon phenomena?”

“Subhūti,” replied the Blessed One, “uncommon phenomena include the thirty-seven factors conducive to enlightenment, and [the other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. These are called uncommon phenomena. {Dt.169}²⁶⁰ [F.188.b]

8.45 “Since bodhisattva great beings who practice the perfection of wisdom are without ideation, they should not become attached to any of those phenomena that are empty of their own defining characteristics. Since they are without ideation and without conceptual thought, they should comprehend all phenomena in accordance with nonduality.”

8.46 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, why, in the term *bodhisattva great beings*, are bodhisattvas called *great beings*?”

“Subhūti,” replied the Blessed One, “they are called *bodhisattva great beings* because they will lead the *great category of beings whose receptivity is certain*²⁶¹ to their consummation.”

8.47 “Blessed Lord, what is the *great category of beings whose receptivity is certain* that bodhisattva great beings will lead to their consummation?”

“Subhūti,” replied the Blessed One, “that *great category of beings whose receptivity is certain* includes those on the level of the spiritual family, those on the eighth-lowest level, those who have entered the stream to nirvāṇa, those who are destined for one more rebirth, those who will no longer be reborn, those who are arhats, those who are pratyekabuddhas, those beings who have initially set their minds on enlightenment, and [other beings], up to and including bodhisattva great beings who dwell on the level at which progress has become irreversible. Subhūti, these constitute *great category of beings whose receptivity is certain*, and it is to their corresponding consummation that bodhisattva great beings will lead them. In that regard, bodhisattva great beings’ giving rise to the vajra-like setting of the mind on enlightenment is said to be their consummation of the great category of beings whose receptivity is certain.”

8.48 “Blessed Lord, what is this *vajra-like setting of the mind on enlightenment*?”

“For that, Subhūti,” replied the Blessed One, “bodhisattva great beings [F.189.a] set their minds on enlightenment, thinking, ‘I shall don protective armor for the sake of all beings in the inestimable course of cyclic existence. I shall renounce all possessions. I shall develop equanimity toward all beings. I shall enable all beings to attain final nirvāṇa by means of the three vehicles. {Dt.170} Despite enabling all beings to attain final nirvāṇa, I shall understand that since there are indeed no beings who will attain final nirvāṇa, all phenomena are nonarising and unceasing. I shall practice the six perfections with a mind intent on unadulterated all-aspect omniscience. I shall train in the excellent pursuit of all realizations of the Dharma. I shall comprehend how to accomplish the single principle of the Dharma. Starting from the aggregates, I shall comprehend how to achieve, and train in, the factors conducive to enlightenment, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the extrasensory powers, [and the other fruitional attributes], up to and including the ten powers of the tathāgatas, the four fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas. I shall train in order to achieve all the inestimable attributes.’ This, Subhūti, is bodhisattva great beings’ vajra-like setting of the mind on enlightenment. Keeping to it, bodhisattva great beings lead the great category of beings whose receptivity is certain to their consummation, without apprehending anything.

8.49 “Moreover, Subhūti, bodhisattva great beings set their minds on enlightenment, thinking, ‘For the sake of all those beings, I shall experience all those feelings of suffering that the denizens of the hells, the animal realm, and the world of Yama experience, as many as there are.’ [F.189.b]

- 8.50 “Thereupon, bodhisattva great beings set their minds on enlightenment, thinking, ‘For the sake of each being, over many hundred billion trillion eons, as long as there are beings who have not attained final nirvāṇa in the expanse of nirvāṇa where no residue of the aggregates is left behind, I shall experience all those sufferings of the denizens of the hells. Through such skillful means, for the sake of all beings and until all beings have passed into final nirvāṇa in the expanse of nirvāṇa where no residue of the aggregates is left behind, I shall experience all those sufferings of the denizens of the hells. Starting from then, for my own sake, I shall develop the roots of virtuous action, and, accumulating manifold provisions of enlightenment over many hundred billion trillion eons, I shall attain consummate buddhahood in unsurpassed, complete enlightenment.’ This, Subhūti, is the vajra-like setting of the mind on enlightenment, which bodhisattva great beings possess. Keeping to it, bodhisattva great beings lead the great category of beings whose receptivity is certain to their consummation, without apprehending anything.
- 8.51 “Moreover, Subhūti, bodhisattva great beings continuously develop the sublime mind that will enable all beings to their consummation. In this regard, the sublime mind of bodhisattva great beings, from the time when they first begin to set their mind on enlightenment, does not develop the mindsets of desire, hatred, delusion, harm, śrāvakas, or indeed pratyekabuddhas. {Dt.171} [F.190.a] This is the sublime mind of bodhisattva great beings. But even though they lead all beings to their consummation, they should not give rise to conceits on the basis of that sublime mind.
- 8.52 “Moreover, Subhūti, bodhisattva great beings should have an unshakeable mind. In this regard, the unshakeable mind of bodhisattva great beings directs its attention toward all-aspect omniscience, but it makes no assumptions on that basis. This is the unshakeable mind of bodhisattva great beings. Through that mind, they will bring all beings to their consummation, without apprehending anything.
- 8.53 “Moreover, Subhūti, bodhisattva great beings should develop a mind intent on the [provisional] benefit and [ultimate] happiness of all beings. In this regard, the mind intent on benefit and happiness, which bodhisattva great beings possess, offers refuge to all beings, and it does not abandon them, but it does not give rise to conceits on that basis. This, Subhūti, is the mind intent on benefit and happiness, which bodhisattva great beings possess. Abiding in it, bodhisattva great beings lead the great category of beings whose receptivity is certain to their consummation, without apprehending anything.

- 8.54 “Moreover, Subhūti, bodhisattva great beings should always and uninterruptedly wish for the Dharma. They should rejoice in the Dharma. They should appreciate the Dharma. They should engage with the practice of appreciating the Dharma. In this regard, if you ask what the Dharma is, the indivisibility of all phenomena is called the Dharma. If you ask what wishing for the Dharma is, wishing for and devotion to any [causal or fruitional] attribute is called the appreciation of the Dharma. If you ask what rejoicing in the Dharma is, joy and pleasure in the Dharma is called rejoicing in the Dharma. If you ask what appreciating the Dharma is, seeing the good qualities of any [causal or fruitional] attribute [F.190.b] is called appreciating the Dharma. If you ask what engaging with the practice of appreciating the Dharma is, cultivating and magnifying those very attributes is called with the practice of appreciating the Dharma. Subhūti, bodhisattva great beings who practice the perfection of wisdom should lead the great category of beings whose receptivity is certain to their consummation, without apprehending anything.
- 8.55 “Moreover, Subhūti, bodhisattva great beings who practice the perfection of wisdom should lead the great category of beings whose receptivity is certain to their consummation, without apprehending anything, while abiding in the emptiness of internal phenomena, while abiding in the emptiness of external phenomena, while abiding in the emptiness of external and internal phenomena, and while abiding in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities.
- 8.56 “Moreover, Subhūti, bodhisattva great beings who practice the perfection of wisdom should lead the great category of beings whose receptivity is certain to their consummation, without apprehending anything, while abiding in the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the gateways of the meditative stabilities and the dhāraṇīs, the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. {Dt.172}
- 8.57 “Moreover, Subhūti, bodhisattva great beings who practice the perfection of wisdom should lead the great category of beings whose receptivity is certain to their consummation, without apprehending anything, while abiding in the meditative stability named *heroic valor*, and [in the other

hundred and eighteen meditative stabilities], up to and including the meditative stability named *unattached, liberated, and uncovered like space*. [F.191.a]

8.58 “Abiding in these attributes, Subhūti, bodhisattva great beings practice the perfection of wisdom, and they lead the great category of beings whose receptivity is certain to their consummation. This is why they are called *bodhisattva great beings*.”

8.59 ²⁶² Then, the venerable Śāradvatīputra declared, “Blessed Lord, I too am inspired to say why bodhisattvas are called *great beings*.”

“Śāradvatīputra, be inspired to speak of that!” replied the Blessed One.

8.60 “Blessed Lord,” said Śāradvatīputra, “although bodhisattva great beings teach the Dharma to beings in order that they might abandon their view of self; their view of sentient beings; their view of life forms; their view of individuals; their views of life, living creatures, people, human beings, actors, experiencers, knowers, and viewers; their nihilist views; their eternalist views; their views of existence; their views of nonexistence; their view of the aggregates; their view of the sensory elements; their view of the sense fields; their view of dependent origination; their views of the perfections and the factors conducive to enlightenment; their views [of the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas; their view of beings to be matured; their view of buddhafi elds to be refined; their view of enlightenment; their view of the Buddha; their view of the Dharma; their view of the Saṅgha; their view concerning the turning of the doctrinal wheel; and their view concerning the attainment of final nirvāṇa, in all these cases, they do so without apprehending anything. This is why they are called *bodhisattva great beings*.”

8.61 Then the venerable Subhūti asked the venerable Śāradvatīputra, “Venerable Śāradvatīputra, why would bodhisattva great beings have a view concerning physical forms? [F.191.b] Why would they have a view concerning feelings, perceptions, formative predispositions, and consciousness? Why would they have views about [the attributes and attainments], up to and including a view concerning the attainment of final nirvāṇa?”

8.62 “Venerable Subhūti, in this regard, bodhisattva great beings who practice the perfection of wisdom without skill in means apprehend physical forms and develop a view of them by way of apprehending. They apprehend feelings, perceptions, formative predispositions, and consciousness and develop a view of them by way of apprehending. They apprehend the sense fields, the sensory elements, and the links of dependent origination, and develop a view of them by way of apprehending. They apprehend the perfections, all the aspects of emptiness, the applications of mindfulness, the

correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions, and develop a view of them by way of apprehending. They apprehend the aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the gateways of the meditative stabilities and the dhāraṇīs, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas, and develop a view of them by way of apprehending. Those, Venerable Subhūti, are the formulations explaining how bodhisattva great beings [who are unskilled] have a view concerning physical forms, they have a view concerning feelings, perceptions, formative predispositions, and consciousness, and they have views concerning [all phenomena, attributes, and attainments], [F.192.a] up to and including the attainment of final nirvāṇa. However, when bodhisattva great beings who are skilled in means practice the perfection of wisdom, they teach the Dharma, without apprehending anything, in order that those views might be abandoned.”

8.63 Then the venerable Subhūti declared to the Blessed One, “Blessed Lord, I too am inspired to say why a bodhisattva is called a *great being*.”

“Subhūti, be inspired to speak of that!” replied the Blessed One.

8.64 “Blessed Lord,” said Subhūti, “the enlightened mind is a mind that is equal to the unequaled, and it is not shared in common with any śrāvakas and pratyekabuddhas. {Dt.173} Since they are without attachment to such a mind, it is for that reason that bodhisattvas are called *great beings*. If one were to ask why, it is this: that mind set on all-aspect omniscience is free from contaminants and is not part of the three realms, and moreover—owing to the emptiness of inherent existence—bodhisattvas have no attachment to that uncontaminated mind set on all-aspect omniscience that is not part of the three realms; therefore bodhisattvas are reckoned to be great beings. So if one were to ask why, it is because that mind is not mind and there is indeed no attachment to that which is not mind.”

8.65 Then the venerable Śāradvatīputra asked the venerable Subhūti, “Venerable Subhūti, what is the mind of bodhisattva great beings that is equal to the unequaled, and that is not shared in common with the śrāvakas and pratyekabuddhas?”

8.66 Subhūti replied, “In this regard, Venerable Śāradvatīputra, bodhisattva great beings, [F.192.b] starting from the time when they first begin to set their mind on enlightenment, do not observe anything at all that is arising, and they do not observe anything at all that is ceasing, increasing or

decreasing, coming or going, defiled or purified. Venerable Śāradvatīputra, there is nothing that arises or ceases, nothing that increases or decreases, nothing that comes or goes, nothing that is defiled or purified, and nothing that is [identified with] the minds of the śrāvakas, the minds of the pratyekabuddhas, the minds of the bodhisattvas, or the minds of the completely awakened buddhas. Venerable Śāradvatīputra, this is the mind of bodhisattva great beings—equal to the unequaled, and not shared in common with all śrāvakas and pratyekabuddhas.”

8.67 “Venerable Subhūti, with regard to your comments that the mind set on all-aspect omniscience is free from contaminants and not part of [the three realms], and that [bodhisattvas] are indeed without attachment to a mind such as this, Venerable Subhūti, it follows that they would also on that basis be without attachment to physical forms, and they would also be without attachment to feelings, perceptions, formative predispositions, and consciousness.”

8.68 “Venerable Śāradvatīputra, that is so! They are also without attachment to physical forms, and they are also without attachment to feelings, perceptions, formative predispositions, and consciousness. They are also without attachment to the sense fields, the sensory elements, and the links of dependent origination. They are also without attachment to the [causal attributes], up to and including the factors conducive to enlightenment. They are also without attachment to [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. They are also without attachment to [the attainments], up to and including all-aspect omniscience.”

8.69 “Venerable Subhūti, with regard to your comments that this mind set on all-aspect omniscience is indeed free from contaminants [F.193.a] and excluded [from the three realms], not only that follows, Venerable Subhūti, but [it follows that] the minds of ordinary persons {Dt.174} would also be free from contaminants and excluded from the three realms, owing to the emptiness of inherent existence. The minds of the śrāvakas and pratyekabuddhas, as well as the minds of the lord buddhas, would also be free from contaminants and excluded [from the three realms], owing to the emptiness of inherent existence.”

8.70 “It is so, Venerable Śāradvatīputra,” replied Subhūti, “the minds of ordinary persons are also free from contaminants and excluded [from the three realms], owing to the emptiness of inherent existence. The minds of the śrāvakas and pratyekabuddhas are also free from contaminants and excluded [from the three realms], owing to the emptiness of inherent existence. The minds of the lord buddhas are also free from contaminants and excluded [from the three realms], owing to the emptiness of inherent existence.”

8.71 “Venerable Subhūti, in that case, physical forms would also be free from contaminants and excluded [from the three realms], owing to the emptiness of inherent existence. Feelings, perceptions, formative predispositions, and consciousness would also be free from contaminants and excluded [from the three realms], owing to the emptiness of inherent existence. [The causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, would also be free from contaminants and excluded [from the three realms], owing to the emptiness of inherent existence. [The attainments], up to and including all-aspect omniscience, would also be free from contaminants and excluded [from the three realms], owing to the emptiness of inherent existence.”

8.72 “Venerable Śāradvatīputra, it is as you have said!” replied Subhūti. “Physical forms are also free from contaminants and excluded [from the three realms], owing to the emptiness of inherent existence. Feelings, perceptions, formative predispositions, and consciousness are also free from contaminants and excluded [from the three realms], owing to the emptiness of inherent existence. [The causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are also free from contaminants and excluded [from the three realms], owing to the emptiness of inherent existence. [The attainments], up to and including all-aspect omniscience, [F.193.b] are also free from contaminants and excluded [from the three realms], owing to the emptiness of inherent existence.”

8.73 “Venerable Subhūti, with regard to your comment that there is also no attachment to that mind because the mind is nonexistent, not only that follows, Venerable Subhūti, but nonexistent physical forms would also be without attachment to physical forms, and nonexistent feelings, perceptions, formative predispositions, and consciousness would also be without attachment to consciousness [and the other aggregates]. Nonexistent [causal attributes], up to and including the factors conducive to enlightenment, would also be without attachment to the factors conducive to enlightenment [and so forth]. Nonexistent [fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, would also be without attachment to the eighteen distinct qualities of the buddhas [and so forth]. Nonexistent [attainments], up to and including all-aspect omniscience, would also be without attachment to all-aspect omniscience [and so forth].”

8.74 “Venerable Śāradvatīputra, it is so!” he replied. “Nonexistent physical forms are without attachment to physical forms, and nonexistent feelings, perceptions, formative predispositions, and consciousness are also without attachment to consciousness [and the other aggregates]. Nonexistent [causal attributes], up to and including the factors conducive to enlightenment, are also without attachment to the factors conducive to enlightenment [and so

forth]. Nonexistent [fruition attributes], up to and including the eighteen distinct qualities of the buddhas, are also without attachment to the eighteen distinct qualities of the buddhas [and so forth]. Nonexistent [attainments], up to and including all-aspect omniscience, are also without attachment to all-aspect omniscience [and so forth].

8.75 “Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom in that manner possess the enlightened mind, the mind that is equal to the unequaled {Dt.175} and not shared in common with the śrāvakas and pratyekabuddhas, but they do not give rise to conceits on that basis because they are without attachment to all phenomena. Since they are without fixation, they are called *bodhisattva great beings*.” [F.194.a]

8.76 ²⁶³ Then the venerable Pūrṇa Maitrāyaṇīputra declared to the Blessed One, “Blessed Lord, I too am inspired to say in what sense bodhisattvas are called *great beings*.”

“Pūrṇa, be inspired to speak of that!” replied the Blessed One.

8.77 “Blessed Lord,” said Pūrṇa, “they are beings who have donned the great armor. Blessed Lord, they are beings who have entered upon the Great Vehicle. They are beings who dwell in the Great Vehicle. This is why they are called *bodhisattva great beings*.”

8.78 Then the venerable Śāradvatīputra asked the venerable Pūrṇa Maitrāyaṇīputra, “Venerable Pūrṇa, to what extent are bodhisattva great beings said to don the great armor?”

“Venerable Śāradvatīputra,” replied Pūrṇa, “in this regard, bodhisattva great beings do not maintain the perfection of generosity and offer their gifts for the sake of a small or limited number of beings, but they do practice the perfection of generosity and offer their gifts for the sake of all beings. They do not maintain the perfection of ethical discipline and maintain their ethical discipline for the sake of a small or limited number of beings, but they do practice the perfection of ethical discipline and maintain their ethical discipline for the sake of all beings. They do not maintain the perfection of tolerance and cultivate tolerance for the sake of a small or limited number of beings, but they do practice the perfection of tolerance and cultivate tolerance for the sake of all beings. They do not maintain the perfection of perseverance and engage in perseverance for the sake of a small or limited number of beings, but they do practice the perfection of perseverance [F.194.b] and engage in perseverance for the sake of all beings. They do not maintain the perfection of meditative concentration and develop meditative concentration for the sake of a small or limited number of beings, but they do practice the perfection of meditative concentration and develop meditative concentration for the sake of all beings. They do not maintain the perfection

of wisdom and cultivate wisdom for the sake of a small or limited number of beings, but they do practice the perfection of wisdom and cultivate wisdom for the sake of all beings.

8.79 “Bodhisattva great beings do not don their armor for the sake of a finite number of beings, thinking, ‘So many beings will I lead to final nirvāṇa in the expanse of nonresidual nirvāṇa; so many beings will I not lead to final nirvāṇa. So many beings will I establish in enlightenment; so many beings will I not establish [in enlightenment].’ Rather, bodhisattva great beings don the great armor for the sake of all beings, thinking, ‘I myself should complete the perfection of generosity, and I should also unite all beings in the perfection of generosity. {Dt.176} I myself should complete the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, and I should also unite all beings in [those perfections, up to and including] the perfection of wisdom. I myself should maintain all aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions, and I should also unite all beings in [these causal attributes, up to and including] the formless absorptions. I myself should maintain the eight aspects of liberation, the nine serial steps of meditative absorption, [F.195.a] emptiness, signlessness, wishlessness, the extrasensory powers, the gateways of the meditative stabilities and the dhāraṇīs, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas, and I should also unite all beings in [these fruitional attributes, up to and including] the eighteen distinct qualities of the buddhas. Venerable Śāradvatīputra, it is to that extent that bodhisattva great beings are said to don the great armor. [B14]

8.80 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, all the acts of generosity that they undertake are not offered with the considerations of the śrāvakas and pratyekabuddhas, but they are offered through the focusing of their attention with all-aspect omniscience in mind. Making common cause with all beings, they indeed dedicate the roots of their virtuous actions to unsurpassed, complete enlightenment. This is the armor of the perfection of generosity possessed by bodhisattva great beings who practice the perfection of wisdom and offer acts of generosity.

8.81 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings offer their generosity through the focusing of their attention with all-aspect omniscience in mind but do not dedicate it with the aim of the levels of the

śrāvakas or pratyekabuddhas. This is the armor of the perfection of ethical discipline possessed by bodhisattva great beings who practice the perfection of wisdom and offer acts of generosity.

8.82 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings, through the focusing of their attention with all-aspect omniscience in mind, exhibit [F.195.b] endurance, willpower, and reliability²⁶⁴ with respect to all phenomena. This is the armor of the perfection of tolerance possessed by bodhisattva great beings who practice the perfection of wisdom and offer acts of generosity.

8.83 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings offer their generosity, through the focusing of their attention with all-aspect omniscience in mind they do not decline in their perseverance. This is the armor of the perfection of perseverance possessed by bodhisattva great beings who practice the perfection of wisdom and offer acts of generosity.

8.84 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings offer their generosity, through the focusing of their attention with all-aspect omniscience in mind their minds are one-pointed, with a single focus. Therefore, they do not allow an opportunity for the considerations of the śrāvakas or pratyekabuddhas to develop. This is the armor of the perfection of meditative concentration possessed by bodhisattva great beings who practice the perfection of wisdom and offer acts of generosity. {Dt.177}

8.85 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom and offer their generosity, through the focusing of their attention with all-aspect omniscience in mind they maintain the notion that all phenomena are illusory, and do not apprehend the giver, the gift, or the recipient, but, making common cause with all beings, they indeed dedicate the roots of their virtuous actions, without apprehending anything, to unsurpassed, complete enlightenment. This is the armor of the perfection of wisdom possessed by bodhisattva great beings who practice the perfection of wisdom and offer acts of generosity.

8.86 “Venerable Śāradvatīputra, whenever bodhisattva great beings, [F.196.a] through the focusing of their attention with all-aspect omniscience in mind, neither conceptualize nor apprehend those six perfections, beings, or enlightenment, they do practice the perfection of wisdom and are known to don the great armor of the six perfections possessed by one who practices the perfection of generosity.

8.87 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of ethical discipline, through the focusing of their attention with all-aspect omniscience in mind, dedicate all the acts of generosity that they offer for the sake of unsurpassed, complete

enlightenment, making common cause with all beings. This is the armor of the perfection of generosity possessed by bodhisattva great beings who practice the perfection of ethical discipline.

8.88 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of ethical discipline, through the focusing of their attention with all-aspect omniscience in mind, they do not hanker for the levels of the śrāvakas or pratyekabuddhas, and much less still for the levels of ordinary people. This is the armor of the perfection of ethical discipline possessed by bodhisattva great beings who practice the perfection of ethical discipline.

8.89 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings, through the focusing of their attention with all-aspect omniscience in mind, practice the perfection of ethical discipline and exhibit endurance, willpower, and reliability with respect to all phenomena. This is the armor of the perfection of tolerance possessed by bodhisattva great beings who practice the perfection of ethical discipline.

8.90 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings, through the focusing of their attention with all-aspect omniscience in mind, [F.196.b] practice the perfection of ethical discipline and do not degenerate in their perseverance. This is the armor of the perfection of perseverance possessed by bodhisattva great beings who practice the perfection of ethical discipline.

8.91 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings, through the focusing of their attention with all-aspect omniscience in mind, practice and maintain the perfection of ethical discipline, they do not allow an opportunity for the mindsets of the śrāvakas or pratyekabuddhas to develop, and, making common cause with all beings, they dedicate the roots of their virtuous actions to unsurpassed, complete enlightenment. This is the armor of the perfection of meditative concentration possessed by bodhisattva great beings who practice the perfection of ethical discipline.

8.92 “Moreover, Venerable Śāradvatīputra, whenever bodhisattva great beings practice the perfection of ethical discipline, not with the considerations of śrāvakas or pratyekabuddhas but through the focusing of their attention with all-aspect omniscience in mind, they maintain the notion that all phenomena are illusory and do not give rise to conceits on the basis of ethical discipline. Owing to the emptiness of inherent existence, they do not even apprehend that ethical discipline, but indeed dedicate the roots of their virtuous actions to unsurpassed, complete enlightenment, making common cause with all beings. This is the armor of the perfection of wisdom possessed by bodhisattva great beings who practice the perfection of ethical

discipline. Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of ethical discipline in that manner are said to don the great armor because they retain all six perfections.

8.93 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of tolerance and are without the considerations of śrāvakas or pratyekabuddhas, [F.197.a] offer acts of generosity through the focusing of their attention with all-aspect omniscience in mind, and indeed dedicate the roots of their virtuous actions {Dt.178} for the sake of unsurpassed, complete enlightenment, making common cause with all beings. This is the armor of the perfection of generosity, possessed by bodhisattva great beings who practice the perfection of tolerance.

8.94 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of tolerance are without the considerations of śrāvakas or pratyekabuddhas, but through the focusing of their attention with all-aspect omniscience in mind they maintain ethical discipline, and indeed dedicate the roots of their virtuous actions to unsurpassed, complete enlightenment, making common cause with all beings. This is the armor of the perfection of ethical discipline possessed by bodhisattva great beings who practice the perfection of tolerance.

8.95 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of tolerance, through the focusing of their attention with all-aspect omniscience in mind, exhibit endurance, willpower, and reliability with respect to all phenomena. This is the armor of the perfection of tolerance possessed by bodhisattva great beings who practice the perfection of tolerance.

8.96 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings, through the focusing of their attention with all-aspect omniscience in mind and without the considerations of śrāvakas or pratyekabuddhas, practice the perfection of tolerance and do not degenerate in their perseverance. This is the armor of the perfection of perseverance possessed by bodhisattva great beings who practice the perfection of tolerance.

8.97 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings, [F.197.b] through the focusing of their attention with all-aspect omniscience in mind and without the considerations of śrāvakas or pratyekabuddhas, practice the perfection of tolerance and their minds are one-pointed. This is the armor of the perfection of meditative concentration possessed by bodhisattva great beings who practice the perfection of tolerance.

8.98 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings, through the focusing of their attention with all-aspect omniscience in mind and without the considerations of śrāvakas or pratyekabuddhas, practice the perfection of tolerance and maintain the notion that all phenomena are

illusory. They do not give rise to conceits on the basis of that tolerance, nor do they apprehend tolerance. This is the armor of the perfection of wisdom possessed by bodhisattva great beings who practice the perfection of tolerance. Venerable Śāradvatīputra, bodhisattva great beings, through the focusing of their attention with all-aspect omniscience in mind, neither conceptualize nor apprehend these six perfections, beings, or enlightenment. This is the armor of the six perfections possessed by bodhisattva great beings who practice the perfection of tolerance.

8.99 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of perseverance, without the considerations of śrāvakas or pratyekabuddhas, but through the focusing of their attention with all-aspect omniscience in mind, offer acts of generosity, and indeed dedicate the roots of their virtuous actions for the sake of unsurpassed, complete enlightenment, making common cause with all beings. This is the armor of the perfection of generosity possessed by bodhisattva great beings who practice the perfection of perseverance.

8.100 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings [F.198.a] who practice the perfection of perseverance, without the considerations of śrāvakas or pratyekabuddhas, but through the focusing of their attention with all-aspect omniscience in mind, maintain ethical discipline, and indeed dedicate the roots of their virtuous actions to unsurpassed, complete enlightenment, making common cause with all beings. This is the armor of the perfection of ethical discipline possessed by bodhisattva great beings who practice the perfection of perseverance.

8.101 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings are without the considerations of śrāvakas or pratyekabuddhas, but through the focusing of their attention with all-aspect omniscience in mind, they practice the perfection of perseverance and exhibit endurance, willpower, and reliability with respect to all phenomena. This is the armor of the perfection of tolerance possessed by bodhisattva great beings who practice the perfection of perseverance.

8.102 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings are without the considerations of śrāvakas or pratyekabuddhas, but through the focusing of their attention with all-aspect omniscience in mind, they practice the perfection of perseverance and, for the sake of all beings, they do not degenerate in their perseverance, nor do they lack diligence. This is the armor of the perfection of perseverance possessed by bodhisattva great beings who practice the perfection of perseverance.

8.103 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings are without the considerations of śrāvakas or pratyekabuddhas, but through the focusing of their attention with all-aspect omniscience in mind, they have

minds that are one-pointed. This is the armor of the perfection of meditative concentration possessed by bodhisattva great beings who practice the perfection of perseverance. [F.198.b]

8.104 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings are without the considerations of śrāvakas or pratyekabuddhas, but through the focusing of their attention with all-aspect omniscience in mind, they maintain the notion that all phenomena are illusory. They do not give rise to conceits on the basis of this perseverance, nor do they apprehend perseverance, and they indeed dedicate the roots of their virtuous actions for the sake of unsurpassed, complete enlightenment, making common cause with all beings. This is the armor of the perfection of wisdom possessed by bodhisattva great beings who practice the perfection of perseverance.

8.105 “Venerable Śāradvatīputra, bodhisattva great beings who focus their attention with all-aspect omniscience in mind neither conceptualize nor apprehend these six perfections, beings, or enlightenment. This is the armor of the six perfections possessed by bodhisattva great beings who practice the perfection of perseverance.

8.106 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of meditative concentration, without the considerations of śrāvakas or pratyekabuddhas, but through the focusing of their attention with all-aspect omniscience in mind, offer their acts of generosity, and indeed dedicate the roots of their virtuous actions for the sake of unsurpassed, complete enlightenment, making common cause with all beings. This is the armor of the perfection of generosity possessed by bodhisattva great beings who practice the perfection of meditative concentration.

8.107 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of meditative concentration, without the considerations of śrāvakas or pratyekabuddhas, but through the focusing of their attention with all-aspect omniscience in mind, [F.199.a] maintain ethical discipline, and indeed dedicate the roots of their virtuous actions to unsurpassed, complete enlightenment, making common cause with all beings. This is the armor of the perfection of ethical discipline possessed by bodhisattva great beings who practice the perfection of meditative concentration.

8.108 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of meditative concentration, without the considerations of śrāvakas or pratyekabuddhas, but through the focusing of their attention with all-aspect omniscience in mind, cultivate tolerance and indeed dedicate the roots of their virtuous actions to unsurpassed, complete

enlightenment, making common cause with all beings. This is the armor of the perfection of tolerance possessed by bodhisattva great beings who practice the perfection of meditative concentration.

8.109 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings are without the considerations of śrāvakas or pratyekabuddhas, but through the focusing of their attention with all-aspect omniscience in mind, they practice the perfection of meditative concentration and do not degenerate in their perseverance. They indeed dedicate the roots of their virtuous actions to unsurpassed, complete enlightenment, making common cause with all beings. This is the armor of the perfection of perseverance possessed by bodhisattva great beings who practice the perfection of meditative concentration.

8.110 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of meditative concentration through the focusing of their attention with all-aspect omniscience in mind, their minds are one-pointed, with a single focus. They do not allow an opportunity for the considerations of śrāvakas or pratyekabuddhas [to develop], and, [F.199.b] making common cause with all beings, they indeed dedicate the roots of their virtuous actions to unsurpassed, complete enlightenment. This is the armor of the perfection of meditative concentration possessed by bodhisattva great beings who practice the perfection of meditative concentration.

8.111 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings practice the perfection of meditative concentration, and maintain the notion that all phenomena are illusory. They do not give rise to conceits on the basis of that meditative concentration, nor do they apprehend that meditative concentration, and they indeed dedicate the roots of their virtuous actions for the sake of unsurpassed, complete enlightenment, making common cause with all beings. This is the armor of the perfection of wisdom possessed by bodhisattva great beings who practice the perfection of meditative concentration. Venerable Śāradvatīputra, bodhisattva great beings, through the focusing of their attention with all-aspect omniscience in mind, neither conceptualize nor apprehend these six perfections, beings, or enlightenment. This is the armor of the six perfections possessed by bodhisattva great beings who practice the perfection of meditative concentration.

8.112 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom without the considerations of śrāvakas or pratyekabuddhas, but through the focusing of their attention with all-aspect omniscience in mind, they offer acts of generosity, purified of the three spheres, and indeed dedicate the roots of their virtuous actions for the sake

of unsurpassed, complete enlightenment, making common cause with all beings. This is the armor of the perfection of generosity possessed by bodhisattva great beings who practice the perfection of wisdom.

8.113 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, [F.200.a] without the considerations of śrāvakas or pratyekabuddhas, but through the focusing of their attention with all-aspect omniscience in mind, they maintain ethical discipline and indeed dedicate the roots of their virtuous actions to unsurpassed, complete enlightenment, making common cause with all beings. This is the armor of the perfection of ethical discipline possessed by bodhisattva great beings who practice the perfection of wisdom.

8.114 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, without the considerations of śrāvakas or pratyekabuddhas, but through the focusing of their attention with all-aspect omniscience in mind, they maintain and are reliant on endurance with respect to all phenomena, and they indeed dedicate the roots of their virtuous actions to unsurpassed, complete enlightenment, making common cause with all beings. This is the armor of the perfection of tolerance possessed by bodhisattva great beings who practice the perfection of wisdom.

8.115 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings are without the considerations of śrāvakas or pratyekabuddhas, but through the focusing of their attention with all-aspect omniscience in mind they do not degenerate in their perseverance and they indeed dedicate the roots of their virtuous actions to unsurpassed, complete enlightenment, making common cause with all beings. This is the armor of the perfection of perseverance possessed by bodhisattva great beings who practice the perfection of wisdom.

8.116 “Moreover, Venerable Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom without the considerations of śrāvakas or pratyekabuddhas, but through the focusing of their attention with all-aspect omniscience in mind, their minds are one-pointed, [F.200.b] and, making common cause with all beings, they indeed dedicate the roots of their virtuous actions to unsurpassed, complete enlightenment. This is the armor of the perfection of meditative concentration possessed by bodhisattva great beings who practice the perfection of wisdom. {Dt.179}

8.117 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings practice the perfection of wisdom, and maintain the notion that all phenomena are illusory. Without the considerations of śrāvakas or pratyekabuddhas, but through the focusing of their attention with all-aspect omniscience in mind, they do not give rise to conceits about the perfection of wisdom, and indeed

they dedicate the roots of their virtuous actions for the sake of unsurpassed, complete enlightenment, making common cause with all beings. This is the armor of the perfection of wisdom possessed by bodhisattva great beings who practice the perfection of wisdom. Venerable Śāradvatīputra, bodhisattva great beings, with minds associated with all-aspect omniscience, neither conceptualize nor apprehend these six perfections, beings, or enlightenment. This is the great armor of the six perfections possessed by bodhisattva great beings who practice the perfection of wisdom. So it is, Venerable Śāradvatīputra, that bodhisattva great beings maintain each of the perfections and perfect all six perfections.

8.118 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings become absorbed in the meditative concentrations, the immeasurable attitudes, and the formless absorptions, but they do not at all relish those meditative concentrations, immeasurable attitudes, and formless absorptions. [F.201.a] They are not captivated by those meditative concentrations, immeasurable attitudes, and formless absorptions, and they will not be reborn on account of those meditative concentrations, immeasurable attitudes, and formless absorptions. This, Venerable Śāradvatīputra, is the perfection of wisdom possessed by bodhisattva great beings in association with skillful means.

8.119 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings become absorbed in the meditative concentrations, immeasurable attitudes, and formless absorptions through their vision of freedom and their vision of emptiness, signlessness, and wishlessness, but they will not be reborn on account of those [experiences], nor will they actualize the very limit of reality. They will also overwhelm all śrāvakas and pratyekabuddhas. This, Venerable Śāradvatīputra, is the great armor of skillful means possessed by bodhisattva great beings who practice the perfection of wisdom. Venerable Śāradvatīputra, it is in this way that bodhisattva great beings are said to don the great armor.

8.120 “Venerable Śāradvatīputra, when bodhisattva great beings don the great armor in such ways, then, throughout the world systems of each direction—east, south, west, north, northeast, southeast, southwest, northwest, nadir, and zenith—numerous as the grains of sand of the river Gaṅgā, the lord buddhas who reside there will purposefully declare and proclaim their names, saying, ‘This bodhisattva great being, in such and such a world system, has donned the great armor, is bringing beings to maturity, is refining the buddhafi elds, and is even conjuring emanational forms through miraculous abilities!’ ” {Dt.180}

8.121 [Then Śāradvatīputra] asked, “Venerable Pūrṇa, by means of what is it said that bodhisattva great beings have entered upon the Great Vehicle? [F.201.b] What is the Great Vehicle of bodhisattva great beings?”

8.122 “Venerable Śāradvatīputra,” replied Pūrṇa, “when bodhisattva great beings practice the six perfections, while practicing the perfection of generosity, they achieve and then maintain the first meditative concentration, where there is freedom from the passions [of the senses], and freedom from negative and nonvirtuous attributes, while ideation and scrutiny are present, alongside the joy and bliss that arise from that freedom. Similarly, they achieve and maintain the second, third, and fourth meditative concentrations.

8.123 “They are resolute and engaged in thoughts of loving kindness that permeate the world systems in the ten directions—within the whole infinity of the realm of phenomena and the very reaches of the realm of space—because they are vast, extensive, nondual, immeasurable, without enmity,²⁶⁵ free from harm, without rivalry, perfected, and well cultivated. They are resolute and engaged in thoughts of compassion, empathetic joy, and equanimity that permeate the world systems in the ten directions—within the whole infinity of the realm of phenomena and the very reaches of the realm of space—because they are vast, extensive, nondual, immeasurable, free from enmity, free from harm, without rivalry, perfected, and well cultivated. Absorbed in these immeasurable attitudes and in the formless [absorptions] that are all conjoined with the aspects, modes, and signs of space, they dedicate these [aspirations and absorptions] toward all-aspect omniscience. This is the perfection of generosity possessed by bodhisattva great beings, and it is similar in the case of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. It is in this way, Venerable Śāradvatīputra, [F.202.a] that bodhisattva great beings are said to have entered upon the Great Vehicle.

8.124 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings are resolute and engaged in thoughts of loving kindness that permeate the world systems in the ten directions—within the whole infinity of the realm of phenomena and the very reaches of the realm of space—because they are vast, extensive, nondual, immeasurable, free from enmity, free from harm, without rivalry, perfected, and well cultivated. They are resolute and engaged in thoughts of compassion, empathetic joy, and equanimity that permeate the world systems in the ten directions—within the whole infinity of the realm of phenomena and the very reaches of the realm of space—because they are vast, extensive, nondual, immeasurable, free from enmity, free from harm, without rivalry, perfected, and well cultivated. They achieve and then maintain the first meditative concentration, where there is freedom from the passions [of the senses], and freedom from negative and

nonvirtuous attributes, while ideation and scrutiny are present, alongside the joy and bliss that arise from freedom. Similarly, they achieve and maintain the second, third, and fourth meditative concentrations.

8.125 “They achieve and then maintain the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception. This is the meditative stability possessed by bodhisattva great beings.

8.126 “Bodhisattva great beings, their minds associated with all-aspect omniscience and preceded by great compassion, describe, explain, teach, interpret, analyze, and elucidate these meditative concentrations, immeasurable attitudes, and formless absorptions to others, so that they might abandon afflicted mental states, and they correctly teach their savor, [F.202.b] their defects, and the way they arise. This is the perfection of generosity possessed by bodhisattva great beings.

8.127 “When bodhisattva great beings, through the focusing of their attention with all-aspect omniscience in mind, are absorbed in these meditative concentrations, immeasurable attitudes, and formless absorptions, and even when they arise from them, they do not allow an opportunity for the mindsets of the śrāvakas or pratyekabuddhas, or any other mindsets, to develop. {Dt.181} This is the unblemished perfection of ethical discipline possessed by bodhisattva great beings.

8.128 “When bodhisattva great beings, through thus focusing of their attention with all-aspect omniscience in mind, engage in these meditative concentrations, immeasurable attitudes, and formless absorptions, they think, ‘I should teach the Dharma in order that the afflicted mental states of all beings might be ended!’ They then induce them to tolerate, resolve, scrutinize, contemplate, and comprehend those modes of focusing their attention. This is the perfection of tolerance possessed by bodhisattva great beings.

8.129 “When bodhisattva great beings, through the focusing of their attention with all-aspect omniscience in mind, engage in these meditative concentrations, immeasurable attitudes, and formless absorptions, it is for the sake of all beings and for the sake of all-aspect omniscience that they do not let their perseverance degenerate. This is the perfection of perseverance possessed by bodhisattva great beings.

8.130 “When bodhisattva great beings, through the focusing of their attention with all-aspect omniscience in mind, become absorbed in the meditative concentrations, the [gateways to] liberation, the meditative stabilities, and the [formless] absorptions, and even when they arise [from those meditative

states], they do not descend to the levels of the śrāvakas or pratyekabuddhas. [F.203.a] This is the perfection of meditative concentration possessed by bodhisattva great beings.

8.131 “When bodhisattva great beings, through the focusing of their attention with all-aspect omniscience in mind, definitively discern that the aspects of the first meditative concentration, and the aspects of the second, third, and fourth meditative concentrations, are²⁶⁶ modes of impermanence, modes of suffering, modes of nonself, modes of peace, and modes of emptiness, signlessness, and wishlessness, they do not apprehend these meditative concentrations, immeasurable attitudes, and formless absorptions, and they do not give rise to conceits on the basis of them. This is the perfection of wisdom possessed by bodhisattva great beings. It is in these ways that bodhisattva great beings have entered the Great Vehicle.

8.132 “Moreover, Śāradvatīputra, the Great Vehicle of bodhisattva great beings cultivates in all respects the thirty-seven factors conducive to enlightenment, and in all respects the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the gateways of the meditative stabilities and dhāraṇīs, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, and it cultivates in all respects all the [goals], up to and including all-aspect omniscience. [F.203.b] This, Venerable Śāradvatīputra, is the Great Vehicle of bodhisattva great beings.

8.133 “Moreover, Śāradvatīputra, bodhisattva great beings should be absorbed in the meditative stability of loving kindness and focus on it, saying, ‘I should save all beings!’ {Dt.182} They should be absorbed in the meditative stability of compassion and generate compassion and love for beings. They should be absorbed in the meditative stability of empathetic joy and direct their thoughts toward beings, saying, ‘I should liberate all beings!’ They should be absorbed in the meditative stability of equanimity, and focus on the resolve that beings might achieve the cessation of contaminants. This is the perfection of generosity possessed by bodhisattva great beings who practice the immeasurable attitudes.

8.134 “When bodhisattva great beings are absorbed in the aspects, modes, and signs of these meditative concentrations and immeasurable attitudes, and also when they arise [from these meditative states], they do not dedicate these to the level of the śrāvakas or the level of the pratyekabuddhas, and

instead only dedicate them to all-aspect omniscience. This is the unblemished perfection of ethical discipline possessed by bodhisattva great beings who practice the immeasurable attitudes.

8.135 “When bodhisattva great beings engage in the meditative concentrations, the immeasurable attitudes, and the formless absorptions, without confusing them, and do not develop a desire for those two levels—the level of the śrāvakas or the level of the pratyekabuddhas—but aspire to and delight in all-aspect omniscience, this is the perfection of tolerance possessed by bodhisattva great beings who practice the immeasurable attitudes.

8.136 “When bodhisattva great beings, with their minds set on all-aspect omniscience, engage relentlessly in order to abandon nonvirtuous actions and [F.204.a] excel in virtuous actions, this is the perfection of perseverance possessed by bodhisattva great beings who practice the immeasurable attitudes.

8.137 “When bodhisattva great beings are indeed absorbed in these meditative concentrations, immeasurable attitudes, and formless absorptions, they will not be subject to rebirth on account of these meditative concentrations, immeasurable attitudes, and formless absorptions, nor will they relish them or be captivated by them. This is the perfection of meditative concentration possessed by bodhisattva great beings who practice the immeasurable attitudes.

8.138 “When bodhisattva great beings, through the focusing of their attention with all-aspect omniscience in mind, are absorbed in those meditative concentrations, immeasurable attitudes, and formless [absorptions], and then arise [from those states], they definitively discern that all of these are modes of impermanence, modes of suffering, modes of nonself, modes of peace, modes of emptiness, modes of signlessness, and modes of wishlessness, and yet they do not enter either into the maturity of the śrāvakas or the pratyekabuddhas. This is the perfection of wisdom possessed by bodhisattva great beings who practice the immeasurable attitudes. This, Venerable Śāradvatīputra, is the Great Vehicle of bodhisattva great beings. {Dt.183}

8.139 “Moreover, Venerable Śāradvatīputra, the Great Vehicle of bodhisattva great beings is to understand the emptiness of internal phenomena, but in a manner that does not apprehend anything. It is to understand the emptiness of external phenomena, the emptiness of both external and internal phenomena, and [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, but in a manner that does not apprehend anything. This, Venerable Śāradvatīputra, is the Great Vehicle of bodhisattva great beings. [F.204.b]

8.140 “Moreover, Venerable Śāradvatīputra, the Great Vehicle of bodhisattva great beings is to understand that the mind is undistracted and absorbed with respect to all phenomena. This, Venerable Śāradvatīputra, is the Great Vehicle of bodhisattva great beings.

8.141 “Moreover, Venerable Śāradvatīputra, the Great Vehicle of bodhisattva great beings is to not engage in understanding anything as ‘permanent,’ nor to engage in understanding anything as ‘impermanent,’ ‘imbued with happiness,’ ‘imbued with suffering,’ ‘self,’ ‘not self,’ ‘pleasant,’ or ‘unpleasant.’ In a manner that does not apprehend anything, this, Venerable Śāradvatīputra, is the Great Vehicle of bodhisattva great beings.

8.142 “Moreover, Venerable Śāradvatīputra, the Great Vehicle of bodhisattva great beings is to not engage in knowledge regarding past time, it is to not engage in knowledge regarding future time, and it is to not engage in knowledge regarding present time. Indeed, in a manner that does not apprehend anything, it is to not engage in knowledge regarding the three times at all. This, too, Venerable Śāradvatīputra, is the Great Vehicle of bodhisattva great beings.

8.143 “Moreover, Venerable Śāradvatīputra, the Great Vehicle of bodhisattva great beings is to not engage in understanding regarding the realm of desire. It is to not engage in understanding regarding the realm of form or the realm of formlessness. Yet it is not to not understand the three realms of desire, form, and formlessness, but to do so in a manner that does not apprehend anything. This, Venerable Śāradvatīputra, is the Great Vehicle of bodhisattva great beings.

8.144 “Moreover, Venerable Śāradvatīputra, the Great Vehicle of bodhisattva great beings is not even to engage in understanding mundane or supramundane phenomena. [F.205.a] It is not to engage in understanding contaminated, uncontaminated, conditioned, or unconditioned phenomena. Yet it is not to not understand mundane or supramundane phenomena, nor to not understand contaminated, uncontaminated, conditioned, or unconditioned phenomena, but to do so in a manner that does not apprehend anything. This, Venerable Śāradvatīputra, is the Great Vehicle of bodhisattva great beings.”

8.145 Śāradvatīputra asked, “Venerable Pūrṇa, to what extent is it said of bodhisattva great beings that they dwell in the Great Vehicle?”

“Venerable Śāradvatīputra,” replied Pūrṇa, “when bodhisattva great beings practice the perfection of wisdom, they also dwell in the perfection of generosity, but they do not apprehend gifts, they do not apprehend the perfection of generosity, they do not apprehend the bodhisattvas [that is to say, the givers], they do not apprehend the recipients, nor do they

apprehend those aspects of directing the mind, but do so without apprehending anything. It is in this way that bodhisattva great beings are said to dwell in the perfection of generosity.

8.146 “When they practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, {Dt.184} the perfection of meditative concentration, and the perfection of wisdom, they dwell genuinely in the perfection of wisdom [and so forth], but they do not apprehend virtuous phenomena, nor do they apprehend nonvirtuous, mundane, supramundane, conditioned, unconditioned, contaminated, or uncontaminated phenomena. They do not apprehend wisdom, they do not apprehend the perfection of wisdom, they do not apprehend the bodhisattvas, nor do they apprehend those aspects of directing the mind, but do so without apprehending anything. It is in this way that, without apprehending anything, bodhisattva great beings [F.205.b] are said to dwell genuinely in the perfection of wisdom.

8.147 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings, through the unmixed focusing of their attention with all-aspect omniscience in mind, cultivate the emptiness of internal phenomena in order to break down this cultivation,²⁶⁷ and do so without apprehending anything. Through the unmixed focusing of their attention with all-aspect omniscience in mind, they cultivate the emptiness of external phenomena in order to break down this cultivation, and they do so without apprehending anything. Through the unmixed focusing of their attention with all-aspect omniscience in mind, they cultivate the emptiness of external and internal phenomena in order to break down this cultivation, and they do so without apprehending anything. Through the unmixed focusing of their attention with all-aspect omniscience in mind, they cultivate [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, in order to break down this cultivation, and they do so without apprehending anything. Venerable Śāradvatīputra, through the unmixed focusing of their attention with all-aspect omniscience in mind, they cultivate the factors conducive to enlightenment in order to break down this cultivation, and they do so without apprehending anything. Through the unmixed focusing of their attention with all-aspect omniscience in mind, they cultivate the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, and the meditative stabilities of emptiness, signlessness, and wishlessness in order to break down this cultivation, and they do so without apprehending anything. Through the unmixed focusing of their attention with all-aspect omniscience in mind, they cultivate the extrasensory powers and the gateways of meditative stability and dhāraṇī in

order to break down this cultivation, and they do so without apprehending anything. Through the unmixed focusing of their attention with all-aspect omniscience in mind, [F.206.a] they cultivate the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas in order to break down this cultivation, and they do so without apprehending anything. It is in this way, Venerable Śāradvatīputra, that bodhisattva great beings are said to dwell genuinely in the Great Vehicle.

8.148 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings understand that because bodhisattvas are nonapprehensible, this expression *bodhisattva* is a mere conventional term. They understand that because physical forms are nonapprehensible, this expression *physical forms* is nothing but a mere name, and that because feelings, perceptions, formative predispositions, and consciousness are nonapprehensible, these expressions, *consciousness* and so forth, are nothing but mere names.

8.149 “Since the eyes are nonapprehensible, it follows that this expression *eyes* is nothing but a mere name. Similarly, since the ears, nose, tongue, body, and mental faculty are nonapprehensible, it follows that these expressions, *mental faculty* [and so forth], are nothing but mere names. Since the sense fields, sensory elements, and links of dependent origination are nonapprehensible, it follows that these expressions, *links of dependent origination* [and so forth], are nothing but mere names. Since the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are nonapprehensible, it follows that these expressions, the *perfection of wisdom* [and so forth], are nothing but mere names.

8.150 “Since the emptiness of internal phenomena is nonapprehensible, it follows that this expression, *emptiness of internal phenomena*, is nothing but a mere name. Since the emptiness of external phenomena is nonapprehensible, it follows that this expression, *emptiness of external phenomena*, is nothing but a mere name. [F.206.b] Since the emptiness of external and internal phenomena is nonapprehensible, it follows that this expression *emptiness of external and internal phenomena* is nothing but a mere name. Since [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are nonapprehensible, it follows that these expressions, *emptiness of the essential nature of nonentities* [and so forth], are nothing but mere names.

8.151 “Since the factors conducive to enlightenment are nonapprehensible, it follows that this expression, *factors conducive to enlightenment*, is nothing but a mere name. Since the truths of the noble ones, the meditative concentrations,

the immeasurable attitudes, the formless absorptions, the aspects of liberation, the nine serial steps of meditative absorption, [the gateways of] emptiness, signlessness, and wishlessness, the extrasensory powers, the gateways of meditative stability and dhāraṇī, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are nonapprehensible, it follows that these expressions, *eighteen distinct qualities of the buddhas* [and so forth], are nothing but mere names.

8.152 “Since the real nature is nonapprehensible, it follows that this expression, *real nature*, is nothing but a mere name. Since the unmistakable real nature, the one and only real nature, reality, the realm of phenomena, the abiding nature of reality, the maturity with respect to all phenomena, and the very limit of reality are nonapprehensible, it follows that these expressions, *very limit of reality* [and so forth], are nothing but mere names.

8.153 “Since enlightenment is nonapprehensible, it follows that this expression, *enlightenment*, is nothing but a mere name. Since the buddhas are nonapprehensible, it follows that this expression, *buddha*, is nothing but a mere name. It is in this way, Venerable Śāradvatīputra, that bodhisattva great beings are said to dwell genuinely in the Great Vehicle.

8.154 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings, commencing from the time when they first begin to set their mind on enlightenment {Dt.185} until they are seated at the site of enlightenment, after perfecting all the extrasensory powers, [F.207.a] bring beings to maturity, and they proceed from buddhafield to buddhafield in order to serve, respect, honor, and worship the lord buddhas by the appropriate means of worshiping and honoring them. Also they listen to the Dharmas of this very vehicle of the bodhisattvas, in the presence of those lord buddhas. Keeping to this vehicle of the bodhisattvas, they proceed from buddhafield to buddhafield, and they continue to refine the buddhafields and bring beings to maturity, but they are without even the notion of a buddhafield, they are without even the notion of beings, and they are without even the notion of a buddha. Abiding on the level of nonduality, they acquire at will as many bodily forms as will facilitate their appropriate acts for the welfare of beings. Until they attain the wisdom of all-aspect omniscience, they will never be separated from this [Great] Vehicle.

8.155 “Having attained the wisdom of all-aspect omniscience, they continue to turn the wheel of the Dharma that cannot be turned by any śrāvakas or pratyekabuddhas, or by gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, or nonhumans. Once they have attained consummate buddhahood in unsurpassed, complete enlightenment, the lord buddhas who are alive and reside in the world systems of the eastern

direction, numerous as the grains of sand of the river Gaṅgā, will extol their enlightened attributes, proclaiming and incanting in their eulogies that ‘such and such a bodhisattva great being, in such and such a world system, keeping to the Great Vehicle, the unsurpassed vehicle, [F.207.b] the supreme vehicle, has attained all-aspect omniscience, and having attained all-aspect omniscience, continues to turn the wheel of the Dharma!’ The lord buddhas who are alive and reside in the world systems of each of the other directions—south, west, north, northeast, southeast, southwest, northwest, nadir, and zenith—numerous as the grains of sand of the river Gaṅgā, will extol their enlightened attributes, proclaiming and incanting in their eulogies that ‘such and such a bodhisattva great being, in such and such a world system, keeping to the Great Vehicle, the unsurpassed vehicle, the supreme vehicle, has attained all-aspect omniscience, and having attained all-aspect omniscience, continues to turn the wheel of the Dharma!’ It is in this way, Venerable Śāradvatīputra, that bodhisattva great beings are said to dwell genuinely in the Great Vehicle.”

8.156 ²⁶⁸ Then the venerable Subhūti asked the Blessed One, “Blessed Lord! When it is said that they should don the great armor,²⁶⁹ what, Blessed Lord, is the extent of the great armor that bodhisattva great beings should don?”

8.157 The Blessed One then addressed the venerable Subhūti as follows: “Subhūti, bodhisattva great beings should don the great armor of the Great Vehicle. That is to say, they should don the armor of the perfection of generosity, and similarly, they should don the armor of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. They should don the armor of the emptiness of internal phenomena. They should don the armor of the emptiness of external phenomena. They should don the armor of the emptiness of external and internal phenomena, [F.208.a] and they should don the armor of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They should don the armor of the applications of mindfulness, {Dt.186} and they should don the armor of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the path. They should don the armor of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the gateways of the meditative stabilities and the dhāraṇīs, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas. They should don the armor of all-aspect omniscience. They should don the armor of the buddha body, and then they will illuminate this world

system of the great trichiliocosm. That is to say, they will illuminate the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, and they will illuminate the world systems of each of the other directions—south, west, north, northeast, southeast, southwest, northwest, nadir, and zenith—numerous as the grains of sand of the river Gaṅgā. They will cause this world system of the great trichiliocosm to shake intensely, and in six ways.²⁷⁰ That is to say, they will cause the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, to shake intensely and in six ways, and they will cause the world systems of each of the other directions—south, west, north, northeast, southeast, southwest, northwest, nadir and zenith—numerous as the grains of sand of the river Gaṅgā, to shake intensely, and in six ways.

8.158 “Having thereby extinguished all the infernal masses of fire that afflict beings in the hells, as many as there are, [these bodhisattva great beings] will then utter and loudly proclaim the words, ‘Homage to the tathāgatas, arhats, completely awakened buddhas!’ [F.208.b] At that time, when those denizens of the hells have heard the name of the buddhas, they too will rejoice and find happiness, and through their joy and happiness they will arise from those hell realms, and they will be reborn in buddhafiels where the lord buddhas are alive at present. Similarly, beings who have taken birth as animals and beings of the Yama world will arise from those states, and having arisen from that animal realm and that Yama world, they will be reborn in buddhafiels where the lord buddhas are alive at present.

8.159 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to emanate the hells, the animal realm, and a Yama world, and, having emanated them in that manner, were to proclaim the name of the Buddha, the name of the Dharma, and the name of the Saṅgha to those beings of the inferior realms, causing those emanations then to arise from the hells, the animal realm, and the Yama world through the name of the Buddha, the name of the Dharma, and the name of the Saṅgha, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would actually have caused any beings to arise from the hells, the animal realm, or the Yama world?”

“No, Blessed Lord!”

8.160 “In the same way, Subhūti,” continued the Blessed One, “although bodhisattva great beings will have liberated immeasurable, countless beings in the world systems of the ten directions, [F.209.a] there are no beings at all who will have been liberated. If you ask why, Subhūti, it is because, commencing from the reality of illusion, such is the reality of all phenomena. Subhūti, it is in this way that bodhisattva great beings should don the great armor. {Dt.187}

8.161 “Moreover, Subhūti, bodhisattva great beings who have donned the great armor dwell in the perfection of generosity and they emanate the worlds of the great trichiliocosm made of beryl. Having emanated the worlds made of beryl in that manner, they emanate the dominion of an imperial monarch, and having emanated the dominion of an imperial monarch in that manner, they give food to those in need of nourishment, and they give drink to those in need of drink, vehicles to those in need of vehicles, clothing to those in need of clothing, flowers to those in need of flowers, garlands to those in need of garlands, incense to those in need of incense, unguents to those in need of unguents, lodgings to those in need of lodgings, homes to those in need of homes, sustenance to those in need of sustenance, resources to those in need of resources, and medications²⁷¹ to those in need of medications owing to ill health. They give gems, pearls, beryl, conch, quartz, coral, gold, and silver to those who need gems, pearls, beryl, conch, quartz, coral, gold, and silver. They give [other benefits] to beings, up to and including whatever resources humans might need, and having given food to those in need of nourishment, and having given [all other benefits], up to and including whatever resources humans might need, they then teach those beings the Dharma—this Dharma endowed with the six perfections. Those beings, too, on hearing this Dharma, will never be separated from the six perfections until they have attained consummate buddhahood in unsurpassed, complete enlightenment. [F.209.b]

8.162 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to emanate a large group of people and offer food to those in need of nourishment, and dispense [all those other aforementioned benefits], up to and including whatever resources humans might need, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would actually have given anything to any being?”

“No, Blessed Lord!” he responded.

8.163 The Blessed One then said, “Subhūti, in the same manner, bodhisattva great beings, having emanated the dominion of an imperial monarch, proceed to offer food to those in need of nourishment, and [all those other benefits], up to and including whatever resources humans might need, but they have not actually given anything to any being. If you ask why, Subhūti, it is because, commencing from the illusory nature, such is the reality of all phenomena.²⁷² Subhūti, it is in this way that bodhisattva great beings are said to don the great armor.

8.164 “Moreover, Subhūti, when bodhisattva great beings dwell in the perfection of ethical discipline, they will be reborn in the family of an imperial monarch, since they are able to take birth at will, and dwelling as

mighty lords, in the family of an imperial monarch, they will establish beings on the paths of the ten virtuous actions. They will establish beings in the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the factors conducive to enlightenment, emptiness, signlessness, wishlessness, the eight aspects of liberation, the nine serial steps of meditative absorption, the four truths of the noble ones, the gateways of meditative stability and dhāraṇī, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, [F.210.a] and the eighteen distinct qualities of the buddhas. These beings, too, will never be separated from this teaching of the Dharma until they have attained consummate buddhahood in unsurpassed, complete enlightenment. {Dt.188}

8.165 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to emanate a large gathering of people and establish them on the paths of the ten virtuous actions, or establish them in [the causal and fruitional attributes] up to and including the eighteen distinct qualities of the buddhas, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would establish any beings on the paths of the ten virtuous actions, or establish them [in the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas?”

“No, Blessed Lord!” he responded.

8.166 The Blessed One then said, “Subhūti, in the same manner, bodhisattva great beings establish immeasurable, countless beings on the paths of the ten virtuous actions, and [in the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, but they do not actually establish any beings at all. If you ask why, Subhūti, it is because, commencing with the reality of illusion, this is in fact the reality of all phenomena. Subhūti, it is in this way that bodhisattva great beings are said to don the great armor. [B15]

8.167 “Moreover, Subhūti, when bodhisattva great beings dwell in the perfection of tolerance, they will unite and establish all beings in the perfection of tolerance. Subhūti, if one were to ask in what way bodhisattva great beings, abiding in the perfection of tolerance, [F.210.b] unite and establish all beings in the perfection of tolerance, in this regard, Subhūti, commencing from the time when they first begin to set their mind on enlightenment until the hundredth time, bodhisattva great beings don their armor, while thinking, ‘If all beings were to hit me with stones and sticks, or strike me with weapons, I should not develop any thoughts of anger.’ It is in such tolerance that they will indeed establish all beings.

8.168 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to emanate a large gathering of people, uniting and establishing them in the perfection of tolerance, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would establish any beings in the perfection of tolerance?”

“No, Blessed Lord!” he responded.

8.169 The Blessed One then said, “Subhūti, in the same manner, bodhisattva great beings establish immeasurable, countless beings in the perfection of tolerance, but they do not actually establish any beings at all in the perfection of tolerance. If you ask why, Subhūti, it is because, commencing with the reality of illusion, this is in fact the reality of all phenomena. Subhūti, it is in this way that bodhisattva great beings are said to don the great armor. {Dt.189}

8.170 “Moreover, Subhūti, when bodhisattva great beings dwell in the perfection of perseverance, they will encourage, secure, and establish all beings in the perfection of perseverance. Subhūti, if one were to ask in what way bodhisattva great beings, abiding in the perfection of tolerance, [F.211.a] encourage, secure, and establish all beings in the perfection of perseverance, Subhūti, it is by those bodhisattva great beings setting their minds on all-aspect omniscience that they will encourage, secure, and establish all beings in physical and mental perseverance.

8.171 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to emanate a large gathering of people, and then encourage, secure, and establish them in physical and mental perseverance, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would establish any beings in physical and mental perseverance?”

“No, Blessed Lord!” he responded.

8.172 The Blessed One then said, “Subhūti, in the same manner, bodhisattva great beings establish immeasurable, countless beings in physical and mental perseverance, but they do not actually establish any beings at all in physical and mental perseverance. If you ask why, Subhūti, it is because, commencing with the reality of illusion, this is in fact the reality of all phenomena. Subhūti, it is in this way that bodhisattva great beings are said to don the great armor.

8.173 “Moreover, Subhūti, when bodhisattva great beings dwell in the perfection of meditative concentration, they will encourage, secure, and establish all beings in the perfection of meditative concentration. Subhūti, if one were to ask in what way bodhisattva great beings, abiding in the perfection of meditative concentration, encourage, secure, and establish all

beings in the perfection of meditative concentration, Subhūti, it is by those bodhisattva great beings dwelling in the true nature²⁷³ of all phenomena, [F.211.b] and—without considering anything to be distracted or undistracted—dwelling in the perfection of meditative concentration; that is how they encourage, secure, and establish all beings, too, in the perfection of meditative concentration, and those whom they thus encourage, until they have attained consummate buddhahood in unsurpassed, complete enlightenment, will never depart from the perfection of meditative concentration.

8.174 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to emanate a large gathering of people and then establish them in the perfection of meditative concentration, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would establish any beings in the perfection of meditative concentration?”

“No, Blessed Lord!” he responded.

8.175 The Blessed One then said, “Subhūti, in the same manner, bodhisattva great beings establish all beings in the perfection of meditative concentration, but they do not actually establish any beings at all in the perfection of meditative concentration. If you ask why, Subhūti, it is because, commencing with the reality of illusion, this is in fact the reality of all phenomena. Subhūti, it is in this way that bodhisattva great beings are said to don the great armor.

8.176 “Moreover, Subhūti, when bodhisattva great beings dwell in the perfection of wisdom, they will encourage, secure, and establish all beings in the perfection of wisdom. Subhūti, if one were to ask in what way bodhisattva great beings, abiding in the perfection of wisdom, [F.212.a] encourage, secure, and establish all beings in the perfection of wisdom, Subhūti, it is by those bodhisattva great beings practicing the perfection of wisdom, {Dt.190} and not apprehending anything that may be arising, ceasing, afflicted, purified, imminent, or transcendent, for that, Subhūti, is how bodhisattva great beings dwell in the perfection of wisdom: that is how they encourage, secure, and establish all beings, too, in the perfection of wisdom.

8.177 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to emanate a large gathering of people and then encourage, secure, and establish them in the perfection of wisdom, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would establish any beings in the perfection of wisdom?”

“No, Blessed Lord!” he responded.

8.178 The Blessed One then said, “Subhūti, in the same manner, bodhisattva great beings establish all beings in the perfection of wisdom, but they have not actually established any beings at all in the perfection of wisdom. If you ask why, Subhūti, it is because, commencing with the reality of illusion, this is in fact the reality of all phenomena. Subhūti, it is in this way that bodhisattva great beings are said to don the great armor.

8.179 “Moreover, Subhūti, when bodhisattva great beings have donned the great armor, they proceed to the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, and, [F.212.b] just as they themselves dwell in the perfection of generosity, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity. Just as they themselves dwell in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in [those perfections, up to and including] the perfection of wisdom. That is to say, they teach the Dharma connected with²⁷⁴ these six perfections. Beings, too, on hearing this Dharma, will never be separated from the six perfections until they have attained consummate buddhahood in unsurpassed, complete enlightenment.

8.180 “They proceed to the world systems of the each of the [other] directions—south, west, north, northeast, southeast, southwest, northwest, nadir, and zenith—numerous as the grains of sand of the river Gaṅgā, and, just as they themselves dwell in the perfection of generosity, and in [the other perfections], up to and including the perfection of wisdom, they similarly encourage, secure, and establish all beings, as many as there are in those world systems, in the perfection of generosity. Similarly, they encourage, secure, and establish them in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. That is to say, they teach the Dharma connected with²⁷⁵ these six perfections. Beings, too, on hearing this Dharma, will never be separated from the six perfections until they have attained consummate buddhahood in unsurpassed, complete enlightenment. [F.213.a]

8.181 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to emanate a large gathering of people and then encourage, secure, and establish them in the six perfections, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would actually encourage, secure, and establish any beings in the six perfections?”

“No, Blessed Lord!” he responded.

8.182 The Blessed One then said, “Subhūti, in the same manner, bodhisattva great beings establish all beings, as many as there are in the world systems in each of the directions—east, south, west, north, northeast, southeast, southwest, northwest, nadir, and zenith—numerous as the grains of sand of the river Gaṅgā, in the six perfections, but they do not actually establish any beings at all in the six perfections. If you ask why, Subhūti, it is because, commencing with the reality of illusion, this is in fact the reality of all phenomena. Subhūti, it is in this way that bodhisattva great beings are said to don the great armor.

8.183 “Moreover, Subhūti, when bodhisattva great beings have donned the great armor, and engage with a mind set on all-aspect omniscience, they do not allow any opportunity for any other mindsets to develop, such as thinking, ‘I must establish this many beings in the perfection of generosity, but I must not establish that many beings in it. I must establish this many beings in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, [F.213.b] the perfection of meditative concentration, and the perfection of wisdom, but I must not establish that many beings in them. I must establish this many beings in the thirty-seven factors conducive to enlightenment, but I must not establish that many in them. I must establish this many beings in [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, but I must not establish that many in them. I must establish this many beings in the fruit of entering the stream to nirvāṇa, but I must not establish that many in it. I must establish this many beings in the fruit of being destined for only one more rebirth, in the fruit of no longer being subject to rebirth, and in arhatship, but I must not establish that many in them. I must establish this many beings in individual enlightenment, but I must not establish that many in it. I must establish this many beings in all-aspect omniscience, but I must not establish that many [in it].’ There is no opportunity for such thoughts to arise. Rather, they should think, ‘I shall establish immeasurable and countless beings in the perfection of generosity. I shall establish immeasurable and countless beings in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. I shall establish them in the emptiness of internal phenomena. I shall establish them in the emptiness of external phenomena. I shall establish them in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. I shall establish them in the thirty-seven factors conducive to enlightenment. I shall establish them in the four truths of the noble ones, the four meditative concentrations, the four formless absorptions, the eight aspects of liberation, [F.214.a] the nine serial steps of meditative absorption,

emptiness, signlessness, and wishlessness that are the gateways to liberation, the five extrasensory powers, all the meditative stabilities, and all the dhāraṇī gateways. I shall establish them in the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas. I shall establish them in the fruit of entering the stream to nirvāṇa. I shall them in the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and in arhatship. I shall establish them in individual enlightenment. I shall establish them in all-aspect omniscience.’ {Dt.191}

8.184 “Subhūti, if, as an analogy, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to emanate a large gathering of people, thinking, ‘I shall establish immeasurable and countless beings in the six perfections. I shall establish them [in the causal and fruitional attributes and goals], up to and including all-aspect omniscience,’ do you think, Subhūti, that this illusionist or the apprentice of an illusionist would actually establish any beings in the six perfections, or would he establish anyone in [the causal and fruitional attributes and goals], up to and including all-aspect omniscience?”

“No, Blessed Lord!” he responded.

8.185 The Blessed One then said, “Subhūti, in the same manner, bodhisattva great beings think they will establish immeasurable and countless beings in the six perfections and in [the causal and fruitional attributes and goals], up to and including all-aspect omniscience, but they do not actually cultivate such thoughts for the sake of any beings. If you ask why, Subhūti, it is because, commencing with the reality of illusion, this is in fact the reality of all phenomena. [F.214.b] Subhūti, it is in this way that bodhisattva great beings are said to don the great armor.”

8.186 Then the venerable Subhūti said, “As I understand the teachings given by the Blessed Lord, on account of the emptiness of intrinsic defining characteristics, bodhisattva great beings should know that they are donning armor that is a nonexistent armor. If one were to ask why, Blessed Lord, it is because physical forms are empty of physical forms. Feelings, perceptions, formative predispositions, and consciousness are empty of consciousness and [the aforementioned aggregates]. The eyes are empty of the eyes, and similarly, the ears, nose, tongue, body, and mental faculty are empty of the mental faculty [and the aforementioned sense organs]. Sights are empty of sights. Sounds, odors, tastes, tangibles, and mental phenomena are empty of mental phenomena [and the aforementioned sense objects]. Visual consciousness is empty of visual consciousness. Auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are empty of mental consciousness [and the

aforementioned aspects of consciousness]. Sensory contact that is visually compounded is empty of sensory contact that is visually compounded. Sensory contact that is audibly compounded, sensory contact that is nasally compounded, sensory contact that is lingually compounded, sensory contact that is corporally compounded, and sensory contact that is mentally compounded are empty of sensory contact that is mentally compounded [and so forth]. Feelings conditioned by sensory contact that is visually compounded are empty of feelings conditioned by sensory contact that is visually compounded. Feelings conditioned by sensory contact that is audibly compounded, feelings conditioned by sensory contact that is nasally compounded, feelings conditioned by sensory contact that is lingually compounded, feelings conditioned by sensory contact that is corporally compounded, and feelings conditioned by sensory contact that is mentally compounded are empty of feelings conditioned by sensory contact that is mentally compounded [and so forth].

8.187 “The perfection of generosity is empty of the perfection of generosity. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, [F.215.a] and the perfection of wisdom are empty of the perfection of wisdom [and so forth]. The emptiness of internal phenomena is empty of the emptiness of internal phenomena. The [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are empty of the emptiness of the essential nature of nonentities [and so forth]. The thirty-seven factors conducive to enlightenment are empty of the thirty-seven factors conducive to enlightenment. The truths of the noble ones, the meditative concentrations, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, and wishlessness that are the gateways to liberation, the extrasensory powers, the gateways of meditative stability and *dhāraṇī*, the ten powers of the *tathāgatas*, the four fearlessnesses, the four kinds of exact knowledge, and the distinct qualities of the buddhas are all empty of the distinct qualities of the buddhas [and so forth]. Bodhisattvas are also empty of bodhisattvas. The great armor is also empty of the great armor. It is for that reason, Blessed Lord, that bodhisattva great beings should know that they are donning armor that is a nonexistent armor.”

8.188 The Blessed One then said, “Subhūti, it is so! It is just as you have said! If you ask why, Subhūti, it is because all-aspect omniscience has neither been created, nor been developed, nor been composed.²⁷⁶ Even the beings for whom bodhisattva great beings don the great armor have neither been created, nor been developed, nor been composed.”

8.189 “Blessed Lord! For what reason has all-aspect omniscience neither been created, nor been developed, nor been composed? Why have the beings for whom bodhisattva great beings don the great armor neither been created, nor been developed, nor been composed?” [F.215.b]

8.190 “Subhūti,” replied the Blessed One, “it is because there is no creator to be apprehended that all-aspect omniscience has itself neither been created, nor been developed, nor been composed. Those beings for whom bodhisattva great beings don the great armor, too, are neither created, nor developed, nor composed. If you ask why, Subhūti, it is because physical forms are neither created, nor developed, nor composed, and feelings, perceptions, formative predispositions, and consciousness are neither created, nor developed, nor composed. Subhūti, the eyes are neither created, nor developed, nor composed. The ears, nose, tongue, body, and mental faculty are neither created, nor developed, nor composed. Subhūti, sights are neither created, nor developed, nor composed. Sounds, odors, tastes, tangibles, and mental phenomena are neither created, nor developed, nor composed. Subhūti, visual consciousness is neither created, nor developed, nor composed. Auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are neither created, nor developed, nor composed. Subhūti, sensory contact that is visually compounded is neither created, nor developed, nor composed. Sensory contact that is audibly compounded, sensory contact that is nasally compounded, sensory contact that is lingually compounded, sensory contact that is corporally compounded, and sensory contact that is mentally compounded are neither created, nor developed, nor composed. Subhūti, feelings conditioned by sensory contact that is visually compounded are neither created, nor developed, nor composed. Feelings conditioned by sensory contact that is audibly compounded, feelings conditioned by sensory contact that is nasally compounded, feelings conditioned by sensory contact that is lingually compounded, feelings conditioned by sensory contact that is corporally compounded, and feelings conditioned by sensory contact that is mentally compounded are neither created, nor developed, nor composed. {Dt.192}

8.191 “Subhūti, the ‘self’ is neither created, nor developed, [F.216.a] nor composed. If you ask why, it is because it is absolutely nonapprehensible. Subhūti, beings are neither created, nor developed, nor composed. If you ask why, it is because they are absolutely nonapprehensible. Life, living creatures, individuals, human beings, people, actors, experiencers, knowers, and viewers are neither created, nor developed, nor composed. If you ask why, it is because they are absolutely nonapprehensible.

- 8.192 “Subhūti, dreams are neither created, nor developed, nor composed. If you ask why, it is because they are absolutely nonapprehensible. Magical displays, echoes, optical aberrations, reflections, mirages, and phantoms are neither created, nor developed, nor composed. If you ask why, it is because they are absolutely nonapprehensible.
- 8.193 “Subhūti, the perfection of generosity is neither created, nor developed, nor composed. If you ask why, it is because it is absolutely nonapprehensible. Subhūti, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are neither created, nor developed, nor composed. If you ask why, it is because they are absolutely nonapprehensible.
- 8.194 “Subhūti, the emptiness of internal phenomena is neither created, nor developed, nor composed. If you ask why, it is because it is absolutely nonapprehensible. Subhūti, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are neither created, nor developed, nor composed. If you ask why, it is because they are absolutely nonapprehensible.
- 8.195 “Subhūti, the thirty-seven factors conducive to enlightenment are neither created, nor developed, nor composed. If you ask why, it is because they are absolutely nonapprehensible. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, [F.216.b] the nine serial steps of meditative absorption, emptiness, signlessness, and wishlessness—the gateways to liberation—the extrasensory powers, the gateways of the meditative stabilities and dhāraṇīs, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are neither created, nor developed, nor composed. If you ask why, it is because they are absolutely nonapprehensible.
- 8.196 “Subhūti, the real nature is neither created, nor developed, nor composed. If you ask why, it is because it is absolutely nonapprehensible. The unmistaken real nature, the one and only real nature, the reality, the realm of phenomena, the abiding nature of reality, the maturity with respect to all phenomena, the very limit of reality, and the inconceivable realm are neither created, nor developed, nor composed. If you ask why, it is because they are absolutely nonapprehensible.
- 8.197 “Subhūti, enlightenment is neither created, nor developed, nor composed. If you ask why, it is because it is absolutely nonapprehensible. Subhūti, all-aspect omniscience is neither created, nor developed, nor composed. If you ask why, it is because it is absolutely nonapprehensible. Subhūti, those are the formulations explaining how one should know that all-aspect

omniscience is neither created, nor developed, nor composed. One should know that the beings for whom bodhisattva great beings don the great armor are also neither created, nor developed, nor composed. So it is, Subhūti, that bodhisattva great beings who don the great armor are said to don the great armor that is a nonexistent armor.”

8.198 “Blessed Lord, as I understand the words spoken by the Blessed One, physical forms, Blessed Lord, are neither fettered nor liberated. [F.217.a] Feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated.”

8.199 The venerable Pūrṇa Maitrāyaṇīputra then addressed the venerable Subhūti: “Venerable Subhūti, are physical forms neither fettered nor liberated? Are feelings, perceptions, formative predispositions, and consciousness neither fettered nor liberated?”

8.200 “Venerable Pūrṇa, it is so. Venerable Pūrṇa, physical forms are neither fettered nor liberated. Feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated.”

8.201 Then the venerable Pūrṇa asked, “Venerable Subhūti, what are those physical forms that are neither fettered nor liberated? What are those feelings, perceptions, formative predispositions, and consciousness that are neither fettered nor liberated?”

8.202 “Venerable Pūrṇa, physical forms that resemble dreams are neither fettered nor liberated. Feelings, perceptions, formative predispositions, and consciousness that resemble dreams are neither fettered nor liberated. Physical forms that resemble a magical display, an echo, an optical aberration, a reflection, a mirage, or a phantom are neither fettered nor liberated. Feelings, perceptions, formative predispositions, and consciousness that resemble a magical display, an echo, an optical aberration, a reflection, a mirage, or a phantom are neither fettered nor liberated. {Dt.193} Venerable Pūrṇa, physical forms of the past are neither fettered nor liberated, and feelings, perceptions, formative predispositions, and consciousness of the past are neither fettered nor liberated. Venerable Pūrṇa, physical forms of the future are neither fettered nor liberated, and feelings, perceptions, formative predispositions, and consciousness of the future are neither fettered nor liberated. Venerable Pūrṇa, physical forms of the present are neither fettered nor liberated, and feelings, perceptions, formative predispositions, and consciousness of the present are neither fettered nor liberated. [F.217.b] If you ask why, Venerable Pūrṇa, physical forms are neither fettered nor liberated because physical forms are nonexistent. Feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated because they are nonexistent. Venerable Pūrṇa, physical forms are neither fettered nor

liberated because physical forms are void. Feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated because they are void. Physical forms are neither fettered nor liberated because physical forms are nonarising. Feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated because they are nonarising.

8.203 “Venerable Pūrṇa, virtuous physical forms are neither fettered nor liberated, and virtuous feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated. Venerable Pūrṇa, nonvirtuous physical forms are neither fettered nor liberated, and nonvirtuous feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated. Venerable Pūrṇa, indeterminate physical forms are neither fettered nor liberated, and indeterminate feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated. Venerable Pūrṇa, mundane physical forms are neither fettered nor liberated, and mundane feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated. Venerable Pūrṇa, supramundane physical forms are neither fettered nor liberated, and supramundane feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated. Venerable Pūrṇa, contaminated physical forms are neither fettered nor liberated, and contaminated feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated. Venerable Pūrṇa, [F.218.a] uncontaminated physical forms are neither fettered nor liberated, and uncontaminated feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated. If you ask why, Venerable Pūrṇa, physical forms are neither fettered nor liberated because physical forms are nonexistent. Feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated because they are nonexistent. Physical forms are neither fettered nor liberated because physical forms are void. Feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated because they are void. Physical forms are neither fettered nor liberated because physical forms are nonarising. Feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated because they are nonarising.

8.204 “Venerable Pūrṇa, all phenomena are neither fettered nor liberated. All phenomena are neither fettered nor liberated because they are nonexistent, they are neither fettered nor liberated because they are void, and they are neither fettered nor liberated because they are nonarising. Venerable Pūrṇa, the perfection of generosity is neither fettered nor liberated. The perfection

of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are neither fettered nor liberated. Venerable Pūrṇa, the perfection of generosity is neither fettered nor liberated because it is nonexistent, it is neither fettered nor liberated because it is void, and it is neither fettered nor liberated because it is nonarising. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are neither fettered nor liberated because they are nonexistent, they are neither fettered nor liberated because they are void, and they are neither fettered nor liberated because they are nonarising.

8.205 “Venerable Pūrṇa, the emptiness of internal phenomena is neither fettered nor liberated, [F.218.b] the emptiness of external phenomena is neither fettered nor liberated, the emptiness of external and internal phenomena is neither fettered nor liberated, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are neither fettered nor liberated. Venerable Pūrṇa, the emptiness of internal phenomena is neither fettered nor liberated because it is nonexistent, it is neither fettered nor liberated because it is void, and it is neither fettered nor liberated because it is nonarising. The emptiness of external phenomena is neither fettered nor liberated because it is nonexistent, it is neither fettered nor liberated because it is void, and it is neither fettered nor liberated because it is nonarising. The emptiness of external and internal phenomena is neither fettered nor liberated because it is nonexistent, it is neither fettered nor liberated because it is void, and it is neither fettered nor liberated because it is nonarising. The [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are neither fettered nor liberated because they are nonexistent, they are neither fettered nor liberated because they are void, and they are neither fettered nor liberated because they are nonarising.

8.206 “Venerable Pūrṇa, the thirty-seven factors conducive to enlightenment are also neither fettered nor liberated. Venerable Pūrṇa, the thirty-seven factors conducive to enlightenment are neither fettered nor liberated because they are nonexistent, they are neither fettered nor liberated because they are void, and they are neither fettered nor liberated because they are nonarising. Venerable Pūrṇa, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are neither fettered nor liberated. Venerable Pūrṇa, the eighteen distinct qualities of the buddhas [and those other fruitional attributes] are

neither fettered nor liberated because they are nonexistent, they are neither fettered nor liberated because they are void, and they are neither fettered nor liberated because they are nonarising.

8.207 “Venerable Pūrṇa, [the goals], up to and including all-aspect omniscience, are neither fettered nor liberated. Venerable Pūrṇa, all-aspect omniscience [and the other goals] are neither fettered nor liberated because they are nonexistent, they are neither fettered nor liberated because they are void, and they are neither fettered nor liberated because they are nonarising.

8.208 “Venerable Pūrṇa, bodhisattvas [F.219.a] also are neither fettered nor liberated. Venerable Pūrṇa, bodhisattvas are neither fettered nor liberated because they are nonexistent, they are neither fettered nor liberated because they are void, and they are neither fettered nor liberated because they are nonarising.

8.209 “Venerable Pūrṇa, the real nature is also neither fettered nor liberated. The unmistakable real nature, the one and only real nature, the reality, the realm of phenomena, the abiding nature of reality, the maturity with respect to all phenomena, and the very limit of reality are neither fettered nor liberated. Venerable Pūrṇa, the real nature is neither fettered nor liberated because it is nonexistent, it is neither fettered nor liberated because it is void, and it is neither fettered nor liberated because it is nonarising. [Those other realities], up to and including the very limit of reality, are neither fettered nor liberated because they are nonexistent, they are neither fettered nor liberated because they are void, and they are neither fettered nor liberated because they are nonarising.

8.210 “Venerable Pūrṇa, unconditioned phenomena also are neither fettered nor liberated. Venerable Pūrṇa, unconditioned phenomena are neither fettered nor liberated because they are nonexistent, they are neither fettered nor liberated because they are void, and they are neither fettered nor liberated because they are nonarising.

8.211 “Venerable Pūrṇa, this is the portal of the Dharma indicating that bodhisattva great beings are neither fettered nor liberated. In this regard, the perfection of generosity is neither fettered nor liberated. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are neither fettered nor liberated. [The attributes and goals], up to and including all-aspect omniscience, are neither fettered nor liberated. Bodhisattvas are neither fettered nor liberated. Buddhas are neither fettered nor liberated. The real nature is neither fettered nor liberated. The unmistakable real nature, the one and only real nature, the reality, the realm of phenomena, the abiding

nature of reality, the maturity with respect to all phenomena, [F.219.b] and the very limit of reality are neither fettered nor liberated. Unconditioned phenomena are neither fettered nor liberated.

8.212 “[Bodhisattva great beings] dwell in the perfection of generosity that is neither fettered nor liberated. They dwell in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom [that are neither fettered nor liberated]. They dwell in [the attributes and goals], up to and including all-aspect omniscience, that are neither fettered nor liberated. They dwell in the real nature that is neither fettered nor liberated. They dwell in the unmistakable real nature that is neither fettered nor liberated, the one and only real nature that is neither fettered nor liberated, the reality that is neither fettered nor liberated, the realm of phenomena that is neither fettered nor liberated, the abiding nature of reality that is neither fettered nor liberated, the maturity with respect to all phenomena that is neither fettered nor liberated, and the very limit of reality that is neither fettered nor liberated. They dwell in unconditioned phenomena that are neither fettered nor liberated.

8.213 “Being neither fettered nor liberated, they bring to maturity beings who are neither fettered nor liberated. Being neither fettered nor liberated, they refine buddhafi elds that are neither fettered nor liberated. Being neither fettered nor liberated, they venerate the lord buddhas who are neither fettered nor liberated. Being neither fettered nor liberated, they listen to the Dharma that is neither fettered nor liberated. Being neither fettered nor liberated, they will never be separated from the lord buddhas who are neither fettered nor liberated. Being neither fettered nor liberated, they will never be separated from the extrasensory powers that are neither fettered nor liberated. Being neither fettered nor liberated, they will never be separated from the five eyes that are neither fettered nor liberated. Being neither fettered nor liberated, they will never be separated from the dhāraṇīs that are neither fettered nor liberated. Being neither fettered nor liberated, they will never be separated from the meditative stabilities that are neither fettered nor liberated. Being neither fettered nor liberated, they will develop knowledge of the path that is neither fettered nor liberated. [F.220.a] Being neither fettered nor liberated, they will attain consummate buddhahood in all-aspect omniscience that is neither fettered nor liberated. Being neither fettered nor liberated, they will turn the wheel of the Dharma that is neither fettered nor liberated. Being neither fettered nor liberated, they will consolidate in the three vehicles those beings who are neither fettered nor liberated.

- 8.214 “Venerable Pūrṇa, so it is that bodhisattva great beings who are unfettered and unliberated will comprehend all phenomena by means of the six perfections that are neither fettered nor liberated. This is because all phenomena are nonexistent, void, and nonarising. {Dt.194} Venerable Pūrṇa, one should know that it is in this way that bodhisattva great beings don the great armor of the Great Vehicle that is neither fettered nor liberated.”
- 8.215 ²⁷⁷ Then the venerable Subhūti asked the Blessed One, “Blessed Lord, what is the Great Vehicle of bodhisattva great beings? Blessed Lord, how should bodhisattva great beings be known as entering the Great Vehicle? From where does this Great Vehicle depart? Where does this vehicle bring one to rest? Who will depart using this vehicle?”²⁷⁸
- 8.216 The Blessed One replied to the venerable Subhūti, “Subhūti, you have asked what is the Great Vehicle of bodhisattva great beings. Subhūti, the six perfections constitute the Great Vehicle of bodhisattva great beings. If you ask what these six are, they comprise the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom.”
- 8.217 “Blessed Lord, what is the perfection of generosity?” [F.220.b]
 “Subhūti,” replied the Blessed One, “when bodhisattva great beings, through the focusing of their attention with all-aspect omniscience in mind, give inner or outer objects to those who strive for them and then dedicate [the merit of] these gifts, without apprehending anything, for the sake of unsurpassed, complete enlightenment, making common cause with all beings, that is the perfection of generosity possessed by bodhisattva great beings.”
- 8.218 “Blessed Lord, what is the perfection of ethical discipline?”
 “Subhūti,” replied the Blessed One, “when bodhisattva great beings who have cultivated the mind set on all-aspect omniscience, themselves adopt and maintain correctly the paths of the ten virtuous actions, and also correctly induce, secure, and establish others on the path of virtuous actions, and they do so without apprehending anything, this is the unblemished perfection of ethical discipline possessed by bodhisattva great beings.”
- 8.219 “Blessed Lord, what is the perfection of tolerance?”
 “Subhūti,” replied the Blessed One, “when bodhisattva great beings [F.221.a] who have cultivated the mind set on all-aspect omniscience themselves possess the excellent endowments of tolerance, and also correctly induce others toward tolerance, and they do so without apprehending anything, this is the perfection of tolerance possessed by bodhisattva great beings.”
- 8.220 “Blessed Lord, what is the perfection of perseverance?” {Dt.195}

- “Subhūti,” replied the Blessed One, “when bodhisattva great beings who have cultivated the mind set on all-aspect omniscience are themselves indefatigable with respect to the six perfections, and also engage others in the six perfections, and they do so without apprehending anything, this is the perfection of perseverance possessed by bodhisattva great beings.”
- 8.221 “Blessed Lord, what is the perfection of meditative concentration?”
- “Subhūti,” replied the Blessed One, “when bodhisattva great beings who have themselves cultivated the mind set on all-aspect omniscience are skillfully absorbed in the meditative concentrations, but on that account are no longer subject to rebirth, while they also correctly induce others toward these meditative concentrations, and they do so without apprehending anything, this is the perfection of meditative concentration possessed by bodhisattva great beings.”
- 8.222 “Blessed Lord, what is the perfection of wisdom?”
- “Subhūti,” replied the Blessed One, “when bodhisattva great beings who have cultivated the mind set on all-aspect omniscience themselves are without fixation with respect to all phenomena and discern the nature of all phenomena without apprehending anything, and then correctly induce, secure, and establish [other] beings toward nonfixation with respect to all phenomena and toward discernment of the nature of all phenomena, and they do so without apprehending anything, this is the perfection of wisdom possessed by bodhisattva great beings.
- 8.223 “These, Subhūti, constitute the Great Vehicle of bodhisattva great beings.
- 8.224 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings comprises [the eighteen aspects of emptiness], namely: [F.221.b] (1) the emptiness of internal phenomena, (2) the emptiness of external phenomena, (3) the emptiness of both external and internal phenomena, (4) the emptiness of emptiness, (5) the emptiness of great extent, (6) the emptiness of ultimate reality, (7) the emptiness of conditioned phenomena, (8) the emptiness of unconditioned phenomena, (9) the emptiness of the unlimited, (10) the emptiness of that which has neither beginning nor end, (11) the emptiness of nonexclusion, (12) the emptiness of inherent existence, (13) the emptiness of all phenomena, (14) the emptiness of intrinsic defining characteristics, (15) the emptiness of nonapprehensibility, (16) the emptiness of nonentities, (17) the emptiness of essential nature, and (18) the emptiness of the essential nature of nonentities.²⁷⁹
- 8.225 “If, among them, you ask what is (1) the *emptiness of internal phenomena*, the term *internal phenomena* comprises the eyes, ears, nose, tongue, body, and mental faculty. Among them, the eyes are empty of the eyes because they do not endure and they do not disintegrate. If you ask why, it is because that is their very nature. The ears, the nose, the tongue, the body, and the mental

faculty are [respectively] empty of [the ears, the nose, the tongue, the body, and] the mental faculty, because they do not endure and they do not disintegrate. If you ask why, it is because that is their very nature. This is the emptiness of internal phenomena.

8.226 “If you ask what is (2) the *emptiness of external phenomena*, the term *external phenomena* comprises sights, sounds, odors, tastes, tangibles, and mental phenomena. Among them, sights are empty of sights because they do not endure and they do not disintegrate. If you ask why, it is because that is their very nature. Similarly, sounds, odors, tangibles, and mental phenomena are [respectively] empty of [sounds, odors, tangibles, and] mental phenomena because they do not endure and they do not disintegrate. If you ask why, it is because that is their very nature. This is called the emptiness of external phenomena.

8.227 “If you ask what is (3) the *emptiness of both external and internal phenomena*, the term *external and internal phenomena* comprises the six inner sense fields and the six outer sense fields. Among them, inner phenomena are empty of outer phenomena because they do not endure and they do not disintegrate. {Dt.196} If you ask why, it is because that is their very nature. Outer phenomena are also empty of inner phenomena [because they do not endure and they do not disintegrate].²⁸⁰ If you ask why, it is because that is their very nature. [F.222.a] This is called the emptiness of external and internal phenomena.

8.228 “If you ask what is (4) the *emptiness of emptiness*, the emptiness that is the emptiness of all phenomena is empty of emptiness because it does not endure and it does not disintegrate. If you ask why, it is because that is its very nature. This is called the emptiness of emptiness.

8.229 “If you ask what is (5) the *emptiness of great extent*, the eastern direction is empty of the eastern direction, the southern direction is empty of the southern direction, the western direction is empty of the western direction, the northern direction is empty of the northern direction, the nadir is empty of the nadir, the zenith is empty of the zenith, and the intermediate directions are empty of the intermediate directions because they do not endure and do not disintegrate. If you ask why, it is because that is their very nature. This is called the emptiness of great extent.

8.230 “If you ask what is (6) the *emptiness of ultimate reality*, the term *ultimate reality* denotes nirvāṇa. In this regard, nirvāṇa is empty of nirvāṇa because it does not endure and does not disintegrate. If you ask why, it is because that is its very nature. This is called the emptiness of ultimate reality.

8.231 “If you ask what is (7) the *emptiness of conditioned phenomena*, the term *conditioned phenomena* denotes the realm of desire, the realm of form, and the realm of formlessness. Among them, the realm of desire is empty of the realm

of desire, the realm of form is empty of the realm of form, and the realm of formlessness is empty of the realm of formlessness because they do not endure and do not disintegrate. If you ask why, it is because that is their very nature. This is called the emptiness of conditioned phenomena.

8.232 “If you ask what is (8) the *emptiness of unconditioned phenomena*, the term *unconditioned phenomena* denotes anything that does not arise, that does not cease, and that does not change into something else. In this regard, unconditioned phenomena are empty of unconditioned phenomena because they do not endure and do not disintegrate. [F.222.b] If you ask why, it is because that is their very nature. This is called the emptiness of unconditioned phenomena.

8.233 “If you ask what is (9) the *emptiness of the unlimited*, the term *unlimited* denotes anything of which the limits are nonapprehensible. The unlimited is empty of the unlimited because it does not endure and does not disintegrate. If you ask why, it is because that is its very nature. This is called the emptiness of the unlimited.

8.234 “If you ask what is (10) the *emptiness of that which has neither beginning nor end*, the going of anything is nonapprehensible and the coming of anything is nonapprehensible. That which has neither beginning nor end is empty of that which has neither beginning nor end because it does not endure and does not disintegrate. If you ask why, it is because that is its very nature. This is called the emptiness of that which has neither beginning nor end. {Dt.197}

8.235 “If you ask what is (11) the *emptiness of nonexclusion*, there is no exclusion with respect to anything. Nonexclusion is empty of nonexclusion because it does not endure and does not disintegrate. If you ask why, it is because that is its very nature. This is called the emptiness of nonexclusion.

8.236 “If you ask what is (12) the *emptiness of inherent existence*, this term relates to the inherent existence of all phenomena, whether conditioned or unconditioned, which is not created by the śrāvakas, not created by the pratyekabuddhas, not created by bodhisattva great beings, and not created by the tathāgatas, arhats, completely awakened buddhas. Inherent existence is empty of inherent existence because it does not endure and does not disintegrate. If you ask why, it is because that is its very nature. This is called the emptiness of inherent existence.

8.237 “If you ask what is (13) the *emptiness of all phenomena*, the term *all phenomena* denotes physical forms, feelings, perceptions, formative predispositions, consciousness, the eyes, the ears, the nose, the tongue, the body, the mental faculty, sights, sounds, odors, tastes, tangibles, mental phenomena, [F.223.a] visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, mental consciousness,

sensory contact that is visually compounded, sensory contact that is audibly compounded, sensory contact that is nasally compounded, sensory contact that in lingually compounded, sensory contact that is corporally compounded, sensory contact that is mentally compounded, feelings conditioned by sensory contact that is visually compounded, feelings conditioned by sensory contact that is audibly compounded, feelings conditioned by sensory contact that is nasally compounded, feelings conditioned by sensory contact that is lingually compounded, feelings conditioned by sensory contact that is corporally compounded, feelings conditioned by sensory contact that is mentally compounded, corporeal phenomena, formless phenomena, conditioned phenomena, and unconditioned phenomena. In that regard, all phenomena are empty of all phenomena because they do not endure and do not disintegrate. If you ask why, it is because that is their very nature. This is called the emptiness of all phenomena.

8.238 “If you ask what is (14) the *emptiness of all intrinsic defining characteristics*, this relates to the intrinsic defining characteristic of physical forms which is disintegration, the intrinsic defining characteristic of feelings which is emotional experience, the intrinsic defining characteristic of perceptions which is apprehending, the intrinsic defining characteristic of formative predispositions which is conditioning, and the intrinsic defining characteristic of consciousness which is representation. All such phenomena are empty of their respective intrinsic defining characteristics, which include the intrinsic defining characteristics of conditioned phenomena and the intrinsic defining characteristics of unconditioned phenomena, because they do not endure and do not disintegrate. If you ask why, it is because that is their very nature. This is called the emptiness of intrinsic defining characteristics. [F.223.b]

8.239 “If you ask what is (15) the *emptiness of nonapprehensibility*, it is the nonapprehensibility of anything that is past, the nonapprehensibility of anything that is present, and the nonapprehensibility of anything that is future. Nonapprehensibility is empty of nonapprehensibility because it does not endure and does not disintegrate. If you ask why, it is because that is its very nature. This is called the emptiness of nonapprehensibility.

8.240 “If you ask what is (18) the *emptiness of the essential nature of nonentities*, it is the lack of essential nature in combinations [of conditioned phenomena] because all phenomena are dependently arisen. Such combinations are empty of combinations because they do not endure and do not disintegrate. If you ask why, it is because that is their very nature. This is called the emptiness of the essential nature of nonentities. {Dt.198} [B16]

- 8.241 “Moreover, Subhūti, entities are empty of entities. Nonentities are empty of nonentities. Intrinsic entities are empty of intrinsic entities. Extraneous entities are empty of extraneous entities.
- 8.242 “If you ask in what way entities [are empty of] entities, the term *entities* denotes the five aggregates. Entities are empty of entities because the aggregates are empty of the aggregates.
- 8.243 “If you ask in what way (16) nonentities are empty of nonentities, the term *nonentities* denotes unconditioned phenomena. Nonentities are empty of nonentities because unconditioned phenomena are empty of unconditioned phenomena.²⁸¹
- 8.244 “If you ask in what way (17) essential nature is empty of essential nature, the term *essential nature* denotes the unerring essential nature. Emptiness in this regard is that which is not created by being known and not created by being seen. This is the emptiness of essential nature.
- 8.245 “If you ask what is the *emptiness of extraneous entities*, whether the tathāgatas have appeared or whether the tathāgatas have not appeared, the abiding nature of all phenomena, reality, the realm of phenomena, maturity with respect to all phenomena, the real nature, the unmistaken real nature, the one and only real nature, and the very limit of reality—all such phenomena—are empty of extraneous entities. This is called the emptiness of extraneous entities.
- 8.246 “These, Subhūti, constitute the Great Vehicle of bodhisattva great beings. [F.224.a]
- 8.247 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings comprises the following [meditative stabilities]:²⁸² (1) the meditative stability named *heroic valor*, (2) the meditative stability named *precious seal*, (3) the meditative stability named *lion’s play*, (4) the meditative stability named *beautiful moon*, (5) the meditative stability named *crest of the moon’s victory banner*, (6) the meditative stability named *surpassing all phenomena*, (7) the meditative stability named *seal of all phenomena*, (8) the meditative stability named *surveying the crown pinnacle*, (9) the meditative stability named *certainty in the realm of phenomena*, (10) the meditative stability named *crest of certainty’s victory banner*, (11) the meditative stability named *vajra*, (12) the meditative stability named *seal of entry into all phenomena*, (13) the meditative stability named *consecrated as a king of meditative stabilities*, (14) the meditative stability named *diffusion of light rays*, (15) the meditative stability named *array of power*, (16) the meditative stability named *sublimation [of all phenomena]*, (17) the meditative stability named *engaging with certainty in lexical explanations*, (18) the meditative stability named *entry into designations*, (19) the meditative stability named *observation of spatial directions*, (20) the meditative stability named

receiving the seal, (21) the meditative stability named *unimpaired*, (22) the meditative stability named *oceanic seal gathering all phenomena*, (23) the meditative stability named *permeation of space*, (24) the meditative stability named *vajra maṇḍala*, (25) the meditative stability named *shoulder ornament of the victory banner's crest*, (26) the meditative stability named *crest of power*, (27) the meditative stability named *pursuit of the stream*, (28) the meditative stability named *yawning lion*, (29) the meditative stability named *out of order*, (30) the meditative stability named *repudiation of mental afflictions*, (31) the meditative stability named *illumination*, [F.224.b] (32) the meditative stability named *unseeking*, (33) the meditative stability named *no fixed abode*, (34) the meditative stability named *free from mentation*, (35) the meditative stability named *taintless lamp*, (36) the meditative stability named *boundless light*, (37) the meditative stability named *illuminator*, (38) the meditative stability named *total illumination*, (39) the meditative stability named *pure sanctuary*, (40) the meditative stability named *immaculate light*, (41) the meditative stability named *bringer of joy*, (42) the meditative stability named *lightning lamp*, (43) the meditative stability named *inexhaustible*, (44) the meditative stability named *unvanquished*, (45) the meditative stability named *majestic*, (46) the meditative stability named *free from extinction*, (47) the meditative stability named *unmoving*, (48) the meditative stability named *imperishable*,²⁸³ (49) the meditative stability named *lamp of the sun*, (50) the meditative stability named *immaculate moon*, (51) the meditative stability named *lamp of wisdom*, (52) the meditative stability named *pure appearance*, (53) the meditative stability named *illuminating*, (54) the meditative stability named *engaging in performance*, (55) the meditative stability named *crest of wisdom*, (56) the meditative stability named *vajra-like*, (57) the meditative stability named *stability of mind*, (58) the meditative stability named *observing everything*, (59) the meditative stability named *consecrated*, (60) the meditative stability named *jewel cusp*, (61) the meditative stability named *seal of the Dharma*, (62) the meditative stability named *sameness of all phenomena*, (63) the meditative stability named *renunciation of delight*, (64) the meditative stability named *sublimation of phenomena*, (65) the meditative stability named *dispersal*, (66) the meditative stability named *distinguishing the terms associated with all phenomena*, (67) the meditative stability named *establishing the sameness of letters*, (68) the meditative stability named *devoid of letters*, (69) the meditative stability named *eradication of referents*, [F.225.a] (70) the meditative stability named *unmodified*, (71) the meditative stability named *no aspect*, (72) the meditative stability named *ascertainment of names*, (73) the meditative stability named *roaming*, (74) the meditative stability named *devoid of darkness*, (75) the meditative stability named *engaging in conduct*, (76) the meditative stability named *unwavering*,

(77) the meditative stability named *transcendence of the range*, (78) the meditative stability named *accumulation of all attributes*, (79) the meditative stability named *abiding without mentation*, (80) the meditative stability named *blossoming and vibrance of the flowers of virtue*, (81) the meditative stability named *endowed with the factors conducive to enlightenment*, (82) the meditative stability named *boundless eloquence*, (83) the meditative stability named *equal to the unequalled*, (84) the meditative stability named *transcending all phenomena*, (85) the meditative stability named *utterly devoid of delimitation*, (86) the meditative stability named *dispelling of doubt*, (87) the meditative stability named *without settled focus*, (88) the meditative stability named *single array*, (89) the meditative stability named *manifest attainment of aspects*, (90) the meditative stability named *unity*, (91) the meditative stability named *nonexclusion*, (92) the meditative stability named *comprehension of all bases of rebirth through realization*, (93) the meditative stability named *entrance to symbols and sounds*, (94) the meditative stability named *devoid of vocalic syllables*, (95) the meditative stability named *burning lamp*, (96) the meditative stability named *purification of defining characteristics*, (97) the meditative stability named *nondistinguished*, (98) the meditative stability named *endowed with all finest aspects*, (99) the meditative stability named *absence of joy with respect to all happiness and suffering*, [F.225.b] (100) the meditative stability named *inexhaustible cornucopia*, (101) the meditative stability named *dhāraṇī intelligence*, (102) the meditative stability named *complete elimination of right and wrong*, (103) the meditative stability named *calming of all deviations and obstacles*, (104) the meditative stability named *absence of disharmony*, (105) the meditative stability named *taintless light*, (106) the meditative stability named *endowed with the essence*, (107) the meditative stability named *taintless light of the full moon*, (108) the meditative stability named *lightning light*, (109) the meditative stability named *great ornament*, (110) the meditative stability named *illuminator of all worlds*, (111) the meditative stability named *sameness of meditative stability*, (112) the meditative stability named *taintless principle devoid of impurities*, (113) the meditative stability named *convergence in nonaffliction*, (114) the meditative stability named *convergence of all mental afflictions in nonaffliction*,²⁸⁴ (115) the meditative stability named *engaging in remaining without an objective support*, (116) the meditative stability named *abiding in the real nature without mentation*, (117) the meditative stability named *dispelling the misery of corporeality*, (118) the meditative stability named *obliterating defects of speech, transforming them as if into space*, and (119) the meditative stability named *unattached, liberated, and uncovered like space*.

“In this regard, if you ask what is (1) the meditative stability named *heroic valor*, this meditative stability functions within the perceptual range of all meditative stabilities. This is the meditative stability named *heroic valor*. If you ask what is (2) the meditative stability named *precious seal*, through this meditative stability all meditative stabilities are sealed. This is the meditative stability named *precious seal*. If you ask what is (3) the meditative stability named *lion’s play*, [F.226.a] abiding in that meditative stability, one plays with all meditative stabilities. This is the meditative stability named *lion’s play*. If you ask what is (4) the meditative stability named *beautiful moon*, abiding in that meditative stability, one illuminates all meditative stabilities. This is the meditative stability named *beautiful moon*. If you ask what is (5) the meditative stability named *crest of the moon’s victory banner*, this meditative stability upholds the victory banner of all meditative stabilities. This is the meditative stability named *crest of the moon’s victory banner*. If you ask what is (6) the meditative stability named *surpassing all phenomena*, abiding in that meditative stability, one becomes exalted over all meditative stabilities. This is the meditative stability named *surpassing all phenomena*. {Dt.199} If you ask what is (7) the meditative stability named *seal of all phenomena*, abiding in that meditative stability, all phenomena are sealed with the unchanging seal. This is the meditative stability named *seal of all phenomena*. If you ask what is (8) the meditative stability named *surveying the crown pinnacle*, abiding in that meditative stability, one surveys the pinnacle of all meditative stabilities. This is the meditative stability named *surveying the crown pinnacle*. If you ask what is (9) the meditative stability named *certainty in the realm of phenomena*, abiding in that meditative stability, one moves toward understanding concerning the realm of phenomena. This is the meditative stability named *certainty in the realm of phenomena*. If you ask what is (10) the meditative stability named *crest of certainty’s victory banner*, abiding in that meditative stability, one holds the victory banner indicative of certainty with respect to all meditative stabilities. This is the meditative stability named *crest of certainty’s victory banner*. If you ask what is (11) the meditative stability named *vajra*, abiding in that meditative stability, all meditative stabilities will not perish. This is the meditative stability named *vajra*. If you ask what is (12) the meditative stability named *seal of entry into all phenomena*, abiding in that meditative stability, one enters into the seal of all phenomena. [F.226.b] This is the meditative stability named *seal of entry into all phenomena*. If you ask what is (13) the meditative stability named *consecrated as a king of meditative stabilities*, abiding in that meditative stability, one is consecrated as a king of all meditative stabilities. This is the meditative stability named *consecrated as a king of meditative stabilities*. If you ask what is (14) the meditative stability named *diffusion of light rays*, abiding in that meditative stability, one diffuses

the light rays of all meditative stabilities. This is the meditative stability named *diffusion of light rays*. If you ask what is (15) the meditative stability named *array of power*, abiding in that meditative stability, one arrays the power of all meditative stabilities. This is the meditative stability named *array of power*. If you ask what is (16) the meditative stability named *sublimation*, abiding in that meditative stability, one sublimates all meditative stabilities. This is the meditative stability named *sublimation*. If you ask what is (17) the meditative stability named *engaging with certainty in lexical explanations*, abiding in that meditative stability, one engages in the exposition of the precise etymologies of all the meditative stabilities. This is the meditative stability named *engaging with certainty in lexical explanations*. If you ask what is (18) the meditative stability named *entry into designations*, abiding in that meditative stability, one enters into the designations of all the meditative stabilities. This is the meditative stability named *entry into designations*. If you ask what is (19) the meditative stability named *observation of spatial directions*, abiding in that meditative stability, one observes the spatial directions of all meditative stabilities. This is the meditative stability named *observation of spatial directions*. If you ask what is (20) the meditative stability named *receiving the seal*, abiding in that meditative stability, one receives the seal of all meditative stabilities. This is the meditative stability named *receiving the seal*. If you ask what is (21) the meditative stability named *unimpaired*, [F.227.a] abiding in that meditative stability, one does not impair any of the meditative stabilities. This is the meditative stability named *unimpaired*. If you ask what is (22) the meditative stability named *oceanic seal gathering all phenomena*, abiding in that meditative stability, one seeks to gather and comprehend all meditative stabilities. This is the meditative stability named *oceanic seal gathering all phenomena*. If you ask what is (23) the meditative stability named *permeation of space*, abiding in that meditative stability, one permeates the space of all meditative stabilities. This is the meditative stability named *permeation of space*. If you ask what is (24) the meditative stability named *vajra maṇḍala*, abiding in that meditative stability, one apprehends the maṇḍalas of all meditative stabilities. This is the meditative stability named *vajra maṇḍala*. If you ask what is (25) the meditative stability named *shoulder ornament of the victory banner's crest*, abiding in that meditative stability, one rises above all meditative concentrations, like a sacred victory banner. This is the meditative stability named *shoulder ornament of the victory banner's crest*. If you ask what is (26) the meditative stability named *crest of power*, abiding in that meditative stability, one obtains genuine power over all meditative stabilities. This is the meditative stability named *crest of power*. If you ask what is (27) the meditative stability named *pursuit of the stream*, abiding in that meditative stability, one embarks in pursuit of the stream without error. This is the meditative

stability named *pursuit of the stream*. If you ask what is (28) the meditative stability named *yawning lion*, abiding in that meditative stability, one acquires the ability to abandon all stains and defilements, and by acquiring that ability, one yawns like the king of lions. This is the meditative stability named *yawning lion*. If you ask what is (29) the meditative stability named *out of order*, abiding in that meditative stability, [F.227.b] one interrupts the continuity of the phenomena of cyclic existence. This is the meditative stability named *out of order*. {Dt.200} If you ask what is (30) the meditative stability named *repudiation of mental afflictions*, abiding in that meditative stability, one dispels the stains of all mental afflictions. This is the meditative stability named *repudiation of mental afflictions*. If you ask what is (31) the meditative stability named *illumination*, abiding in that meditative stability, one illuminates, heats, and bedazzles all meditative stabilities. This is the meditative stability named *illumination*. If you ask what is (32) the meditative stability named *unseeking*, abiding in that meditative stability, nothing at all is sought. This is the meditative stability named *unseeking*. If you ask what is (33) the meditative stability named *no fixed abode*, abiding in that meditative stability, one does not observe anything at all that is fixed as an abode. This is the meditative stability named *no fixed abode*. If you ask what is (34) the meditative stability named *free from mentation*, abiding in that meditative stability, mentation does not at all arise, nor are mental states in motion. This is the meditative stability named *free from mentation*. If you ask what is (35) the meditative stability named *taintless lamp*, abiding in that meditative stability, one acts as the taintless lamp of all meditative stabilities. This is the meditative stability named *taintless lamp*. If you ask what is (36) the meditative stability named *boundless light*, abiding in that meditative stability, one generates boundless light. This is the meditative stability named *boundless light*. If you ask what is (37) the meditative stability named *illuminator*, abiding in that meditative stability, one illuminates all meditative concentrations immediately after that meditative stability has been attained. This is the meditative stability named *illuminator*. If you ask what is (38) the meditative stability named *total illumination*, abiding in that meditative stability, one illuminates the gateways of all meditative concentrations [F.228.a] immediately after that meditative stability has been attained. This is the meditative stability named *total illumination*. If you ask what is (39) the meditative stability named *pure sanctuary*, abiding in that meditative stability, one will acquire pure equanimity with respect to all meditative stabilities. This is the meditative stability named *pure sanctuary*. If you ask what is (40) the meditative stability named *immaculate light*, abiding in that meditative stability, one dispels the stains of all meditative stabilities. This is the meditative stability named *immaculate light*. If you ask what is (41) the

meditative stability named *bringer of joy*, abiding in that meditative stability, one experiences the joy of all meditative stabilities. This is the meditative stability named *bringer of joy*. If you ask what is (42) the meditative stability named *lightning lamp*, abiding in that meditative stability, one gives light to all meditative stabilities. This is the meditative stability named *lightning lamp*. If you ask what is (43) the meditative stability named *inexhaustible*, abiding in that meditative stability, one does not consider whether any meditative stabilities are exhaustible or not exhaustible. This is the meditative stability named *inexhaustible*. If you ask what is (44) the meditative stability named *unvanquished*, abiding in that meditative stability, one acquires power over all meditative stabilities. This is the meditative stability named *unvanquished*. If you ask what is (45) the meditative stability named *majestic*, abiding in that meditative stability, one becomes majestic and blazes with splendor with respect to all meditative stabilities. This is the meditative stability named *majestic*. If you ask what is (46) the meditative stability named *free from extinction*, abiding in that meditative stability, one observes that all meditative stabilities are inextinguishable and then regards them in such a way that one does not observe them even in the slightest. This is the meditative stability named *free from extinction*. If you ask what is (47) the meditative stability named *unmoving*, abiding in that meditative stability, one neither wavers nor vacillates with respect to any meditative stability, [F.228.b] nor does one engage with them or give rise to conceits about them. This is the meditative stability named *unmoving*. If you ask what is (48) the meditative stability named *imperishable*, abiding in that meditative stability, one does not observe any meditative stabilities to perish. This is the meditative stability named *imperishable*. If you ask what is (49) the meditative stability named *lamp of the sun*, abiding in that meditative stability, one illuminates the gateways of all meditative stabilities. This is the meditative stability named *lamp of the sun*. If you ask what is (50) the meditative stability named *immaculate moon*, abiding in that meditative stability, one eliminates darkness with respect to all meditative stabilities. This is the meditative stability named *immaculate moon*. If you ask what is (51) the meditative stability named *lamp of wisdom*, abiding in that meditative stability, one dispels all the darkness of ignorance with the light of wisdom with respect to all meditative stabilities. This is the meditative stability named *lamp of wisdom*. If you ask what is (52) the meditative stability named *pure appearance*, abiding in that meditative stability, one acquires the four kinds of exact knowledge with respect to all meditative stabilities. This is the meditative stability named *pure appearance*. {Dt.201}

“If you ask what is (53) the meditative stability named *illuminating*, abiding in that meditative stability, one illuminates the gateways of all meditative stabilities. This is the meditative stability named *illuminating*. If you ask what is (54) the meditative stability named *engaging in performance*, abiding in that meditative stability, one engages in the performance of all meditative stabilities. This is the meditative stability named *engaging in performance*. If you ask what is (55) the meditative stability named *crest of wisdom*, abiding in that meditative stability, one contemplates the crest of wisdom with respect to all meditative stabilities. This is the meditative stability named *crest of wisdom*. If you ask what is (56) the meditative stability named *vajra-like*, abiding in that meditative stability, one comprehends all meditative stabilities without observing even the nature of those meditative stabilities. [F.229.a] This is the meditative stability named *vajra-like*. If you ask what is (57) the meditative stability named *stability of mind*, abiding in that meditative stability, one’s mind neither wavers nor vacillates, nor is it diverted, nor is it terrified, nor does it fail, and nor does it have occasion to think, ‘That which is called mind is this.’ This is the meditative stability named *stability of mind*. If you ask what is (58) the meditative stability named *observing everything*, abiding in that meditative stability, one observes the appearance of all meditative stabilities. This is the meditative stability named *observing everything*. If you ask what is (59) the meditative stability named *consecrated*, abiding in that meditative stability, one is consecrated in all meditative stabilities. This is the meditative stability named *consecrated*. If you ask what is (60) the meditative stability named *jewel cusp*, abiding in that meditative stability, all meditative stabilities shine on all sides in the manner of a jewel cusp. This is the meditative stability named *jewel cusp*. If you ask what is (61) the meditative stability named *seal of the Dharma*, abiding in that meditative stability, all meditative stabilities are sealed because they are sealed with the beginningless seal. This is the meditative stability named *seal of the Dharma*. If you ask what is (62) the meditative stability named *sameness of all phenomena*, abiding in that meditative stability, one observes that there is nothing at all that is excluded from sameness. This is the meditative stability named *sameness of all phenomena*. If you ask what is (63) the meditative stability named *renunciation of delight*, abiding in that meditative stability, one renounces the delight associated with all meditative stabilities and all phenomena. This is the meditative stability named *renunciation of delight*. If you ask what is (64) the meditative stability named *sublimation of phenomena*, abiding in that meditative stability, one dispels the darkness of all phenomena and sublimates them by means of all the meditative stabilities. This is the meditative stability named *sublimation of phenomena*. [F.229.b] If you ask what is (65) the meditative stability named *dispersal*, abiding in that

meditative stability, one disperses all phenomena. This is the meditative stability named *dispersal*. If you ask what is (66) the meditative stability named *distinguishing the terms associated with all phenomena*, abiding in that meditative stability, one distinguishes between the terms associated with all meditative stabilities and all phenomena. This is the meditative stability named *distinguishing the terms associated with all phenomena*. If you ask what is (67) the meditative stability named *establishing the sameness of letters*, abiding in that meditative stability, one acquires the sameness associated with the letters that represent all meditative stabilities. This is the meditative stability named *establishing the sameness of letters*. If you ask what is (68) the meditative stability named *devoid of letters*, abiding in that meditative stability, one does not apprehend even a single letter representing all the meditative stabilities. This is the meditative stability named *devoid of letters*. If you ask what is (69) the meditative stability named *eradication of referents*, abiding in that meditative stability, one eradicates references to all meditative stabilities. This is the meditative stability named *eradication of referents*. If you ask what is (70) the meditative stability named *unmodified*, abiding in that meditative stability, one does not apprehend any phenomena that are modified. This is the meditative stability named *unmodified*. If you ask what is (71) the meditative stability named *no aspect*, abiding in that meditative stability, one does not apprehend any aspects at all with respect to any phenomena. This is the meditative stability named *no aspect*. If you ask what is (72) the meditative stability named *ascertainment of names*, abiding in that meditative stability, all etymologies are nonapprehensible and one begins to understand that these are merely conventional expressions. This is the meditative stability named *ascertainment of names*. If you ask what is (73) the meditative stability named *roaming*, abiding in that meditative stability, one does not apprehend a fixed abode with respect to any meditative stability. This is the meditative stability named *roaming*. [F.230.a] If you ask what is (74) the meditative stability named *devoid of darkness*, abiding in that meditative stability, one dispels the darkness associated with all phenomena. This is the meditative stability named *devoid of darkness*. If you ask what is (75) the meditative stability named *engaging in conduct*, abiding in that meditative stability, one observes the conduct associated with all meditative stabilities.²⁸⁵ This is the meditative stability named *engaging in conduct*. If you ask what is (76) the meditative stability named *unwavering*, abiding in that meditative stability, one observes that all meditative stabilities are unwavering. This is the meditative stability named *unwavering*, {Dt.202} If you ask what is (77) the meditative stability named *transcendence of the range*, abiding in that meditative stability, one transcends the perceptual range of all meditative stabilities. This is the meditative stability named *transcendence of*

the range. If you ask what is (78) the meditative stability named *accumulation of all attributes*, abiding in that meditative stability, one subsequently acquires the accumulation of attributes associated with all phenomena and all meditative stabilities. This is the meditative stability named *accumulation of all attributes*. If you ask what is (79) the meditative stability named *abiding without mentation*, abiding in that meditative stability, one does not engage mentally with any meditative stabilities. This is the meditative stability named *abiding without mentation*. If you ask what is (80) the meditative stability named *blossoming and vibrance of the flowers of virtue*, abiding in that meditative stability, one acquires the blossoming and vibrancy of the flowers of virtue with respect to all meditative stabilities. This is the meditative stability named *blossoming and vibrance of the flowers of virtue*. If you ask what is (81) the meditative stability named *endowed with the factors conducive to enlightenment*, abiding in that meditative stability, one acquires the factors conducive to enlightenment with respect to all meditative stabilities. This is the meditative stability named *endowed with the factors conducive to enlightenment*. [F.230.b] If you ask what is (82) the meditative stability named *boundless eloquence*, abiding in that meditative stability, one acquires boundless eloquence with respect to all meditative stabilities. This is the meditative stability named *boundless eloquence*. If you ask what is (83) the meditative stability named *equal to the unequaled*, abiding in that meditative stability, one acquires the state of being equal to the unequaled with respect to all meditative stabilities. This is the meditative stability named *equal to the unequaled*. If you ask what is (84) the meditative stability named *transcending all phenomena*, abiding in that meditative stability, one transcends all the three realms. This is the meditative stability named *transcending all phenomena*. If you ask what is (85) the meditative stability named *utterly devoid of delimitation*, abiding in that meditative stability, one discerns the continuum of all phenomena and of all meditative stabilities. This is the meditative stability named *utterly devoid of delimitation*. If you ask what is (86) the meditative stability named *dispelling of doubt*, abiding in that meditative stability, one acquires the dispelling of doubt with respect to all meditative stabilities and all phenomena. This is the meditative stability named *dispelling of doubt*. If you ask what is (87) the meditative stability named *without settled focus*, abiding in that meditative stability, one does not observe a settled focus with respect to any phenomena. This is the meditative stability named *without settled focus*. If you ask what is (88) the meditative stability named *single array*, abiding in that meditative stability, one does not observe anything at all in terms of duality. This is the meditative stability named *single array*. If you ask what is (89) the meditative stability named *manifest attainment of aspects*, abiding in that meditative stability, one acquires the manifest attainment of all phenomena

and of all meditative stabilities. This is the meditative stability named *manifest attainment of aspects*. [F.231.a] If you ask what is (90) the meditative stability named *unity*, abiding in that meditative stability, one does not observe the aspects of any meditative stabilities. This is the meditative stability named *unity*. If you ask what is (91) the meditative stability named *nonexclusion*, abiding in that meditative stability, one does not observe any meditative stabilities in terms of nonduality. This is the meditative stability named *nonexclusion*. If you ask what is (92) the meditative stability named *comprehension of all bases of rebirth through realization*, abiding in that meditative stability, one enters into the wisdom that realizes all meditative stabilities and then, since that has been entered, there is nothing at all that has not been comprehended. This is the meditative stability named *comprehension of all bases of rebirth through realization*. If you ask what is (93) the meditative stability named *entrance to symbols and sounds*, abiding in that meditative stability, one enters into the symbols and sounds associated with all meditative stabilities. This is the meditative stability named *entrance to symbols and sounds*. If you ask what is (94) the meditative stability named *devoid of vocalic syllables*, abiding in that meditative stability, one discerns that all meditative stabilities are devoid of syllables. This is the meditative stability named *devoid of vocalic syllables*. If you ask what is (95) the meditative stability named *burning lamp*, abiding in that meditative stability, one illuminates, heats, and bedazzles all meditative stabilities with splendor. This is the meditative stability named *burning lamp*. If you ask what is (96) the meditative stability named *purification of defining characteristics*, abiding in that meditative stability, one purifies the defining characteristics of all meditative stabilities. This is the meditative stability named *purification of defining characteristics*. If you ask what is (97) the meditative stability named *nondistinguished*, abiding in that meditative stability, one observes that all meditative stabilities are manifestly nonapprehensible. [F.231.b] This is the meditative stability named *nondistinguished*. If you ask what is (98) the meditative stability named *endowed with all finest aspects*, abiding in that meditative stability, one becomes endowed with all the finest aspects of all meditative stabilities. This is the meditative stability named *endowed with all finest aspects*. If you ask what is (99) the meditative stability named *absence of joy with respect to all happiness and suffering*, abiding in that meditative stability, one does not observe happiness or suffering with respect to any meditative stabilities. This is the meditative stability named *absence of joy with respect to all happiness and suffering*. {Dt.203} If you ask what is (100) the meditative stability named *inexhaustible cornucopia*, abiding in that meditative stability, one does not observe that any meditative stabilities are exhaustible. This is the meditative stability named *inexhaustible cornucopia*. If you ask what is (101) the

meditative stability named *dhāraṇī intelligence*, abiding in that meditative stability, one apprehends all modes of *dhāraṇī*. This is the meditative stability named *dhāraṇī intelligence*. If you ask what is (102) the meditative stability named *complete elimination of right and wrong*, abiding in that meditative stability, one does not observe any meditative stabilities in terms of right and wrong. This is the meditative stability named *complete elimination of right and wrong*. If you ask what is (103) the meditative stability named *calming of all deviations and obstacles*, abiding in that meditative stability, one does not observe deviations or obstacles with respect to any meditative stabilities. This is the meditative stability named *calming of all deviations and obstacles*. If you ask what is (104) the meditative stability named *absence of disharmony*, abiding in that meditative stability, [F.232.a] one does not observe harmony or disharmony with respect to any meditative stabilities. This is the meditative stability named *absence of disharmony*. If you ask what is (105) the meditative stability named *taintless light*, abiding in that meditative stability, one does not apprehend the circle of light associated with any meditative stabilities. This is the meditative stability named *taintless light*. If you ask what is (106) the meditative stability named *endowed with the essence*, abiding in that meditative stability, one does not observe the essence of any meditative stabilities. This is the meditative stability named *endowed with the essence*. If you ask what is (107) the meditative stability named *taintless light of the full moon*, abiding in that meditative stability, one fully develops all meditative stabilities, like the disk of the full moon. This is the meditative stability named *taintless light of the full moon*. If you ask what is (108) the meditative stability named *lightning light*, abiding in that meditative stability, one illuminates the realms of beings with pure and radiant light, and dispels the torments of darkest ignorance. This is the meditative stability named *lightning light*. If you ask what is (109) the meditative stability named *great ornament*, abiding in that meditative stability, one becomes endowed with the great ornament of all meditative stabilities. This is the meditative stability named *great ornament*. If you ask what is (110) the meditative stability named *illuminator of all worlds*, abiding in that meditative stability, one illuminates all meditative stabilities. This is the meditative stability named *illuminator of all worlds*. If you ask what is (111) the meditative stability named *sameness of meditative stability*, abiding in that meditative stability, one does not apprehend agitation in any meditative stability, nor does one apprehend one-pointedness. This is the meditative stability named *sameness of meditative stability*. [F.232.b] If you ask what is (112) the meditative stability named *taintless principle devoid of impurities*, abiding in that meditative stability, one understands in sameness all meditative stabilities and phenomena that are tainted and those that are untainted. This is the meditative stability named

taintless principle devoid of impurities. If you ask what is (113) the meditative stability named *convergence in nonaffliction*, abiding in that meditative stability, all one's meditative stabilities become free from mental afflictions. This is the meditative stability named *convergence in nonaffliction*. If you ask what is (114) the meditative stability named *convergence of all mental afflictions in nonaffliction*, abiding in that meditative stability, one acquires the convergence of all mental afflictions in nonaffliction. This is the meditative stability named *convergence of all mental afflictions in nonaffliction*. If you ask what is (115) the meditative stability named *engaging in remaining without an objective support*, abiding in that meditative stability, one does not apprehend the basis of any meditative stabilities. This is the meditative stability named *engaging in remaining without an objective support*. If you ask what is (116) the meditative stability named *abiding in the real nature without mentation*, abiding in that meditative stability, one is not diverted from the real nature of all meditative stabilities. This is the meditative stability named *abiding in the real nature without mentation*. If you ask what is (117) the meditative stability named *dispelling the misery of corporeality*, abiding in that meditative stability, one does not apprehend corporeality with respect to any meditative stability. This is the meditative stability named *dispelling the misery of corporeality*. If you ask what is (118) the meditative stability named *obliterating defects of speech, transforming them as if into space*, abiding in that meditative stability, [F.233.a] one does not apprehend verbal actions with respect to any meditative stabilities. This is the meditative stability named *obliterating defects of speech, transforming them as if into space*. If you ask what is (119) the meditative stability named *unattached, liberated, and uncovered like space*, abiding in that meditative stability, one acquires the state in which all phenomena are unattached, liberated, and uncovered like space. This is the meditative stability named *unattached, liberated, and uncovered like space*.

8.250 “This, Subhūti, is the Great Vehicle of bodhisattva great beings who practice the perfection of wisdom.”

8.251 *This completes the eighth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

9.

CHAPTER 9

9.1 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings also entails the four applications of mindfulness. If you ask what these four are, they comprise the application of mindfulness with regard to the body, the application of mindfulness with regard to feelings, the application of mindfulness with regard to the mind, and the application of mindfulness with regard to phenomena. {Dt.204}

9.2 “You may ask what is the application of mindfulness with regard to the body. In this respect, Subhūti, bodhisattva great beings, with regard to the inner body, observe the physical body without apprehending anything. As they conduct themselves, diligent, alert, and mindful, rid of the world’s attractions and dissatisfactions, they do not form conceptual thoughts associated with the body. With regard to the outer body, they observe the physical body without apprehending anything. As they conduct themselves, diligent, alert, and mindful, rid of the world’s attractions and dissatisfactions, they do not form conceptual thoughts associated with the body. With regard to the outer and inner body, they observe the physical body without apprehending anything. As they conduct themselves, diligent, alert, and mindful, [F.233.b] rid of the world’s attractions and dissatisfactions, they do not form conceptual thoughts associated with the body.

9.3 “With regard to inner feelings, mind, and phenomena, they observe phenomena [and so forth] without apprehending anything. As they conduct themselves, diligent, alert, and mindful, rid of the world’s attractions and dissatisfactions, they do not form conceptual thoughts associated with phenomena [and so forth]. With regard to outer feelings, mind, and phenomena, they observe phenomena [and so forth] without apprehending anything. As they conduct themselves, diligent, alert, and mindful, rid of the world’s attractions and dissatisfactions, they do not form conceptual thoughts associated with phenomena [and so forth]. With regard to outer and inner feelings, mind, and phenomena, they observe phenomena [and so

forth] without apprehending anything. As they conduct themselves, diligent, alert, and mindful, rid of the world's attractions and dissatisfactions, they do not form conceptual thoughts associated with phenomena [and so forth].

9.4 “Subhūti, if you ask how, with regard to the inner body, bodhisattva great beings continue to observe the physical body, in this respect, Subhūti, when bodhisattva great beings are moving, they are fully aware that they are moving. When they are standing upright, they are fully aware that they are standing upright. When they are sitting, they are fully aware that they are sitting. When they are lying down, they are fully aware that they are lying down. When the body is comfortable or uncomfortable, and in whatever ways the body changes its posture, they are fully aware. Subhūti, it is in such ways that bodhisattva great beings, with regard to the inner body, observe the physical body without apprehending anything. As they conduct themselves, diligent, alert, and mindful, rid of the world's attractions and dissatisfactions. [F.234.a]

9.5 “Moreover, Subhūti, with regard to the inner body, bodhisattva great beings continue to observe the physical body without apprehending anything. They maintain alertness, whether they are going out or returning home. They maintain alertness, whether they are looking [outwardly] or looking introspectively. They maintain alertness, whether they are bending or stretching their limbs. They maintain alertness, whether they are holding an outer patched robe, a waist cloth, or an alms bowl. They maintain alertness, whether they are eating, drinking, chewing, or tasting. They maintain alertness, whether they are resting or waking up. They maintain alertness, whether they are coming or going, standing or sitting, reclining or not reclining, speaking or not speaking, or settled in meditation [or arising from meditation]. Subhūti, it is in this way that when bodhisattva great beings practice the perfection of wisdom, with regard to the inner body, they observe the physical body without apprehending anything. As they conduct themselves, diligent, alert, and mindful, they are rid of the world's attractions and dissatisfactions.

9.6 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they are fully aware that when they inhale breath mindfully, they are inhaling breath mindfully. They are fully aware that when they exhale breath mindfully, they are exhaling breath mindfully. They are fully aware that when they inhale a long breath, they are inhaling a long breath, and that when they are exhaling a long breath, they are exhaling a long breath. {Dt.205} They are fully aware that when they are inhaling a short breath, they are inhaling a short breath, and that when they are exhaling a short breath, they are exhaling a short breath. Subhūti, this resembles, as an

analogy, a potter turning a wheel [F.234.b] or a skilled apprentice of a potter turning a wheel. They are fully aware that when they are turning the wheel in a long whirl, they are turning the wheel in a long whirl, and they are fully aware that when they are turning the wheel in a short whirl, they are turning the wheel in a short whirl. Likewise, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they are fully aware that they are inhaling breath mindfully when they inhale breath mindfully, and they are fully aware that they are exhaling breath mindfully when they exhale breath mindfully. When they are inhaling a long breath, they are fully aware that they are inhaling a long breath. When they are exhaling a long breath, they are fully aware that they are exhaling a long breath. When they are inhaling a short breath, they are fully aware that they are inhaling a short breath. When they are exhaling a short breath, they are fully aware that they are exhaling a short breath. Subhūti, it is in such ways that when bodhisattva great beings practice the perfection of wisdom, with regard to the inner body, they observe the physical body without apprehending anything. As they conduct themselves, diligent, alert, and mindful, they are rid of the world's attractions and dissatisfactions.

9.7 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they discern this physical body in terms of its material elements, observing that it comprises the element of earth, the element of water, the element of fire, and the element of wind. Subhūti, as an analogy, just as a skilled butcher of bulls or a skilled apprentice of a butcher of bulls slays a bull with a sharp instrument, cuts it into four parts, and then examines the quartered carcass, as he stands or sits, in the same way bodhisattva great beings who practice the perfection of wisdom [F.235.a] also discern this same physical body in terms of its material elements, observing that it comprises the element of earth, the element of water, the element of fire, and the element of wind. Subhūti, it is in this way that bodhisattva great beings practice the perfection of wisdom and, while they stand or sit, with regard to the inner body, observe the physical body without apprehending anything. As they conduct themselves, diligent, alert, and mindful, they are rid of the world's attractions and dissatisfactions.

9.8 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they discern that this same body is full of manifold impurities, from the soles of the feet upward, from the hairs [of the head] and the brain downward, and from the hairs of the body, the nails, and the skin inward. That is to say, they discern that it comprises the hairs of the head, the hairs of the body, the nails, epidermal skin, inner skin, flesh, ligaments, blood, bones, marrow, heart, kidneys, liver, lungs, spleen, large intestine, small intestine, sigmoid colon, viscera, urinary bladder, excrement, tears,

sweat, adipose tissue, mucous, nasal mucous, pus, bile, phlegm, serum, saliva, odors, brain tissue, cerebral secretions, eye mucus, and ear wax. Subhūti, this is just like when the grain bins of a farmer have been filled with diverse crops—sesame, mustard seeds, lentils, beans, barley, wheat, and rice—and an observant passer-by, {Dt.206} on seeing them, would know that these are sesame, these are mustard seeds, these are lentils, these are beans, these are barley, these are wheat, and these are rice.

9.9 “Subhūti, in the same way, [F.235.b] bodhisattva great beings discern that this very body is full of manifold impurities, from the soles of the feet upward, from the hair and the crown of the head downward, and from the nails, body hair, and skin inward. That is to say, they discern that this body comprises the hairs of the head, the hairs of the body, the nails, epidermal skin, inner skin, flesh, ligaments, blood, bones, marrow, heart, kidneys, liver, lungs, spleen, large intestine, small intestine, sigmoid colon, viscera, urinary bladder, excrement, tears, sweat, adipose tissue, mucous, nasal mucus, pus, bile, phlegm, serum, saliva, odors, brain tissue, cerebral secretions, eye mucus, and ear wax. Subhūti, it is in this way that when bodhisattva great beings practice the perfection of wisdom, with regard to the inner body, they observe the physical body without apprehending anything. As they conduct themselves, diligent, alert, and mindful, they are rid of the world’s attractions and dissatisfactions.

9.10 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing in a charnel ground the manifold forms of the corpses that have been discarded there—those that have been laid to rest; those that have been dead for one day, dead for two days, dead for three days, dead for four days, or dead for five days; and those that are bloated, blue-black, putrefied, worm-infested, devoured, or dismembered—they compare these circumstances to their own bodies, reflecting, ‘This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality!’ Subhūti, it is in this way that when bodhisattva great beings practice the perfection of wisdom, [F.236.a] with regard to the outer body, they observe the physical body without apprehending anything. As they conduct themselves, diligent, alert, and mindful, they are rid of the world’s attractions and dissatisfactions.

9.11 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing corpses that have been discarded in a charnel ground, dead for six days, dead for seven days, devoured by various sorts of wild creatures—ravens, crows, hawks, vultures, wolves, foxes, dogs, and others—at that time, they compare these to the circumstances of their own bodies, reflecting, ‘This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality!’ Subhūti, it is in this

way that when bodhisattva great beings practice the perfection of wisdom, with regard to the outer body, they observe the physical body without apprehending anything. As they conduct themselves, diligent, alert, and mindful, they are rid of the world's attractions and dissatisfactions.

9.12 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing corpses that have been discarded in a charnel ground, devoured, foul, festering, and rotten, they compare these to the circumstances of their own bodies, reflecting, ‘This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality!’ Subhūti, it is in this way that when bodhisattva great beings practice the perfection of wisdom, with regard to the outer body, they observe the physical body without apprehending anything. As they conduct themselves, diligent, alert, and mindful, they are rid of the world's attractions and dissatisfactions. [F.236.b]

9.13 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing the bones in a charnel ground, skeletons with fragments of flesh, smears of blood, tenuously joined together by tendons, they compare these to the circumstances of their own bodies, reflecting, ‘This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality!’ Subhūti, it is in this way that when bodhisattva great beings practice the perfection of wisdom, with regard to the outer body, they observe the physical body without apprehending anything. As they conduct themselves, diligent, alert, and mindful, they are rid of the world's attractions and dissatisfactions.

9.14 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing the skeletal bones in a charnel ground, devoid of flesh and blood, without the adhesion of tendons, {Dt.207} as white as conch shells, they compare these to the circumstances of their own bodies, reflecting, ‘This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality!’ Subhūti, it is in this way that when bodhisattva great beings practice the perfection of wisdom, with regard to the outer body, they observe the physical body without apprehending anything. As they conduct themselves, diligent, alert, and mindful, they are rid of the world's attractions and dissatisfactions. [B17]

9.15 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing the bones and skeletons in a charnel ground, without adhesion, separated, as white as conch shells, and scattered over the ground, they compare these to the circumstances of their own bodies, [F.237.a] reflecting, ‘This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality!’ Subhūti, it is in this way that when bodhisattva great beings practice the perfection of

wisdom, with regard to the outer body, they observe the physical body without apprehending anything. As they conduct themselves, diligent, alert, and mindful, they are rid of the world's attractions and dissatisfactions.

9.16 "Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing the bones in a charnel ground, scattered in the cardinal and intermediate directions, the foot bones scattered apart, the shin bones scattered apart, the thigh bones scattered apart, the hip bones scattered apart, the wrist bones scattered apart, the rib bones scattered apart, the neck bones scattered apart, and the skull bones also scattered apart, they compare these to the circumstances of their own bodies, reflecting, 'This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality!' Subhūti, it is in this way that when bodhisattva great beings practice the perfection of wisdom, with regard to the outer body, they observe the physical body without apprehending anything. As they conduct themselves, diligent, alert, and mindful, they are rid of the world's attractions and dissatisfactions.

9.17 "Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing the bones in a charnel ground, many years old, weathered by the wind and the sun, and as white as conch shells, [F.237.b] they compare these to the circumstances of their own bodies, reflecting, 'This body too has attributes such as these. [It has a nature such as these.] It does not go beyond this reality!' Subhūti, it is in this way that when bodhisattva great beings practice the perfection of wisdom, with regard to the outer body, they observe the physical body without apprehending anything. As they conduct themselves, diligent, alert, and mindful, they are rid of the world's attractions and dissatisfactions.

9.18 "Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, on seeing the bones in a charnel ground, many years old, indistinct, bluish grey like a pigeon, tattered, disintegrated, and turning into dust on the ground, they compare these to the circumstances of their own bodies, reflecting, 'This body too has attributes such as these. It has a nature such as these. It does not go beyond this reality!' Subhūti, it is in this way that when bodhisattva great beings practice the perfection of wisdom, with regard to the inner body, they observe the physical body without apprehending anything. With regard to the outer body and with regard to the outer and inner body combined, they observe the physical body without apprehending anything. As they conduct themselves, diligent, alert, and mindful, they are rid of the world's attractions and dissatisfactions.

9.19 "With regard to inner feelings, outer feelings, and outer and inner feelings combined, they observe feelings without apprehending anything. With regard to inner mind, outer mind, and outer and inner mind combined, they

observe mind without apprehending anything. With regard to inner phenomena, outer phenomena, and outer and inner phenomena combined, they observe phenomena without apprehending anything. As they conduct themselves, diligent, alert, and mindful, they are rid of the world's attractions and dissatisfactions. [F.238.a] This indeed, Subhūti, is the Great Vehicle of bodhisattva great beings.

9.20 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings also entails the four correct exertions. If you ask what these four are, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, (1) without apprehending anything, they resolve, struggle, strive, develop tenacity, and rightly aspire that negative and nonvirtuous states that have not yet arisen might not be developed. (2) Without apprehending anything, they resolve, struggle, strive, develop tenacity, and rightly aspire that negative and nonvirtuous states that have previously arisen might be renounced. (3) Without apprehending anything, they resolve, struggle, strive, develop tenacity, and rightly aspire that virtuous states that have not yet arisen might be developed. (4) Without apprehending anything, they resolve, struggle, strive, develop tenacity, and rightly aspire that virtuous states that have previously arisen might remain stable, be repeatedly cultivated, be undiminished, and be fully cultivated. This indeed, Subhūti, is the Great Vehicle of bodhisattva great beings.

9.21 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings also entails the four supports for miraculous ability. If you ask what these four are, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, (1) imbued with renunciation, dwelling in solitude, maintaining detachment, and remaining in a state of cessation, [F.238.b] they should cultivate the support for miraculous ability that combines meditative stability of resolution with the formative force of exertion. (2) Imbued with renunciation, dwelling in solitude, maintaining detachment, and remaining in a state of cessation, they should cultivate the support for miraculous ability that combines meditative stability of perseverance with the formative force of exertion. (3) Imbued with renunciation, dwelling in solitude, maintaining detachment, and remaining in a state of cessation, they should cultivate the support for miraculous ability that combines meditative stability of mind with the formative force of exertion. (4) Imbued with renunciation, dwelling in solitude, maintaining detachment, and remaining in a state of cessation, they should cultivate the support for miraculous ability that combines meditative stability of scrutiny with the formative force of exertion. [Cultivated] without apprehending anything, this indeed, Subhūti, is the Great Vehicle of bodhisattva great beings. {Dt.208}

- 9.22 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings also entails the five faculties. If you ask what these five are, they comprise (1) the faculty of faith, (2) the faculty of perseverance, (3) the faculty of recollection, (4) the faculty of meditative stability, and (5) the faculty of wisdom. [Cultivated] without apprehending anything, this indeed, Subhūti, is the Great Vehicle of bodhisattva great beings.
- 9.23 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings also entails the five powers. If you ask what these five are, they comprise (1) the power of faith, (2) the power of perseverance, (3) the power of recollection, (4) the power of meditative stability, and (5) the power of wisdom. [Cultivated] without apprehending anything, this indeed, Subhūti, is the Great Vehicle of bodhisattva great beings.
- 9.24 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings also entails the seven branches of enlightenment. You may ask what these seven are. Imbued with renunciation, dwelling in solitude, maintaining detachment, and remaining in a state of cessation, and without apprehending anything, they should cultivate (1) the branch of enlightenment that is correct recollection. Imbued with renunciation, dwelling in solitude, maintaining detachment, and remaining in a state of cessation, and without apprehending anything, they should cultivate [F.239.a] (2) the branch of enlightenment that is correct doctrinal analysis, (3) the branch of enlightenment that is correct perseverance, (4) the branch of enlightenment that is correct delight, (5) the branch of enlightenment that is correct mental and physical refinement, (6) the branch of enlightenment that is correct meditative stability, and (7) the branch of enlightenment that is correct equanimity. This indeed, Subhūti, is the Great Vehicle of bodhisattva great beings.
- 9.25 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings also entails [the observances of] the noble eightfold path. You may ask what these are. Imbued with renunciation, dwelling in solitude, maintaining detachment, and remaining in a state of cessation, and without apprehending anything, they should cultivate (1) correct view. Imbued with renunciation, dwelling in solitude, maintaining detachment, and remaining in a state of cessation, and without apprehending anything, they should cultivate (2) correct thought, (3) correct speech, (4) correct action, (5) correct livelihood, (6) correct effort, (7) correct recollection, and (8) correct meditative stability. This indeed, Subhūti, is the Great Vehicle of bodhisattva great beings.
- 9.26 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings also entails the three meditative stabilities. If you ask what these three are, they comprise (1) the meditative stability of emptiness, (2) the meditative stability

of signlessness, and (3) the meditative stability of wishlessness. In this regard, if you ask what is the meditative stability of emptiness, when all phenomena are observed to be empty of their own defining characteristics, that stability of mind is the gateway to liberation known as emptiness. This is called the meditative stability of emptiness. [F.239.b] If you ask what is the meditative stability of signlessness, when all phenomena are observed to be devoid of signs, that stability of mind is the gateway to liberation known as signlessness. This is called the meditative stability of signlessness. If you ask what is the meditative stability of wishlessness, when there is no conditioning, understanding that all phenomena cannot be conditioned, that stability of mind is the gateway to liberation known as wishlessness. This is called the meditative stability of wishlessness. One should be mindful of these three gateways to liberation, without discouragement. Cultivated without apprehending anything, this indeed, Subhūti, is the Great Vehicle of bodhisattva great beings.

9.27 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings also entails the eleven aspects of knowledge.²⁸⁶ If you ask what these eleven are, they comprise (1) knowledge of suffering, (2) knowledge of the origin of suffering, (3) knowledge of the cessation of suffering, (4) knowledge of the path, (5) knowledge of the extinction of contaminants, (6) knowledge that contaminants will not arise again, (7) knowledge of phenomena, (8) knowledge of phenomena that is subsequently realized, (9) knowledge of the relative, (10) knowledge that is masterful, and (11) knowledge that is semantic. {Dt.209} In this regard, if you ask what is knowledge of suffering, it is the knowledge that suffering does not arise. If you ask what is knowledge of the origin of suffering, it is the knowledge that the origin of suffering has been renounced. If you ask what is knowledge of the cessation of suffering, it is the knowledge that suffering has ceased. If you ask what is knowledge of the path, it is the knowledge of the noble eightfold path. If you ask what is knowledge of the extinction of contaminants, it is the knowledge that desire, hatred, and delusion have been extinguished. If you ask what is knowledge that contaminants will not arise again, it is the knowledge that the continuum of rebirth does not arise. If you ask what is knowledge of phenomena, it is the knowledge that the five aggregates are understood to be illusory. If you ask what is knowledge of phenomena that is subsequently realized, it is the knowledge that the sense fields, the sensory elements, and the links of dependent origination are impermanent. If you ask what is knowledge of the relative, [F.240.a] it is the knowledge, through the mind, of the minds of other beings and of other individuals. If you ask what is knowledge that is masterful, it is that by which there ensues knowledge of the path and knowledge of refinement. If you ask what is knowledge that is

semantic, it is the wisdom of all-aspect omniscience that the tathāgatas have. [Cultivated] without apprehending anything, this indeed, Subhūti, is the Great Vehicle of bodhisattva great beings.

9.28 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings also entails the three faculties. If you ask what these three are, they comprise (1) the faculty whereby one will comprehend that which has not been comprehended, (2) the faculty of comprehension, and (3) the faculty of realization through comprehension. If you ask what is the faculty whereby one will comprehend that which has not been comprehended, it comprises the faculty of faith, the faculty of perseverance, the faculty of mindfulness, the faculty of meditative stability, and the faculty of wisdom, which are not fully manifest in the case of those individual disciples who are unrealized. This is the faculty whereby one will comprehend that which has not been comprehended. If you ask what is the faculty of comprehension, it comprises the faculty of faith, the faculty of perseverance, the faculty of mindfulness, the faculty of meditative stability, and the faculty of wisdom in the case of individual disciples who have acquired comprehension. This is called the faculty of comprehension. If you ask what is the faculty of realization through comprehension, it comprises the faculty of faith, the faculty of perseverance, the faculty of mindfulness, the faculty of meditative stability, and the faculty of wisdom in the case of individual disciples who are arhats, pratyekabuddhas, bodhisattvas, or tathāgatas. This, Subhūti, is called the faculty of realization through comprehension. [Cultivated] without apprehending anything, this indeed, Subhūti, [F.240.b] is the Great Vehicle of bodhisattva great beings.

9.29 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings also entails the three meditative stabilities. If you ask what these three are, they comprise (1) the meditative stability endowed with ideation and scrutiny, (2) the meditative stability free from ideation and endowed merely with scrutiny, and (3) the meditative stability devoid of both ideation and scrutiny. In this regard, Subhūti, if you ask what is the meditative stability endowed with ideation and scrutiny, bodhisattva great beings achieve and maintain the first meditative concentration where there is freedom from desires, and freedom from negative and nonvirtuous attributes, while ideation and scrutiny are present, alongside the joy and bliss that arise from freedom. This is the meditative stability endowed with ideation and scrutiny. If you ask what is the meditative stability free from ideation and endowed merely with scrutiny, it denotes the state between the first meditative concentration and the second meditative concentration. This is called the meditative stability free from ideation and endowed merely with scrutiny. {Dt.210} If you ask what is the meditative stability devoid of both ideation and scrutiny, it

includes the second, third, and fourth meditative concentrations, along with the meditative absorptions of the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, the sphere of neither perception nor nonperception, and the cessation of perceptions and feelings. This is called the meditative stability devoid of both ideation and scrutiny. [Cultivated] without apprehending anything, this indeed, Subhūti, is the Great Vehicle of bodhisattva great beings.

9.30 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings also entails the ten recollections. If you ask what these ten are, they comprise (1) the recollection of the Buddha, (2) recollection of the Dharma, (3) recollection of the Saṅgha, (4) recollection of ethical discipline, [F.241.a] (5) recollection of giving away, (6) recollection of the god realms, (7) recollection of disillusionment [with cyclic existence],²⁸⁷ (8) recollection of breathing, (9) recollection of death, and (10) recollection of the body. [Cultivated] without apprehending anything, this indeed, Subhūti, is the Great Vehicle of bodhisattva great beings.

9.31 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings also entails the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, and the nine serial steps of meditative absorption.

9.32 “If you ask what are the four meditative concentrations, in this regard, when bodhisattva great beings practice the perfection of wisdom, (1) they achieve and maintain the first meditative concentration where there is freedom from desires, and freedom from negative and nonvirtuous attributes, while ideation and scrutiny are present, alongside the joy and bliss that arise from freedom. (2) They achieve and maintain the second meditative concentration where ideation and scrutiny have been stilled, and there is an intense inner clarity—the absence of ideation and scrutiny being due to one-pointed mental focus—while the joy and bliss that arise from meditative stability are present. (3) They achieve and maintain the third meditative concentration where joy is absent, abiding in equanimity due to the absence of attachment to joy, while both mindfulness and alertness are present and bliss is experienced by the body. This is what sublime beings describe as ‘mindful, abiding in bliss, and equanimous.’ (4) They achieve and maintain the fourth meditative concentration where even that sense of bliss is abandoned and former states of suffering have also been eliminated. Here, neither suffering nor bliss is present because blissful and unhappy states of mind have both subsided, while equanimity and mindfulness are utterly pure. [F.241.b] These are the four meditative concentrations.

- 9.33 “If you ask what are the four immeasurable attitudes, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they maintain, without apprehending anything, a state of mind imbued with (1) loving kindness that is vast, most extensive, nondual, immeasurable, free from enmity, free from harm, without rivalry, perfected, and well cultivated, so that it is considered to permeate extensively the ten directions encompassed by the limits of space, beyond the mundane sphere. They maintain, without apprehending anything, a state of mind imbued with (2) compassion, (3) empathetic joy, and (4) equanimity that is vast, most extensive, nondual, immeasurable, free from enmity, free from harm, without rivalry, perfected, and well cultivated, so that these are considered to permeate extensively the ten directions encompassed by the limits of space, beyond the mundane sphere. These are the four immeasurable attitudes.
- 9.34 “If you ask what are the four formless meditative absorptions, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, (1) [the first ensues] once the perceptions of physical forms have been completely transcended in all respects, when the perceptions of obstructed phenomena have subsided, and the mind does not engage with diverse perceptions, so that one achieves and dwells in the sphere of infinite space, thinking, ‘Space is infinite.’ (2) [The second ensues] once the sphere of infinite space has been completely transcended in all respects, and one achieves and dwells in the sphere of infinite consciousness, thinking, ‘Consciousness is infinite.’ (3) [The third ensues] once the sphere of infinite consciousness has been completely transcended in all respects, and one achieves and dwells in the sphere of nothing-at-all, thinking, ‘There is nothing at all.’ [F.242.a] (4) [The fourth ensues] once the sphere of nothing-at-all has been completely transcended in all respects, and one achieves and dwells in the sphere of neither perception nor nonperception. These are the four formless meditative absorptions.
- 9.35 “If you ask what are the eight aspects of liberation, they are as follows: (1) The first aspect of liberation ensues when corporeal beings observe physical forms [in order to compose the mind]. (2) The second aspect of liberation ensues when formless beings endowed with internal perception observe external physical forms. (3) The third aspect of liberation ensues when beings are inclined toward pleasant states. (4) [The fourth aspect of liberation ensues] when the perceptions of physical forms have been completely transcended in all respects, when the perceptions of obstructed phenomena have subsided, and the mind does not engage with diverse perceptions, so that one achieves and dwells in the sphere of infinite space, thinking, ‘Space is infinite.’ (5) [The fifth aspect of liberation ensues] when the sphere of infinite space has been completely transcended in all respects,

and one achieves and dwells in the sphere of infinite consciousness, thinking, 'Consciousness is infinite.' (6) [The sixth aspect of liberation ensues] when the sphere of infinite consciousness has been completely transcended in all respects, and one achieves and dwells in the sphere of nothing-at-all, thinking, 'There is nothing at all.' (7) [The seventh aspect of liberation ensues] when the sphere of nothing-at-all has been completely transcended in all respects, and one achieves and dwells in the sphere of neither perception nor nonperception. (8) [The eighth aspect of liberation ensues] when the sphere of neither perception nor nonperception has been completely transcended in all respects, and one achieves and dwells in the cessation of all perceptions and feelings, without apprehending anything. These are the eight aspects of liberation.

- 9.36 "If you ask what are the nine serial steps of meditative absorption, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, [F.242.b] (1) [the first step ensues] when one achieves and maintains the first meditative concentration, that is to say, when there is freedom from desires, and freedom from negative and nonvirtuous attributes, while ideation and scrutiny are present, alongside the joy and bliss that arise from freedom. (2) [The second step ensues] when one achieves and maintains the second meditative concentration, that is to say, when there is an intense inner clarity, devoid of both ideation and scrutiny—the absence of ideation and scrutiny being due to one-pointed mental focus—while the joy and bliss that arise from meditative stability are present. (3) [The third step ensues] when one achieves and maintains the third meditative concentration free from joy, that is to say, when one dwells in equanimity due to the absence of attachment to joy, while both mindfulness and alertness are present, and bliss is still experienced by the body. This is what sublime beings describe as 'mindful, abiding in bliss, and equanimous.' (4) [The fourth step ensues] when one achieves and maintains the fourth meditative concentration, that is to say, when even that sense of bliss is abandoned and former states of suffering have also been eliminated. Here, neither suffering nor bliss is present because blissful and unhappy states of mind have both subsided, while equanimity and mindfulness are utterly pure. (5) [The fifth step ensues] when the perceptions of physical forms have been completely transcended in all respects, when the perceptions of obstructed, material phenomena have subsided, and the mind does not engage with diverse perceptions, so that one achieves and dwells in the sphere of infinite space, thinking, 'Space is infinite.' (6) [The sixth step ensues] when the sphere of infinite space has been completely transcended in all respects, and one achieves and dwells in the sphere of infinite consciousness, thinking, 'Consciousness is infinite.' (7) [The seventh step

ensues] when the sphere of infinite consciousness has been completely transcended in all respects, and one achieves and dwells in the sphere of nothing-at-all, thinking, 'There is nothing at all.' (8) [The eighth step ensues] when the sphere of nothing-at-all has been completely transcended in all respects, and one achieves and dwells in the sphere of neither perception nor nonperception. [F.243.a] (9) [The ninth step ensues] when the sphere of neither perception nor nonperception has been completely transcended in all respects, and one achieves and dwells in the cessation of all perceptions and feelings, without apprehending anything. These are the nine serial steps of meditative absorption.

- 9.37 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings entails the ten powers of the tathāgatas. If you ask what these ten are, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they acquire (1) definitive knowledge that phenomena that are possible are indeed possible, and definitive knowledge that phenomena that are impossible are indeed impossible; (2) definitive knowledge, through possibilities and causes, of the maturation of the past, future, and present actions [of beings], and of those who undertake such actions; (3) definitive knowledge of various realms and their multiple constituents;²⁸⁸ (4) definitive knowledge of the diversity of inclinations and the multiplicity of inclinations that other beings, other individuals, have; (5) definitive knowledge of whether the acumen of other beings, other individuals, is superior or inferior; (6) definitive knowledge of the paths that lead anywhere; (7) definitive knowledge of all the afflicted and purified mental states and their emergence, with respect to the faculties, powers, branches of enlightenment, meditative concentrations, aspects of liberation, meditative stabilities, and formless absorptions; (8) definitive knowledge of the recollection of multiple past abodes, ranging from the recollection of individual lifetimes to their circumstances, situations, and causes; [F.243.b] (9) definitive knowledge through pure clairvoyance, transcending the vision of human beings, of the death, transmigration, and rebirth of beings; and (10) definitive knowledge that through one’s own extrasensory powers one has actualized, achieved, and maintained the liberation of mind and the liberation of wisdom in the state that is free from contaminants because all contaminants have ceased, and so one can say, ‘My rebirths have come to an end. I have practiced celibacy. I have fulfilled my duties. I will experience no other rebirths apart from this one.’²⁸⁹ [Cultivated] without apprehending anything, Subhūti, these also constitute the Great Vehicle of bodhisattva great beings. {Dt.211}

- 9.38 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings entails the four fearlessnesses [proclaimed by the buddhas]. If you ask what these four are, [the buddhas would say]: (1) ‘When I claim to have attained completely awakened buddhahood, if some virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else should say that I have not attained consummate buddhahood with respect to these [particular] phenomena here, I would correctly disregard that reason for contradicting me, based on their worldly doctrines. By correctly disregarding that reason, I have found ease and dwell in it. To have attained this absence of trepidation is to have attained fearlessness. I claim my exalted place as a great leader. I will rightly roar the lion’s roar in the midst of the assembly! I will turn the wheel of Brahmā²⁹⁰ that no one in the world—no virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else—could previously turn in conformity with the Dharma!’
- 9.39 (2) “ ‘When I claim I am one whose contaminants have ceased, if some virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else should say that these [particular] contaminants of mine have not ceased, I would correctly disregard that reason for contradicting me, based on their worldly doctrines. [F.244.a] By correctly disregarding that reason, I have found ease and dwell in it. To have attained this absence of trepidation is to have attained fearlessness. I claim my exalted place as a great leader. I will rightly roar the lion’s roar in the midst of the assembly! I will turn the wheel of Brahmā that no one in the world—no virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else—could previously turn in conformity with the Dharma!’
- 9.40 (3) “ ‘When I claim to have explained those phenomena that cause obstacles [on the spiritual path], if some virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else should insist in this respect that even though one might depend on those phenomena, there will be no obstacles and that that would be impossible, I would correctly disregard that reason for contradicting me, based on their worldly doctrines. By correctly disregarding that reason, I have found ease and dwell in it. To have attained this absence of trepidation is to have attained fearlessness. I claim my exalted place as a great leader. I will rightly roar the lion’s roar in the midst of the assembly! I will turn the wheel of Brahmā that no one in the world—no virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else—could previously turn in conformity with the Dharma!’
- 9.41 (4) “ ‘When I claim to have shown the path that leads to realizing the emancipation of the noble and that will genuinely bring an end to suffering for those who make use of it, if some virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else in the world should say that even if one persists on this path, it will not lead to emancipation, that suffering will not cease, and

that that is impossible, I would correctly disregard that reason for contradicting me, based on their worldly doctrines. By correctly disregarding that reason, I have found ease and dwell in it. [F.244.b] To have attained this absence of trepidation is to have attained fearlessness. I claim my exalted place as a great leader. I will rightly roar the lion's roar in the midst of the assembly! I will turn the wheel of Brahmā that no one in the world—no virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else—could previously turn in conformity with the Dharma! [Cultivated] without apprehending anything, Subhūti, these also constitute the Great Vehicle of bodhisattva great beings.²⁹¹

9.42 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings entails the four kinds of exact knowledge. If you ask what these four are, they comprise (1) exact knowledge of meanings, (2) exact knowledge of dharmas, (3) exact knowledge of their language and lexical explanations, and (4) exact knowledge of their eloquent expression. [Cultivated] without apprehending anything, Subhūti, these also constitute the Great Vehicle of bodhisattva great beings.²⁹²

9.43 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings entails the eighteen distinct qualities of the buddhas. If you ask what these eighteen are, from the night when the tathāgatas attain consummate buddhahood in unsurpassed, complete enlightenment, and from the night when they teach the path whereby living creatures, including mundane gods, demons, Brahmā deities, virtuous ascetics, and brahmins, along with gods, humans, and asuras, could put an end to suffering, until their attainment of final nirvāṇa in the expanse of nirvāṇa where no residue of the aggregates is left behind, (1) the tathāgatas are without clumsiness; (2) they are not noisy; (3) they are without false memories; (4) they are without differentiating perceptions; (5) they are without uncomposed minds; [F.245.a] (6) they are without the indifference that lacks discernment; {Dt.212} (7) they do not degenerate in their resolution; (8) they do not degenerate in their perseverance; (9) they do not degenerate in their recollection; (10) they do not degenerate in their meditative stability; (11) they do not degenerate in their wisdom; (12) they do not degenerate in their liberation, nor do they degenerate in their seeing the wisdom of liberation; (13) all the activities of their bodies are preceded by wisdom and followed by wisdom; (14) all the activities of their speech are preceded by wisdom and followed by wisdom; (15) all the activities of their minds are preceded by wisdom and followed by wisdom; (16) they engage in the perception of wisdom that is unobstructed and unimpeded with respect to the past; (17) they engage in the perception of wisdom that is unobstructed and unimpeded with respect to the future; and (18) they engage in the perception of wisdom that is unobstructed and

unimpeded with respect to the present. These are called the eighteen distinct qualities of the buddhas. [Cultivated] without apprehending anything, Subhūti, these also constitute the Great Vehicle of bodhisattva great beings.²⁹³

- 9.44 “Moreover, Subhūti, the Great Vehicle of bodhisattva great beings entails the dhāraṇī gateways—that is to say, the sameness of letters, the sameness of utterances, the gateways of letters, and where letters lead. In this regard, you may ask what are the gateways of the letters and where the letters lead. The letter *a* is the gateway to all phenomena for their being nonarising. The letter *ṃ* is the gateway to all phenomena for their being free of dust. The letter *pa* is the gateway to all phenomena for ultimate reality being empty. The letter *ca* is the gateway to all phenomena for all phenomena being without death, transmigration, or rebirth since death, transmigration, and rebirth are not apprehended. The letter *na* is the gateway to all phenomena for their being no names and for the intrinsic nature of names being neither acquired nor lost. The letter *lā* is the gateway to all phenomena for their being supramundane and for the causes and conditions giving rise to the creeping vine of craving being utterly destroyed. [F.245.b] The letter *dā* is the gateway to all phenomena for discipline and the disciplined being determined. The letter *bā* is the gateway to all phenomena for there being freedom from bondage. The letter *ḍa*²⁹⁴ is the gateway to all phenomena for there being freedom from agitation. The letter *sa* is the gateway to all phenomena for there being no attachment and no bondage because attachment is unperceived. The letter *va* is the gateway to all phenomena for the pathway and sounds of speech being interrupted. The letter *ta* is the gateway to all phenomena for their not stirring from the real nature. The letter *ya* is the gateway to all phenomena for their being definitively nonapprehensible. The letter *sta* is the gateway to all phenomena for boasting not being apprehended.²⁹⁵ The letter *ka* is the gateway to all phenomena for agents not being apprehended. The letter *ṣa* is the gateway to all phenomena for sameness not being transgressed because sameness is not apprehended. The letter *ma* is the gateway to all phenomena for the notion of ‘mine’ not being apprehended. The letter *ga* is the gateway to all phenomena for motion not being apprehended.²⁹⁶ The letter *sṭha* is the gateway to all phenomena for abodes not being apprehended. The letter *jā* is the gateway to all phenomena for birth not being apprehended. The letter *śva* is the gateway to all phenomena for the life breath not being apprehended. The letter *dha* is the gateway to all phenomena for the realm of phenomena not being apprehended. The letter *śa* is the gateway to all phenomena for stillness not being apprehended. The letter *kha* is the gateway to all phenomena for

phenomena not being apprehended owing to the sameness of space. The letter *kṣa* is the gateway to all phenomena for extinction not being apprehended. {Dt.213} The letter *sta* is the gateway to all phenomena for eulogies not being apprehended.²⁹⁷ The letter *jñā* is the gateway to all phenomena for wisdom not being apprehended. [F.246.a] The letter *rta* is the gateway to all phenomena for afflicted mental states not being apprehended.²⁹⁸ The letter *ha* is the gateway to all phenomena for causes not being apprehended. The letter *bha* is the gateway to all phenomena for there being no fear. The letter *cha* is the gateway to all phenomena for complexion not being apprehended. The letter *sma* is the gateway to all phenomena for memory not being apprehended. The letter *hva* is the gateway to all phenomena for appellations not being apprehended. The letter *tsa* is the gateway to all phenomena for resolution not being apprehended. The letter *gha* is the gateway to all phenomena for density not being apprehended. The letter *ṭha* is the gateway to all phenomena for fabrications not being apprehended. The letter *ṇa* is the gateway to all phenomena for there being neither coming nor going because there is no affliction and for there being no conceptual thoughts because there is no standing, sitting, or lying down. The letter *pha* is the gateway to all phenomena for fruits not being apprehended. The letter *ska* is the gateway to all phenomena for the aggregates not being apprehended. The letter *ysa* is the gateway to all phenomena for the malaise of aging not being apprehended.²⁹⁹ The letter *ca* is the gateway to all phenomena for conduct not being apprehended. The letter *ṭa* is the gateway to all phenomena for wails of suffering not being apprehended and for there being, ultimately, neither death and transmigration, nor rebirth. The letter *ḍha* is the gateway to all phenomena for concealment not being apprehended.³⁰⁰

9.45 “The foregoing are not conventional syllables. If you ask why, there exist no names at all by which anything could be conventionally designated, by which anything could be expressed, by which anything could be taught, by which anything could be written, or by which anything could be recited aloud. Subhūti, all phenomena should be understood to resemble space. [F.246.b] Subhūti, this is the entrance into the dhāraṇī gateways, the entrance into the demonstration of the letters, beginning with *a*. Subhūti, if any bodhisattva great beings comprehend this expertise with respect to the letters, beginning with *a*, they will not be attached to any sounds, they will accomplish all phenomena in accordance with reality, and they will acquire skill in the cognition of sounds. Subhūti, if any bodhisattva great beings have heard this seal of introduction to the letters beginning with *a*, and these words forming the seal of introduction to the letters beginning with *a*, and, having heard them, also take them up, uphold, recite aloud, master, and with

the right understanding teach them to others, they will know that there are twenty advantages. If you ask what these twenty are, they are as follows: (1) They will be mindful, intelligent, understanding, clever, joyful, modest, and inspired. (2) Acquiring this gateway to dhāraṇī without affliction they will be without hesitation. (3) They will not be attached upon hearing the sweet words of others, nor will they be angered upon hearing harsh words, so that they will stay, appropriately, neither high nor low. (4) They will be skilled in words. (5) They will be skilled with respect to the aggregates, they will be skilled with respect to the sensory elements, and they will be skilled with respect to the sense fields. (6) They will be skilled with respect to the truths. (7) They will be skilled with respect to the links of dependent origination. (8) They will be skilled with respect to causes and they will be skilled with respect to conditions. (9) They will be skilled with respect to reality. {Dt.214} (10) They will be skilled in knowledge of those of high and low acumen. (11) They will be skilled in knowledge of death, transmigration, and rebirth. (12) They will be skilled in knowledge of clairaudience. (13) They will be skilled in knowledge of others' minds. (14) [F.247.a] They will be skilled in the knowledge of recollecting past lives. (15) They will be skilled in knowledge of miraculous abilities. (16) They will be skilled in knowledge of the cessation of contaminants. (17) They will be skilled in knowledge of demonstrating that which is possible and that which is impossible. (18) They will be skilled in going out and skilled in returning. (19) They will be skilled in conduct. (20) They will also acquire skill in matters of shame and conscience.

9.46 “Subhūti, [cultivated] without apprehending anything, this introduction to the letters beginning with *a*, which form the gateway of dhāraṇī, also constitutes the Great Vehicle of bodhisattva great beings.”

9.47 *This completes the ninth chapter of “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

10.

CHAPTER 10

- 10.1 “Subhūti, you asked, ‘How do bodhisattva great beings genuinely enter into the Great Vehicle?’ In this regard, Subhūti, bodhisattva great beings practice the six perfections and progress from level to level. Subhūti, if you ask how bodhisattva great beings practice the six perfections and progress from level to level, it is the case that all phenomena are unchanging, and so there is nothing at all that goes or comes, nothing at all that passes on or draws near. However, while they do not give rise to conceits or think about the level associated with any phenomena, it is not the case that they do not refine the levels, but that they do not observe them.
- 10.2 “If you ask what the refinements of the levels are that bodhisattva great beings make, Subhūti, bodhisattva great beings who dwell on the first level should make ten refinements with respect to that level. If you ask what these ten are, (1) they should refine sincere resolve without apprehending anything. (2) They should refine beneficial states owing to their nonapprehension of signs,³⁰¹ [F.247.b] and they should refine sameness of attitude with regard to all beings owing to their nonapprehension of beings. (3) They should refine their giving things away owing to their nonapprehension of a gift, a giver, or a recipient. (4) They should refine the service of spiritual mentors owing to their lack of conceits about them. (5) They should refine the search for the Dharma owing to their nonapprehension of any phenomena. (6) They should continually refine the departure from home owing to their nonapprehension of a home. (7) They should refine the wish for the body of a buddha owing to their nonapprehension of the major and minor marks. (8) They should refine the disclosure of the Dharma owing to their nonapprehension of distinctions in the Dharma. (9) They should refine the elimination of pride and arrogance owing to their nonapprehension of the true existence of phenomena.³⁰² And

(10) they should refine words of truth owing to their nonapprehension of words. Subhūti, these are the ten refinements that bodhisattva great beings should maintain on the first level. {Dt.215}

10.3 “Moreover, Subhūti, bodhisattva great beings who dwell on the second level should pay repeated attention to eight attributes and earnestly apply them. If you ask what these eight are, they comprise (1) purity of ethical discipline, (2) gratitude and thankfulness, (3) being grounded in the power of tolerance, (4) experiencing delight and joy, (5) not forsaking any being, (6) actualizing great compassion, (7) respect for and veneration of the spiritual teacher by means of faith, and (8) perseverance in and searching for the perfections. Subhūti, these are the eight attributes to which bodhisattva great beings who dwell on the second level should pay attention and which they should earnestly apply.

10.4 “Moreover, Subhūti, bodhisattva great beings who dwell on the third level should maintain five attributes. [F.248.a] If you ask what these five are, they comprise (1) an insatiable thirst for erudition but without fixation on letters;³⁰³ (2) elucidating without expectations the gift of the Dharma, but without making assumptions with respect to it; (3) generation and dedication of the roots of virtuous actions for the refinement of the buddhafi elds but without making assumptions in that respect; (4) indefatigability in the face of the fathomless cycle of rebirth but without making assumptions in that respect; and (5) maintaining of a sense of conscience and shame but without making assumptions in that respect. Subhūti, these are the five attributes that bodhisattva great beings who dwell on the third level should maintain.

10.5 “Moreover, Subhūti, bodhisattva great beings who dwell on the fourth level should adopt and maintain ten attributes, without forsaking them. If you ask what these ten are, they comprise (1) dwelling in a forest wilderness, (2) a paucity of desires, (3) contentment, (4) not forsaking vows associated with the ascetic virtues, (5) not forsaking the [monastic] trainings, (6) spurning the desirable attributes of the senses (7) setting the mind on the transcendence of sorrow, (8) forsaking all substantial phenomena, (9) undauntedness, and (10) disregard for all entities. Subhūti, these are the ten attributes that bodhisattva great beings who dwell on the fourth level should not forsake, but adopt and maintain.

10.6 “Moreover, Subhūti, bodhisattva great beings who dwell on the fifth level should avoid six attributes. If you ask what these six are, they comprise (1) the avoidance of intimacy with householders, (2) [the avoidance of] intimacy with nuns,³⁰⁴ (3) [the avoidance of] jealousy toward those of the spiritual family, (4) [the avoidance] of places of social intercourse, (5) [the avoidance of] malice,³⁰⁵ and [F.248.b] (6) [the avoidance of] self-praise and

disparagement of others. These are the six attributes to be avoided. There are eight further attributes to be avoided. These comprise (1) the avoidance of the paths of the ten nonvirtuous actions, (2) [the avoidance of] exalted pride, (3) [the avoidance of] boasting, (4) [the avoidance of] distorted views, (5) [the avoidance of] doubt, and (6–8) the tolerance of desire, hatred, and delusion. These are the eight further attributes that bodhisattva great beings who dwell on the fifth level should avoid. {Dt.216}

10.7 “Moreover, Subhūti, bodhisattva great beings who dwell on the sixth level should perfect six things; those are the six perfections. They should, moreover, avoid six things. You may ask what these six are. (1) The mindset of the śrāvakas should be avoided; (2) the mindset of the pratyekabuddhas should be avoided; (3) thoughts of anxiety should be avoided; (4) one should be undaunted when one sees beggars—that is to say, discouragement should be avoided; (5) unhappiness—that is to say, unhappiness on account of having renounced all material things—should be avoided; and (6) when one sees beggars one should not be disturbed by the beggars—that is to say, the disturbance should be avoided. Subhūti, these are the six things that bodhisattva great beings who dwell on the sixth level should avoid.

10.8 “Moreover, Subhūti, bodhisattva great beings who dwell on the seventh level should not engage in twenty things. If you ask what these twenty are, they should not engage in (1) grasping notions of self; (2) grasping notions of beings; (3) grasping notions of living creatures; (4) grasping notions of individual persons; (5) grasping notions of nihilism; (6) grasping notions of eternalism; (7) notions of signs; (8) holding views about causes; (9) attachment to name and form; (10) attachment to the aggregates, along with attachment to the sensory elements, and [F.249.a] attachment to the sense fields; (11) attachment to the three realms; (12) fixation on the three realms; (13) reliance on the three realms; (14) abiding in the three realms; (15) attachment to views of dependency on the buddhas; (16) attachment to views of dependency on the Dharma; (17) attachment to views of dependency on the saṅgha; (18) attachment to views of dependency on ethical discipline; (19) discouragement due to the fact that phenomena are empty; or (20) contradiction of emptiness. Subhūti, these are the twenty things in which bodhisattva great beings who dwell on the seventh level should not engage. There are also twenty things that they should perfect. If you ask what these twenty are, they comprise (1) the perfection of emptiness; (2) the actualizing of signlessness; (3) understanding of wishlessness; (4) purity of the threefold interaction [of giver, giving, and recipient]; (5) compassion and pity for all beings; (6) absence of contempt for those beings; (7) the view of the sameness of all phenomena without making assumptions about it; (8) understanding of authenticity without making

assumptions about it; (9) acceptance of the nonarising nature of phenomena; (10) understanding of nonarising; (11) the demonstration that all phenomena are of a single principle; (12) the actual elimination of ideation; (13) the reversal of views, (14) the reversal of afflicted mental states; (15) the level of stillness and higher insight; (16) a disciplined mind; (17) a peaceful mind; (18) unimpededness; (19) understanding of the circumstances of loving kindness; and (20) frequenting of the buddhafi elds at will. Subhūti, these are the twenty things that bodhisattva great beings who dwell on the seventh level should perfect. {Dt.217}

10.9 “Moreover, Subhūti, bodhisattva great beings who dwell on the eighth level should perfect four attributes. If you ask what these four are, they should have (1) comprehension of the minds of all beings; (2) playful emanation through extrasensory powers; [F.249.b] (3) vision of the buddhafi elds and the actualizing of these buddhafi elds just as one has seen them; and (4) veneration of the buddhas and definitive inspection of the buddha body, just as it is. Subhūti, these are the four attributes that bodhisattva great beings who dwell on the eighth level should perfect.

10.10 “Moreover, Subhūti, there are four further attributes that bodhisattva great beings who dwell on the eighth level should perfect. If you ask what these four are, they comprise (1) recognition of those of higher and lower acumen, (2) refinement of the buddhafi elds, (3) continuous absorption in illusion-like meditative stability, and (4) purposeful consideration and taking of rebirth in order to assume a body commensurate with the roots of the virtuous actions of beings. Subhūti, these are the four [further] attributes that bodhisattva great beings who dwell on the eighth level should perfect.

10.11 “Moreover, Subhūti, bodhisattva great beings who dwell on the ninth level should perfect twelve attributes. If you ask what these twelve are, they comprise (1) the acquisition of infinite aspirations, excellently accomplishing whatever aspirations are made; (2) knowledge of the languages of the gods, nāgas, yakṣas, gandharvas, demigods, garuḍas, kinnaras, and mahoragas; (3) knowledge of expositions based on perfect inspired speech; (4) excellence of the entry into the mother’s womb; (5) excellence of family; (6) excellence of class; (7) excellence of clan; (8) excellence of entourage; (9) excellence of birth; (10) excellence of departure from home; (11) excellence of the ornaments of the tree of enlightenment; and [F.250.a] (12) excellence of all enlightened attributes. Subhūti, these are the twelve attributes that bodhisattva great beings who dwell on the ninth level should perfect.

10.12 “Moreover, Subhūti, bodhisattva great beings who dwell on the tenth level are indeed said to be tathāgatas.”

10.13 The venerable Subhūti then asked the Blessed One, “Blessed Lord, what, for bodhisattva great beings who dwell on the first level, is the refinement of sincere resolve and so forth?”

10.14 “Subhūti,” replied the Lord [Buddha], “bodhisattva great beings correctly gather many roots of virtuous action by developing the mind set on all-aspect omniscience. For bodhisattva great beings, this is the refinement of sincere resolve. [If you ask what, for bodhisattva great beings, is the refinement of beneficial states, it is the search for the knowledge of the Great Vehicle for the sake of all beings. For bodhisattva great beings, this is the refinement of beneficial states].³⁰⁶ If you ask what, for bodhisattva great beings, is the refinement of equanimity with regard to all beings, it is the actualization of the four immeasurable attitudes—loving kindness, compassion, empathetic joy, and equanimity—by developing the mind set on all-aspect omniscience. For bodhisattva great beings, this is the refinement of equanimity with regard to all beings. {Dt.218} If you ask what, for bodhisattva great beings, is the refinement of renunciation, it is the undertaking of acts of generosity for all beings without discrimination. For bodhisattva great beings, this is the refinement of renunciation. If you ask what, for bodhisattva great beings, is the refinement of the service of spiritual mentors for bodhisattva great beings, [F.250.b] it is that the spiritual mentors of bodhisattva great beings are those who genuinely encourage, establish, and secure them in all-aspect omniscience, and it is those spiritual mentors whom they should serve, respect, honor, and worship. For bodhisattva great beings, this is the refinement of the service of spiritual mentors. If you ask what, for bodhisattva great beings, is the refinement of the search for the Dharma, it is that by developing the mind associated with all-aspect omniscience, they search for the Dharma and do not fall to the level of the śrāvakas or the level of the pratyekabuddhas. For bodhisattva great beings, this is the refinement of the search for the Dharma. If you ask what, for bodhisattva great beings, is the refinement of the continual departure from home, it is that throughout all their lives they have been and are without social diversions, they have become mendicants in the teaching of the tathāgatas, and indeed there is nothing at all that impedes them. For bodhisattva great beings, this is the refinement of the continual departure from home. If you ask what, for bodhisattva great beings, is the refinement of the wish for the body of a buddha, it is that, having seen the body of a buddha, they will never part from focusing their attention on buddhahood until they attain all-aspect omniscience. For bodhisattva great beings, this is the refinement of the wish for the body of a buddha. If you ask what, for bodhisattva great beings, is the refinement of the disclosure of the Dharma, it is that whether the tathāgatas are present or they have passed into nirvāṇa,

they [the bodhisattvas] teach the Dharma to beings, and that [their doctrine] is excellent because it is virtuous in the beginning, virtuous in the middle, and virtuous at the end, and it is excellent in meaning, unadulterated, [F.251.a] complete, pure, refined, and chaste. That is to say, they correctly teach the discourses, the sayings in prose and verse, the prophetic declarations, the verses, the aphorisms, the contexts, the quotations, the tales of past lives, the most extensive teachings, the marvelous events, the narratives, and the established instructions. For bodhisattva great beings, this is the refinement of the disclosure of the Dharma. If you ask what, for bodhisattva great beings, is the refinement of the elimination of pride and arrogance, it is that, on account of their elimination of pride and arrogance, they are never born in an inferior family. For bodhisattva great beings, this is the refinement of the elimination of pride and arrogance.³⁰⁷ [B18] If you ask what, for bodhisattva great beings, is the refinement of words of truth, it is that they do as they say. For bodhisattva great beings, this is the refinement of words of truth. Subhūti, these are the ten refinements of bodhisattva great beings who dwell on the first level.

- 10.15 “Subhūti, If you ask what, for bodhisattva great beings, is the purity of ethical discipline, it is that they do not pay attention to the mindsets of the śrāvakas or pratyekabuddhas, and, apart from that, they do not pay attention to other codes that would lead to immorality and impede the way to enlightenment. For bodhisattva great beings, this is the purity of ethical discipline. {Dt.219} If you ask what, for bodhisattva great beings, is the gratitude and thankfulness, it is that, [F.251.b] when bodhisattva great beings practice the conduct of a bodhisattva, until cyclic existence has come to an end, they never squander any benefit they have had, however small, let alone a major one. For bodhisattva great beings, this is the gratitude and thankfulness. If you ask what, for bodhisattva great beings, is the grounding in the power of tolerance, it is that they are without malice and without inimical thoughts directed toward any being, For bodhisattva great beings, this is the grounding in the power of tolerance. If you ask what, for bodhisattva great beings, is the experience of delight and joy, it is that they bring all beings to maturation in the three vehicles. For bodhisattva great beings, this is the experience of delight and joy. If you ask what, for bodhisattva great beings, is the nonforsaking of any being, it is that they provide sanctuary to all beings. For bodhisattva great beings, this is the nonforsaking of all beings. If you ask what, for bodhisattva great beings, is the actualizing of great compassion, it is that when bodhisattva great beings practice the conduct of a bodhisattva, they think, ‘For the sake of each being I will remain among the denizens of the hells for eons numbering as many as the grains of sand of the river Gaṅgā. Until all beings are established in the

wisdom of the buddhas, I will experience in these domains being cut, pierced, beaten, roasted, burned, and so forth.’ They have such fortitude and indefatigability for the sake of all beings. For bodhisattva great beings, this is the actualizing of great compassion. If you ask what, for bodhisattva great beings, is the respect for and veneration of the spiritual teacher by means of faith for bodhisattva great beings, [F.252.a] it is that they perceive their spiritual teachers as a buddha. For bodhisattva great beings, this is the respect for and veneration of the spiritual teacher by means of faith. If you ask what, for bodhisattva great beings, is the perseverance in and searching for the perfections, it is that, in order to bring all beings to maturation, without doing anything else they search for the perfections, with no other activity. For bodhisattva great beings, this is the perseverance in and searching for the perfections.

10.16 “If you ask what, for bodhisattva great beings, is the insatiable thirst for erudition, it is the insatiability of thinking, ‘I will retain in mind all that the blessed lord buddhas have taught in this world system and in the world systems of all the ten directions!’ For bodhisattva great beings, this is the insatiable thirst for erudition. If you ask what, for bodhisattva great beings, is the elucidation of the gift of Dharma without expectations, it is that when bodhisattva great beings teach the Dharma, they do not hope even in the slightest for [their own] enlightenment through that gift of the Dharma. For bodhisattva great beings, this is the elucidation of the gift of Dharma without expectations. If you ask what, for bodhisattva great beings, is the generation and dedication of the roots of virtuous actions for the refinement of the buddhafiels, it is that when they refine the buddhafiels and purify³⁰⁸ the fields formed by their own and others’ minds, they dedicate those roots of virtuous action. For bodhisattva great beings, this is the generation and dedication of the roots of virtuous actions for the refinement of the buddhafiels. [F.252.b] If you ask what, for bodhisattva great beings, is the indefatigability in the face of the fathomless cycle of rebirth, it is that, when relying upon any roots of virtuous action, they bring beings to maturation and refine the buddhafiels, they reveal such roots of virtuous action, and never tire until all-aspect omniscience has been perfected. For bodhisattva great beings, this is the indefatigability in the face of the fathomless cycle of rebirth. If you ask what, for bodhisattva great beings, is the maintenance of a sense of conscience and shame, it is that they spurn the mindsets of the śrāvakas and pratyekabuddhas. {Dt.220} For bodhisattva great beings, this is the maintenance of a sense of conscience and shame.

10.17 “If you ask what, for bodhisattva great beings, is the refusal to give up dwelling in the wilderness, it is that they go beyond the levels of the śrāvakas and the pratyekabuddhas. For bodhisattva great beings, this is the

refusal to give up dwelling in the wilderness. If you ask what, for bodhisattva great beings, is the paucity of desires, it is that bodhisattva great beings do not have the desire even for enlightenment. For bodhisattva great beings, this is the paucity of desires. If you ask what, for bodhisattva great beings, is the contentment, it is that they make no assumptions, even though they have attained all-aspect omniscience. For bodhisattva great beings, this is the contentment. If you ask what, for bodhisattva great beings, is the nonforsaking of the vows associated with the ascetic virtues, it is that they can tolerate meditative absorption in a state of realization with respect to profound matters. For bodhisattva great beings, this is the nonforsaking of the vows associated with the ascetic virtues. [F.253.a] If you ask what, for bodhisattva great beings, is the nonforsaking of the [monastic] trainings, it is that they are unwavering in the [monastic] trainings. For bodhisattva great beings, this is the nonforsaking of the [monastic] trainings. If you ask what, for bodhisattva great beings, is the spurning of the desirable attributes of the senses, it is that they do not develop thoughts of desire. For bodhisattva great beings, this is the spurning of the desirable attributes of the senses. If you ask what, for bodhisattva great beings, is the setting of the mind on the transcendence of sorrow, it is that they do not engage in the conditioning of physical forms of any phenomena. For bodhisattva great beings, this is the setting of the mind on the transcendence of sorrow. If you ask what, for bodhisattva great beings, is the forsaking of all substantial phenomena, it is that do not grasp any external or internal phenomena. For bodhisattva great beings, this is the forsaking of all substantial phenomena. If you ask what, for bodhisattva great beings, is undauntedness, it is that their minds do not dwell on states of consciousness. For bodhisattva great beings, this is undauntedness. If you ask what, for bodhisattva great beings, is disregard for all entities, it is that do not pay attention to any entities. For bodhisattva great beings, this is disregard for all entities.

- 10.18 “If you ask what, for bodhisattva great beings, is avoidance of intimacy with householders, it is that they proceed from buddhafiield to buddhafiield, take birth miraculously, have shaved heads, and wear saffron robes. For bodhisattva great beings, this is the avoidance of intimacy with householders. [F.253.b] If you ask what, for bodhisattva great beings, is the avoidance of intimacy with nuns, it is that they do not stay with a nun, even for the duration of a finger snap, and they do not have worrisome thoughts on that account. For bodhisattva great beings, this is the avoidance of intimacy with nuns. If you ask what, for bodhisattva great beings, is the avoidance of jealousy toward those of the spiritual family, in this regard, Subhūti, it is that bodhisattva great beings should think, ‘I should work for the happiness of all beings, and if these beings are happy on account of their

own merits, I should not have thoughts of jealousy toward them.’ For bodhisattva great beings, this is the avoidance of jealousy toward those of the spiritual family. If you ask how bodhisattva great beings should avoid places of social intercourse, bodhisattva great beings should not frequent such places of social intercourse where śrāvakas or pratyekabuddhas are present, or where conversations take place about them or where their associated mindsets might arise. For bodhisattva great beings, this is the avoidance of places of social intercourse. If you ask how bodhisattva great beings should avoid malice, it is that there is no opportunity for thoughts of malice or harm [to arise], and there is no occasion for thoughts of struggle or strife. For bodhisattva great beings, this is the avoidance of malice.³⁰⁹ If you ask what, for bodhisattva great beings, is the avoidance of self-praise for bodhisattva great beings, [F.254.a] {Dt.221} it is that they do not observe internal phenomena. For bodhisattva great beings, this is the avoidance of self-praise. If you ask what, for bodhisattva great beings, is the avoidance of disparaging others, it is that they do not observe external phenomena. For bodhisattva great beings, this is the avoidance of disparaging others.

10.19 “If you ask how bodhisattva great beings should avoid the paths of the ten nonvirtuous actions, it is that those [paths] should be avoided since they obstruct progress to the higher realms [of rebirth], not to mention the path of the noble ones, or unsurpassed, complete enlightenment. For bodhisattva great beings, this is the avoidance of the paths of the ten nonvirtuous actions. If you ask how bodhisattva great beings should avoid exalted pride, it is that since they do not observe anything at all, let alone an exaltedness through which they would resort to pride, they do not indulge in pride. For bodhisattva great beings, this is the avoidance of exalted pride. If you ask how bodhisattva great beings should avoid conceit, it is that they do not observe any entity with respect to which conceit might arise. For bodhisattva great beings, this is the avoidance of conceit. If you ask how bodhisattva great beings should avoid distorted views, it is that they do not apprehend entities. [F.254.b] For bodhisattva great beings, this is the avoidance of distorted views.³¹⁰ If you ask what, for bodhisattva great beings, is tolerance of desire, hatred, and delusion, it is that they do not observe desire, hatred, or delusion. For bodhisattva great beings, this is tolerance of desire, hatred, and delusion.

10.20 “Apart from these, if you ask what are the six attributes that should be perfected on the sixth [level], they comprise the six perfections. That is to say, the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom should be perfected. If you ask why, it is while abiding in these six perfections that the lord

buddhas, the śrāvakas, and pratyekabuddhas have gone, are going, and will go to the other shore of the five oceans of knowledge. If you ask what are these five [oceans of knowledge], they comprise the past, the future, the present, the inexpressible, and the unconditioned. So it is that bodhisattva great beings should perfect the six perfections.

10.21 “If you ask how bodhisattva great beings should avoid six phenomena, it is that they should avoid the mindset of the śrāvakas because it is not the path to enlightenment. It is that they should avoid the mindset of the pratyekabuddhas because it is not the path to enlightenment. It is that they should avoid thoughts of anxiety because they are not the path to enlightenment. It is that they should be undaunted when they see beggars because discouragement is not the path to enlightenment. It is that they should not be unhappy on account of having renounced all material phenomena because these are not the path to enlightenment. It is that they should not have ill thoughts³¹¹ from the time when they first set their minds on enlightenment because that is not the path to enlightenment, but rather they should undertake acts of generosity [without ill thoughts]. [F.255.a] So it is that bodhisattva great beings should avoid these six phenomena.

10.22 “If you ask how bodhisattva great beings should not grasp notions of self, it is because the self is absolutely nonexistent. So it is that bodhisattva great beings should not grasp notions of self. If you ask how bodhisattva great beings should not grasp notions of beings, living creatures, or individual persons, it is because these are absolutely nonexistent. So it is that bodhisattva great beings should not grasp notions of beings, living creatures, or individual persons. If you ask how bodhisattva great beings should not grasp notions of nihilism, it is because {Dt.222} nothing at all is annihilated since all phenomena absolutely do not arise. So it is that bodhisattva great beings should not grasp notions of nihilism. If you ask how bodhisattva great beings should not grasp notions of eternalism, it is because anything that does not arise is not eternal, nor does it cease. So it is that bodhisattva great beings should not grasp notions of eternalism. If you ask how bodhisattva great beings should not engage in notions of signs, it is because afflicted mental states are absolutely nonexistent. So it is that bodhisattva great beings should not engage in notions of signs. If you ask how bodhisattva great beings should not hold views about causes, it is because they do not observe those views. So it is that bodhisattva great beings should not hold views about causes. If you ask how bodhisattva great beings should not be attached to name and form, it is because do not observe their entity. So it is that bodhisattva great beings should not be attached to name and form. [F.255.b] If you ask how bodhisattva great beings should not be attached to the aggregates, sensory elements, or sense fields,

it is because these phenomena are absolutely nonexistent. So it is that bodhisattva great beings should not be attached to the aggregates, sensory elements, and sense fields. If you ask how bodhisattva great beings should not be attached to the three realms, it is because these are without inherent existence. So it is that bodhisattva great beings should not be attached to the three realms. If you ask how bodhisattva great beings should not be fixated on the three realms, it is because their entity is nonexistent and is not apprehended. So it is that bodhisattva great beings should not be fixated on the three realms. If you ask how bodhisattva great beings should not rely on or dwell in the three realms, it is because their entity is nonexistent. So it is that bodhisattva great beings should not rely on or dwell in the three realms. If you ask how bodhisattva great beings should not be attached to views of dependency on the buddhas, it is because the buddhas will not be seen through dependency on views concerning the buddhas. So it is that bodhisattva great beings should not be attached to views of dependency on the buddhas. If you ask how bodhisattva great beings should not be attached to views of dependency on the Dharma, it is because the Dharma will not be seen through dependency on views concerning the Dharma. So it is that bodhisattva great beings should not be attached to views of dependency on the Dharma. [F.256.a] If you ask how bodhisattva great beings should not be attached to views of dependency on the saṅgha, it is because the saṅgha will not be seen through dependency on views concerning the saṅgha. So it is that bodhisattva great beings should not be attached to views of dependency on the saṅgha. If you ask how bodhisattva great beings should not be attached to views of dependency on ethical discipline, it is because ethical discipline will not be purified through dependency on views concerning ethical discipline. So it is that bodhisattva great beings should not be attached to views of dependency on ethical discipline. If you ask how bodhisattva great beings should not be discouraged due to the fact that phenomena are empty, it is because all phenomena are not empty of emptiness but empty of their own defining characteristics. So it is that bodhisattva great beings should not be discouraged due to the fact that phenomena are empty. If you ask how it is that bodhisattva great beings should not contradict emptiness, it is because all phenomena are empty and therefore emptiness does not contradict emptiness. So it is that bodhisattva great beings should not contradict emptiness.

10.23 “If you ask how it is that bodhisattva great beings perfect emptiness, it is that they perfect the emptiness of individual defining characteristics. For bodhisattva great beings, this is the perfection of emptiness. [F.256.b] If you ask how it is that bodhisattva great beings actualize signlessness, it is

because they do not pay attention to any signs. For bodhisattva great beings, this is the actualizing of signlessness. If you ask what, for bodhisattva great beings, is the understanding of wishlessness, it is that they do not engage the mind in any of the three realms. For bodhisattva great beings, this is the understanding of wishlessness. {Dt.223} If you ask what, for bodhisattva great beings, is the purity of the threefold interaction, it is that they perfect the paths of the ten virtuous actions. For bodhisattva great beings, this is the purity of the threefold interaction. If you ask what, for bodhisattva great beings, is the perfection of compassion and pity for all beings, it is that they will acquire great compassion. For bodhisattva great beings, this is the compassion and pity that bodhisattva great beings perfect for the sake of all beings. If you ask how it is that bodhisattva great beings have no contempt for any being, it is because they perfect loving kindness. So it is that bodhisattva great beings have no contempt for any being. If you ask what, for bodhisattva great beings, is the view of the sameness of all phenomena, it is that phenomena neither increase nor decrease. For bodhisattva great beings, this is the view of the sameness of all phenomena. If you ask what, for bodhisattva great beings, is the understanding of authenticity, it is that even though they understand all phenomena in a single principle, there is no understanding. For bodhisattva great beings, this is [F.257.a] the understanding of authenticity. If you ask what, for bodhisattva great beings, is the acceptance of the nonarising nature of phenomena, it is that they accept the truth that all phenomena are nonarising, nonceasing, and unconditioned. For bodhisattva great beings, this is the acceptance of the nonarising nature of phenomena. If you ask what, for bodhisattva great beings, is the understanding of nonarising, it is that they understand that name and form do not arise. For bodhisattva great beings, this is the understanding of nonarising. If you ask what, for bodhisattva great beings, is the demonstration that all phenomena are of a single principle, it is that they do not edge toward duality. For bodhisattva great beings, this is the demonstration that all phenomena are of a single principle. If you ask what, for bodhisattva great beings, is the elimination of ideation, it is the absence of conceptual thought with respect to all phenomena. For bodhisattva great beings, this is the elimination of ideation. If you ask what, for bodhisattva great beings, is the reversal of views, it is that they have abandoned the level of the śrāvakas and the level of the pratyekabuddhas. For bodhisattva great beings, this is the reversal of views. If you ask what, for bodhisattva great beings, is the reversal of afflicted mental states, it is that they have put an end to all the afflicted mental states associated with the continuation of propensities [at rebirth]. For bodhisattva great beings, this is the reversal of afflicted mental states. If you ask what, for bodhisattva great beings, is the

level of stillness and higher insight, it is the wisdom of all-aspect omniscience. [F.257.b] For bodhisattva great beings, this is the level of stillness and higher insight. If you ask what, for bodhisattva great beings, is the disciplined mind, it is that they feel no delight for the three realms. For bodhisattva great beings, this is the disciplined mind. If you ask what, for bodhisattva great beings, is the peaceful mind, it is the coming together of the six sense organs. For bodhisattva great beings, this is the peaceful mind. If you ask what, for bodhisattva great beings, is unimpeded wisdom, it is that they acquire the eye of the buddhas. For bodhisattva great beings, this is unimpeded wisdom. If you ask what, for bodhisattva great beings, is the understanding of the circumstances of loving kindness, it is that they have equanimity with regard to the six sense fields. For bodhisattva great beings, this is the understanding of the circumstances of loving kindness. If you ask what, for bodhisattva great beings, is the frequenting of buddhafiels at will, it is that they display their bodies to their respective entourages. For bodhisattva great beings, this is the frequenting of buddhafiels at will.

- 10.24 “If you ask what, for bodhisattva great beings, is the comprehension of the minds of all beings, it is that with a single thought, they are aware of the minds and mental states of all beings. [For bodhisattva great beings, this is the comprehension of the minds of all beings].³¹² If you ask what, for bodhisattva great beings, is the playful emanation through extrasensory powers, it is that they may playfully emanate through their extrasensory powers and move from buddhafiels to buddhafiels in order to behold the buddhas, but they do not have any notions of the buddhas. [F.258.a] For bodhisattva great beings, this is the playful emanation through extrasensory powers. If you ask what, for bodhisattva great beings, is the vision of the buddhafiels, it is that they may be present in one buddhafiels and see inestimable buddhafiels, but they do not have any notions of the buddhafiels. For bodhisattva great beings, this is the vision of the buddhafiels. If you ask what, for bodhisattva great beings, is the consummation of the buddhafiels just as one has seen them, it is that they dwell on the level of an imperial monarch, or a ruler of the great trichiliocosm, but they renounce the great trichiliocosm and make no assumptions about it. {Dt.224} For bodhisattva great beings, this is the consummation of the buddhafiels just as one has seen them. If you ask what, for bodhisattva great beings, is the veneration of the buddhas, it is that they venerate the Dharma in order to benefit all beings. For bodhisattva great beings, this is the veneration of the buddhas. If you ask what, for bodhisattva great beings, is the definitive inspection of the buddha body, it is that they definitively realize the buddha body of reality. For bodhisattva great beings, this is the definitive inspection of the buddha body. If you ask

what, for bodhisattva great beings, is the knowledge of those of higher and lower acumen, it is that, maintaining the ten powers, they know perfectly the acumen of all beings. For bodhisattva great beings, this is the knowledge of those of higher and lower acumen. [F.258.b] If you ask what, for bodhisattva great beings, is the refinement of the buddhafi elds, it is that they refine the minds of all beings, without apprehending anything. For bodhisattva great beings, this is the refinement of the buddhafi elds. If you ask what, for bodhisattva great beings, is the illusion-like meditative stability, it is that they may perform all the activities of bodhisattva great beings by maintaining any meditative stability, but their minds do not engage with any phenomenon. For bodhisattva great beings, this is the illusion-like meditative stability. If you ask what, for bodhisattva great beings, is the continuous meditative absorption, it is the meditative stability that arises from the maturation of bodhisattva great beings. For bodhisattva great beings, this is the continuous meditative absorption. If you ask what, for bodhisattva great beings, is the assumption of a physical body commensurate with the roots of the virtuous actions of beings, it is that bodhisattva great beings purposefully observe and assume a body commensurate with the maturation of beings. For bodhisattva great beings, this is the assumption of a physical body commensurate with the roots of the virtuous actions of beings. If you ask what, for bodhisattva great beings, is the purposeful consideration and taking of rebirth, it is that they do so in order to bring beings to maturation. For bodhisattva great beings, this is the purposeful consideration and taking of rebirth. [F.259.a]

10.25 “If you ask how it is that whatever aspirations bodhisattva great beings make, they perfectly complete them, it is because they have perfected the six perfections. For bodhisattva great beings, this is the perfect completion of whatever aspirations they make. If you ask how it is that bodhisattva great beings know and comprehend the languages of the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras and mahoragas, it is that they comprehend them by means of the exact knowledge of language and lexical explanations. For bodhisattva great beings, this is the comprehension of knowing the languages of all beings. If you ask how it is that bodhisattva great beings have the understanding of knowing how to teach definitively with their consummate eloquence, it is that their comprehension is through their exact knowledge of eloquent expression. For bodhisattva great beings, this is the understanding of knowing how to teach definitively with their consummate eloquence. If you ask what, for bodhisattva great beings, is the excellence of the entry into the mother’s womb, it is that bodhisattva great beings are born miraculously in all their lives. For bodhisattva great beings, this is the excellence of the entry into the mother’s womb. If you ask what,

for bodhisattva great beings, is the excellence of spiritual family, it is that they are born into the great spiritual family of bodhisattva great beings. [F.259.b] For bodhisattva great beings, this is the excellence of spiritual family. If you ask what, for bodhisattva great beings, is the excellence of family lineage, it is that bodhisattva great beings are born in a great and lofty royal family or in a great and lofty priestly family. For bodhisattva great beings, this is the excellence of family lineage. If you ask what, for bodhisattva great beings, is the excellence of clan, it is that bodhisattva great beings are born into the families in which bodhisattva great beings of the past have appeared. For bodhisattva great beings, this is the excellence of clan. If you ask what, for bodhisattva great beings, is the excellence of entourage, it is that bodhisattva great beings establish beings in enlightenment and are indeed endowed with an entourage of bodhisattva great beings. For bodhisattva great beings, this is the excellence of entourage. If you ask what, for bodhisattva great beings, is the excellence of birth, it is that immediately after their birth, bodhisattva great beings fill the world systems with their effulgence, causing them to shake in six ways. {Dt.225} For bodhisattva great beings, this is the excellence of birth. If you ask what, for bodhisattva great beings, is the excellence of departure from home, it is that bodhisattva great beings leave home along with many hundred billion trillion beings in order to become mendicants, and that those beings also become emancipated in the three vehicles. For bodhisattva great beings, this is the excellence of departure from home. [F.260.a] If you ask what, for bodhisattva great beings, is the excellence of the ornaments of the tree of enlightenment, it is that the roots of the tree of enlightenment of bodhisattva great beings are made of gold, the trunk is made of beryl, the branches are made of the seven precious gems and metals, and the leaves are made of all sorts of precious phenomena, while the fragrance of that tree and its exquisite radiance extensively permeate infinite world systems. For bodhisattva great beings, this is the excellence of the ornaments of the tree of enlightenment. If you ask what, for bodhisattva great beings, is the perfect excellence of all enlightened attributes, it is that that the buddhafi elds of bodhisattva great beings are pure and the beings they are to bring to maturation are pure. For bodhisattva great beings, this is the perfect excellence of all enlightened attributes.

10.26 “If you ask what, for bodhisattva great beings, is said to be the state of a tathāgata abiding on the tenth level, bodhisattva great beings have perfected all the perfections, and perfected the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, the wisdom of all-aspect omniscience, the renunciation of all afflicted mental states associated with the continuity of

propensities [at rebirth], and all [other] attributes of the buddhas, including great compassion. [F.260.b] Therefore, Subhūti, For bodhisattva great beings, this is said to be the state of a tathāgata abiding on the tenth level.

10.27 “Subhūti, if you ask what are the ten levels for bodhisattva great beings: Subhūti, when bodhisattva great beings who are expert in skillful means practice the perfections and practice all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas, they genuinely transcend (1) the level of bright insight, and they genuinely transcend (2) the level of the spiritual family, (3) the eighth-lowest level, (4) the level of insight, (5) the level of attenuated refinement, (6) the level of no attachment, (7) the level of [an arhat’s] spiritual achievement—which is the level of the śrāvakas—(8) the level of the pratyekabuddhas, and (9) the level of the bodhisattvas. So it is, Subhūti, that bodhisattva great beings, having transcended those nine levels, dwell on (10) the level of the buddhas. Subhūti, for bodhisattva great beings, these are the ten levels. You should know it is in this way, Subhūti, that bodhisattva great beings genuinely enter into the Great Vehicle.³¹³ [F.261.a]

10.28 “Again, Subhūti, you asked from where this vehicle will depart. It is by way of nothing being apprehended that it will depart from the three realms and will bring one to rest in all-aspect omniscience. If you ask why, Subhūti, it is because both that which is the Great Vehicle and that which is all-aspect omniscience are neither conjoined, nor disjoined, nor material, nor pointed out, nor impeded. They thus share the single defining characteristic of being without defining characteristics. So if you ask why that is, Subhūti, it is because phenomena that are without defining characteristics do not depart, {Dt.226} will not depart, and have not departed.

10.29 “Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the realm of phenomena to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the real nature to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the very limit of reality to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the realm of the inconceivable to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the realm of space to

depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the realm of the exhaustion of desire to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the realm of renunciation to depart. Subhūti, to expect phenomena without defining characteristics [F.261.b] to depart would amount to expecting the realm of freedom from desire to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the realm of cessation to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the emptiness of physical forms to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the emptiness of feelings, perceptions, formative predispositions, and consciousness to depart. If you ask why, Subhūti, it is because the emptiness of physical forms will not depart from the three realms, and it will not come to rest in all-aspect omniscience. The emptiness of feelings, the emptiness of perceptions, the emptiness of formative predispositions, and the emptiness of consciousness will not depart from the three realms, and will not come to rest in all-aspect omniscience. If you ask why, it is because physical forms are empty of physical forms. Feelings, perceptions, formative predispositions, and consciousness are empty of consciousness [and so forth].

10.30 “Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the emptiness of the eyes to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the emptiness of the ears, the emptiness of the nose, the emptiness of the tongue, the emptiness of the body, and the emptiness of the mental faculty to depart. If you ask why, Subhūti, the emptiness of the eyes will not depart from the three realms, and will not come to rest in all-aspect omniscience. The emptiness of the ears, the emptiness of the nose, the emptiness of the tongue, the emptiness of the body, and the emptiness of the mental faculty will not depart from the three realms, and will not come to rest in all-aspect omniscience. If you ask why, Subhūti, it is because the eyes are empty of the eyes, [F.262.a] and it is because the ears, the nose, the tongue, the body, and the mental faculty are empty of the mental faculty [and so forth].

10.31 “Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the emptiness of sights to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the emptiness of sounds, the emptiness of odors, the emptiness of tastes, the emptiness of tangibles, and the emptiness of mental phenomena to depart. If you ask why, Subhūti, the emptiness of sights will

not depart from the three realms, and will not come to rest in all-aspect omniscience. The emptiness of sounds, odors, tastes, tangibles, and mental phenomena will not depart from the three realms, and will not come to rest in all-aspect omniscience. If you ask why, Subhūti, it is because sights are empty of sights, and it is because sounds, odors, tastes, tangibles, and mental phenomena are empty of mental phenomena [and so forth].

10.32 “Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the emptiness of visual consciousness to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the emptiness of auditory consciousness, the emptiness of olfactory consciousness, the emptiness of gustatory consciousness, the emptiness of tactile consciousness, and the emptiness of mental consciousness to depart. If you ask why, Subhūti, the emptiness of visual consciousness will not depart from the three realms, and will not come to rest in all-aspect omniscience. The emptiness of auditory consciousness, the emptiness of olfactory consciousness, the emptiness of gustatory consciousness, the emptiness of tactile consciousness, and the emptiness of mental consciousness will not depart from the three realms, and will not come to rest in all-aspect omniscience. If you ask why, Subhūti, it is because visual consciousness is empty of visual consciousness, and it is because auditory consciousness, [F.262.b] olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are empty of mental consciousness [and so forth].

10.33 “Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the emptiness of visually compounded sensory contact to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the emptiness of aurally compounded sensory contact, the emptiness of nasally compounded sensory contact, the emptiness of lingually compounded sensory contact, the emptiness of corporeally compounded sensory contact, and the emptiness of mentally compounded sensory contact to depart. If you ask why, Subhūti, the emptiness of visually compounded sensory contact will not depart from the three realms, and will not come to rest in all-aspect omniscience. The emptiness of aurally compounded sensory contact, the emptiness of nasally compounded sensory contact, the emptiness of lingually compounded sensory contact, the emptiness of corporeally compounded sensory contact, and the emptiness of mentally compounded sensory contact will not depart from the three realms, and will not come to rest in all-aspect omniscience. If you ask why, Subhūti, it is because visually compounded sensory contact is empty of visually compounded sensory contact, and it is because aurally compounded sensory contact, nasally

compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are empty of mentally compounded sensory contact [and so forth].

10.34 “Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the emptiness of feelings due to sensory contact that is visually compounded to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the emptiness of feelings due to sensory contact that is aurally compounded, the emptiness of feelings due to sensory contact that is nasally compounded, the emptiness of feelings due to sensory contact that is lingually compounded, [F.263.a] the emptiness of feelings due to sensory contact that is corporeally compounded, and the emptiness of feeling due to sensory contact that is mentally compounded to depart. If you ask why, Subhūti, the emptiness of feelings due to sensory contact that is visually compounded will not depart from the three realms, and will not come to rest in all-aspect omniscience. The emptiness of feelings due to sensory contact that is aurally compounded, the emptiness of feelings due to sensory contact that is nasally compounded, the emptiness of feelings due to sensory contact that is lingually compounded, the emptiness of feelings due to sensory contact that is corporeally compounded, and the emptiness of feelings due to sensory contact that is mentally compounded will not depart from the three realms, and will not come to rest in all-aspect omniscience. If you ask why, Subhūti, it is because feelings due to sensory contact that is visually compounded are empty of feelings due to sensory contact that is visually compounded, and it is because feelings due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally compounded, and feelings due to sensory contact that is mentally compounded are empty of feelings due to sensory contact that is mentally compounded [and so forth].

10.35 “Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting dreams to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting magical displays, mirages, echoes, optical aberrations, and in phantom emanations of the tathāgatas to depart. If you ask why, Subhūti, it is because dreams will not depart from the three realms, and will not come to rest in all-aspect omniscience. Magical displays, mirages, echoes, optical aberrations, and phantom emanations of the tathāgatas will not depart from the three realms, and will not come to rest in all-aspect omniscience. {Dt.227} If you ask why, Subhūti, it is because dreams are empty of dreams, [F.263.b] and

because magical displays, mirages, echoes, optical aberrations, and phantom emanations of the tathāgatas are empty of phantom emanations of the tathāgatas [and so forth].

10.36 “Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the perfection of generosity to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom to depart. If you ask why, Subhūti, it is because the essential nature of the perfection of generosity will not depart from the three realms, and will not come to rest in all-aspect omniscience. The essential nature of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom will not depart from the three realms, and will not come to rest in all-aspect omniscience. If you ask why, Subhūti, it is because the essential nature of the perfection of generosity is empty of the essential nature of the perfection of generosity, and the essential nature of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom is empty of the essential nature of the perfection of wisdom [and so forth].

10.37 “Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the emptiness of internal phenomena to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the emptiness of external phenomena to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the emptiness of external and internal phenomena to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, to depart. If you ask why, [F.264.a] Subhūti, it is because the emptiness of internal phenomena will not depart from the three realms, and will not come to rest in all-aspect omniscience. The emptiness of external phenomena will not depart from the three realms, and will not come to rest in all-aspect omniscience. The emptiness of external and internal phenomena will not depart from the three realms, and will not come to rest in all-aspect omniscience. [The other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, will not depart from the three realms, and will not come to rest in all-aspect omniscience. If you ask why, Subhūti, it is because the emptiness of internal phenomena is empty of the emptiness of internal phenomena, the emptiness of external phenomena

is empty of the emptiness of external phenomena, the emptiness of external and internal phenomena is empty of the emptiness of external and internal phenomena, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are empty of the emptiness of the essential nature of nonentities [and so forth].

10.38 “Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the applications of mindfulness to depart. Subhūti, one who wishes to attain emancipation in phenomena that are without defining characteristics merely wishes to attain emancipation in the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path to depart. If you ask why, Subhūti, it is because the essential nature of the applications of mindfulness will not depart from the three realms, and will not come to rest in all-aspect omniscience. The essential nature of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path will not depart from the three realms, and will not come to rest in all-aspect omniscience. If you ask why, Subhūti, it is because the essential nature of the applications of mindfulness is empty of [the essential nature of] the applications of mindfulness, and it is because the essential nature of the correct exertions, the supports for miraculous ability, [F.264.b] the faculties, the powers, the branches of enlightenment, and the noble eightfold path is empty of the noble eightfold path [and so forth].

10.39 “Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, and wishlessness to depart. If you ask why, Subhūti, it is because the essential nature of the truths of the noble ones will not depart from the three realms, and will not come to rest in all-aspect omniscience. The essential nature of the meditative concentrations, the essential nature of the immeasurable attitudes, the essential nature of the formless absorptions, the essential nature of the eight aspects of liberation, the essential nature of the nine serial steps of meditative absorption, and the essential nature of emptiness, signlessness, and wishlessness will not depart from the three realms, and will not come to rest in all-aspect omniscience. If you ask why, it is because the essential nature of the truths of the noble ones is empty of the essential nature of the truths of the noble ones, and because the essential nature of the meditative concentrations, the essential nature of the immeasurable attitudes, the essential nature of the formless absorptions, the essential nature of the eight aspects of liberation, the essential nature of

the nine serial steps of meditative absorption, and the essential nature of emptiness, signlessness, and wishlessness are empty of the essential nature of wishlessness [and so forth].

10.40 “Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways to depart. [F.265.a] If you ask why, Subhūti, it is because the essential nature of the extrasensory powers will not depart from the three realms, and will not come to rest in all-aspect omniscience. The essential nature of the meditative stabilities and the dhāraṇī gateways will not depart from the three realms, and will not come to rest in all-aspect omniscience. If you ask why, it is because the essential nature of the extrasensory powers is empty of the essential nature of the extrasensory powers, and because the essential nature of the meditative stabilities and the essential nature of the dhāraṇī gateways are empty of the essential nature of the dhāraṇī gateways [and so forth].

10.41 “Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the ten powers of the tathāgatas to depart, and would amount to expecting the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas to depart. If you ask why, Subhūti, it is because the essential nature of the ten powers of the tathāgatas will not depart from the three realms, and will not come to rest in all-aspect omniscience. The essential nature of the four fearlessnesses, the essential nature of the four kinds of exact knowledge, and the essential nature of the eighteen distinct qualities of the buddhas will not depart from the three realms, and will not come to rest in all-aspect omniscience. If you ask why, it is because the essential nature of the powers of the tathāgatas is empty of the essential nature of the powers of the tathāgatas, and because the essential nature of the four fearlessnesses, the essential nature of the four kinds of exact knowledge, and the essential nature of the eighteen distinct qualities of the buddhas are empty of the essential nature of the eighteen distinct qualities of the buddhas [and so forth].

10.42 “Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting to be born as an arhat whose contaminants have ceased. Subhūti, to expect phenomena without defining characteristics to depart [F.265.b] would amount to expecting to be born as a pratyekabuddha. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting to be born as a bodhisattva. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting a tathāgata, arhat, completely awakened buddha to depart. If you ask why, Subhūti, it is because an arhat whose contaminants have ceased will not depart from the three realms, and will not come to rest in all-aspect

omniscience. A pratyekabuddha, a bodhisattva, and a tathāgata, arhat, and completely awakened buddha will not depart from the three realms, and will not come to rest in all-aspect omniscience. If you ask why, Subhūti, it is because the essential nature of an arhat is empty of the essential nature of an arhat, and because the essential nature of a pratyekabuddha, a bodhisattva, and a tathāgata is empty of the essential nature of a tathāgata [and so forth]. {Dt.228}

10.43 “Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the fruit of entering the stream to nirvāṇa to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, knowledge of the path, and all-aspect omniscience to depart. If you ask why, Subhūti, the fruit of entering the stream to nirvāṇa will not depart from the three realms, and will not come to rest in all-aspect omniscience. The fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, knowledge of the path, and all-aspect omniscience will not depart from the three realms, and will not come to rest in all-aspect omniscience. If you ask why, Subhūti, [F.266.a] it is because the essential nature of the fruit of entering the stream to nirvāṇa is empty of the essential nature of the fruit of entering the stream to nirvāṇa. The essential nature of the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, knowledge of the path, and all-aspect omniscience is empty of the essential nature of all-aspect omniscience [and so forth].

10.44 “Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting names to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting signs to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting symbols to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting conventional expressions to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting designations to depart. If you ask why, Subhūti, the emptiness of names will not depart from the three realms, and will not come to rest in all-aspect omniscience. The emptiness of signs will not depart from the three realms, and will not come to rest in all-aspect omniscience. The emptiness of symbols will not depart from the three realms, and will not come to rest in all-aspect omniscience. The emptiness of conventional expressions will not depart from the three realms, and will not come to rest in all-aspect

omniscience. The emptiness of designations will not depart from the three realms, and will not come to rest in all-aspect omniscience. If you ask why, Subhūti, it is because the emptiness of names is empty of the essential nature of the emptiness of names, the emptiness of signs is empty of the essential nature of the emptiness of signs, the emptiness of symbols is empty of the essential nature of the emptiness of symbols, the emptiness of conventional expressions is empty of the essential nature of the emptiness of conventional expressions, [F.266.b] and the emptiness of designations is empty of the essential nature of the emptiness of designations.

10.45 “Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting that which is nonarising to depart. Subhūti, to expect phenomena without defining characteristics to depart would amount to expecting that which is unceasing, nonaffliction, nonpurification, and nonconditioning to depart. If you ask why, Subhūti, the essential nature of that which is nonarising will not depart from the three realms, and will not come to rest in all-aspect omniscience. The essential nature of that which is unceasing, and of nonaffliction, nonpurification, and nonconditioning will not depart from the three realms, and will not come to rest in all-aspect omniscience. If you ask why, Subhūti, it is because nonarising is empty of the essential nature of nonarising. Nonceasing, nonaffliction, nonpurification, and nonconditioning are empty of the essential nature of nonconditioning [and so forth]. Subhūti, those are the formulations explaining how one should know that the Great Vehicle does not depart from the three realms, and consequently does not come to rest in all-aspect omniscience. That nonresting³¹⁴ is unstirring.³¹⁵ [B19]

10.46 “Subhūti, you also asked where this Great Vehicle will come to rest. This Great Vehicle will not come to rest anywhere. {Dt.229} If you ask why, it is because resting is nonapprehensible, and so all phenomena do not come to rest. Subhūti, this Great Vehicle will come to rest by way of its nonresting. Subhūti, just as the realm of phenomena neither comes to rest, nor does it not come to rest, similarly, Subhūti, this Great Vehicle [F.267.a] does not come to rest, nor does it not come to rest. Subhūti, just as the real nature, the very limit of reality, and the inconceivable realm neither come to rest, nor do they not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, in the essential nature of the realm of phenomena there is neither resting nor nonresting. In the essential nature of the real nature, the very limit of reality, and the inconceivable realm, there is neither resting nor nonresting. If you ask why, Subhūti, it is because the realm of phenomena is empty of the essential nature of the realm of phenomena, the real nature is empty of the essential

nature of the real nature, the very limit of reality is empty of the essential nature of the very limit of reality, and the inconceivable realm is empty of the essential nature of the inconceivable realm.

10.47 “Subhūti, just as the expanse of space neither comes to rest, nor does it not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. Subhūti, just as the disposition of the exhaustion of desire neither comes to rest, nor does it not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. Subhūti, just as the disposition of renunciation, the disposition of freedom from desire, and the disposition of cessation neither come to rest, nor do they not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, in the essential nature of the expanse of space there is neither resting nor nonresting. In the essential nature of the disposition of exhausted desire, the disposition of renunciation, the disposition of freedom from desire, and [F.267.b] the disposition of cessation there is neither resting nor nonresting. If you ask why, Subhūti, it is because the expanse of space is empty of the inherent existence of the expanse of space, the disposition of the exhaustion of desire is empty of the inherent existence of the disposition of the exhaustion of desire, the disposition of renunciation is empty of the inherent existence of the disposition of renunciation, the disposition of freedom from desire is empty of the inherent existence of the disposition of freedom from desire, and the disposition of cessation is empty of the inherent existence of the disposition of cessation.

10.48 “Subhūti, just as the emptiness of physical forms neither comes to rest, nor does it not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. Subhūti, just as the emptiness of feelings, the emptiness of perceptions, the emptiness of formative predispositions, and the emptiness of consciousness neither come to rest, nor do they not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, in the essential nature of physical forms there is neither resting nor nonresting. In the essential nature of feelings, perceptions, formative predispositions, and consciousness there is neither resting nor nonresting. If you ask why, Subhūti, it is because physical forms are empty of physical forms, and because feelings, perceptions, formative predispositions, and consciousness are empty of consciousness [and so forth].

10.49 “Subhūti, just as the emptiness of the eyes neither comes to rest, nor does it not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. Subhūti, just as the emptiness of the ears, the emptiness of the nose, the emptiness of the tongue, the emptiness of the

body, and the emptiness of the mental faculty neither come to rest, nor do they not come to rest, [F.268.a] similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, in the essential nature of the eyes there is neither resting nor nonresting. In the essential nature of the ears, the nose, the tongue, the body, and the mental faculty there is neither resting nor nonresting. If you ask why, Subhūti, it is because the eyes are empty of the eyes, and because the ears, the nose, the tongue, the body, and the mental faculty are empty of the mental faculty [and so forth].

10.50 “Subhūti, just as the emptiness of sights neither comes to rest, nor does it not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. Subhūti, just as the emptiness of sounds, the emptiness of odors, the emptiness of tastes, the emptiness of tangibles, and the emptiness of mental phenomena neither come to rest, nor do they not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, in the essential nature of sights there is neither resting nor nonresting. In the essential nature of sounds, odors, tastes, tangibles, and mental phenomena there is neither resting nor nonresting. If you ask why, Subhūti, it is because sights are empty of the eyes, and because sounds, odors, tastes, tangibles, and mental phenomena are empty of mental phenomena [and so forth].

10.51 “Subhūti, just as the emptiness of visual consciousness neither comes to rest, nor does it not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. Subhūti, just as the emptiness of auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness neither come to rest, nor do they not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, [F.268.b] nor does it not come to rest. If you ask why, Subhūti, in the essential nature of visual consciousness there is neither resting nor nonresting. In the essential nature of auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness there is neither resting nor nonresting. If you ask why, Subhūti, it is because visual consciousness is empty of visual consciousness, and because auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are empty of mental consciousness [and so forth].

10.52 “Subhūti, just as the emptiness of visually compounded sensory contact neither comes to rest, nor does it not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. Subhūti, just as the emptiness of aurally compounded sensory contact, the emptiness of nasally compounded sensory contact, the emptiness of lingually

compounded sensory contact, the emptiness of corporeally compounded sensory contact, and the emptiness of mentally compounded sensory contact neither come to rest, nor do they not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, in the essential nature of visually compounded sensory contact there is neither resting nor nonresting. In the essential nature of aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact there is neither resting nor nonresting. If you ask why, Subhūti, it is because visually compounded sensory contact is empty of visually compounded sensory contact, and because aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are empty of mentally compounded sensory contact [and so forth]. [F.269.a]

- 10.53 “Subhūti, just as the emptiness of feelings due to sensory contact that is visually compounded neither comes to rest, nor does it not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. Subhūti, just as the emptiness of feelings due to sensory contact that is aurally compounded, the emptiness of feelings due to sensory contact that is nasally compounded, the emptiness of feelings due to sensory contact that is lingually compounded, the emptiness of feelings due to sensory contact that is corporeally compounded, and the emptiness of feelings due to sensory contact that is mentally compounded neither come to rest, nor do they not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, in the essential nature of feelings due to sensory contact that is visually compounded there is neither resting nor nonresting. In the essential nature of feelings due to sensory contact that is aurally compounded, the essential nature of feelings due to sensory contact that is nasally compounded, the essential nature of feelings due to sensory contact that is lingually compounded, the essential nature of feelings due to sensory contact that is corporeally compounded, and the essential nature of feelings due to sensory contact that is mentally compounded there is neither resting nor nonresting. If you ask why, Subhūti, it is because feelings due to sensory contact that is visually compounded are empty of feelings due to sensory contact that is visually compounded, and because feelings due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, feelings due to sensory contact that is lingually compounded, feelings due to

sensory contact that is corporeally compounded, and feelings due to sensory contact that is mentally compounded are empty of feelings due to sensory contact that is mentally compounded [and so forth].

10.54 “Subhūti, just as dreams neither come to rest, nor do they not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. Subhūti, just as magical displays, [F.269.b] mirages, echoes, optical aberrations, reflections, and phantom emanations neither come to rest, nor do they not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, in the essential nature of dreams there is neither resting nor nonresting. In the essential nature of magical displays, the essential nature of mirages, the essential nature of echoes, the essential nature of optical aberrations, the essential nature of reflections, and the essential nature of phantom emanations of the tathāgatas, there is neither resting nor nonresting. If you ask why, Subhūti, it is because dreams are empty of dreams, magical displays are empty of magical displays, mirages are empty of mirages, echoes are empty of echoes, optical aberrations are empty of optical aberrations, reflections are empty of reflections, and phantom emanations of the tathāgatas are empty of phantom emanations of the tathāgatas.

10.55 “Subhūti, just as the perfection of generosity neither comes to rest, nor does it not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. Subhūti, just as the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom neither come to rest, nor do they not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, in the essential nature of the perfection of generosity there is neither resting nor nonresting. In the essential natures of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom there is neither resting nor nonresting. [F.270.a] If you ask why, Subhūti, it is because the perfection of generosity is empty of the perfection of generosity, and the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are empty of the perfection of wisdom [and so forth].

10.56 “Subhūti, just as the emptiness of internal phenomena neither comes to rest, nor does it not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. Subhūti, just as [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, neither come to rest, nor do they not come to rest,

similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, in the essential nature of the emptiness of internal phenomena there is neither resting nor nonresting. In the essential natures of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, there is neither resting nor nonresting. If you ask why, Subhūti, it is because the emptiness of internal phenomena is empty of the emptiness of internal phenomena, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are empty of the emptiness of the essential nature of nonentities [and so forth].

10.57 “Subhūti, just as the applications of mindfulness neither come to rest, nor do they not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. Subhūti, just as the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path neither come to rest, nor do they not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, in the essential nature of the applications of mindfulness [F.270.b] there is neither resting nor nonresting. In the essential natures of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path there is neither resting nor nonresting. If you ask why, Subhūti, it is because the applications of mindfulness are empty of the applications of mindfulness, and the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are empty of the noble eightfold path [and so forth].

10.58 “Subhūti, just as the truths of the noble ones neither come to rest, nor do they not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. Subhūti, just as the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways neither come to rest, nor do they not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, in the essential nature of the truths of the noble ones there is neither resting nor nonresting. In the essential natures of the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways there is neither resting nor nonresting. [F.271.a] If you ask why,

Subhūti, it is because the truths of the noble ones are empty of the truths of the noble ones, and the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are empty of the dhāraṇī gateways [and so forth].

10.59 “Subhūti, just as the ten powers of the tathāgatas neither come to rest, nor do they not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. Subhūti, just as the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas neither come to rest, nor do they not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, in the essential nature of the ten powers of the tathāgatas there is neither resting nor nonresting. In the essential natures of the fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas there is neither resting nor nonresting. If you ask why, Subhūti, it is because the ten powers of the tathāgatas are empty of powers of the tathāgatas, and the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are empty of distinct qualities of the buddhas [and so forth].

10.60 “Subhūti, just as arhats whose contaminants have ceased neither come to rest, nor do they not come to rest, and just as pratyekabuddhas neither come to rest, nor do they not come to rest, [F.271.b] similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, in the essential nature of an arhat there is neither resting nor nonresting. In the essential nature of a pratyekabuddha there is neither resting nor nonresting. If you ask why, Subhūti, it is because the essential nature of an arhat is empty of the essential nature of an arhat, and the essential nature of a pratyekabuddha is empty of the essential nature of a pratyekabuddha.

10.61 “Subhūti, just as a bodhisattva neither comes to rest, nor does he not come to rest, and just as a tathāgata, arhat, completely awakened buddha neither comes to rest, nor does he not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, in the essential nature of a bodhisattva there is neither resting nor nonresting. In the essential nature of a tathāgata there is neither resting nor nonresting. If you ask why, Subhūti, it is because the essential nature of a bodhisattva is empty of the essential nature of a bodhisattva, and the essential nature of a tathāgata is empty of the essential nature of a tathāgata.

- 10.62 “Subhūti, just as the fruit of entering the stream to nirvāṇa neither comes to rest, nor does it not come to rest; just as [the fruits of] being destined for only one more rebirth, of no longer being subject to rebirth, and of arhatship neither come to rest, nor do they not come to rest; and just as individual enlightenment neither comes to rest, nor does it not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, in the essential nature of the fruit of entering the stream to nirvāṇa, there is neither resting nor nonresting. In the essential nature of [the fruits of] being destined for only one more rebirth, of no longer being subject to rebirth, and of arhatship there is neither resting nor nonresting. [F.272.a] In the essential nature of individual enlightenment there is neither resting nor nonresting. If you ask why, Subhūti, it is because the essential nature of the fruit of entering the stream to nirvāṇa is empty of the essential nature of the fruit of entering the stream to nirvāṇa; the essential natures of [the fruits of] being destined for only one more rebirth, of no longer being subject to rebirth, and of arhatship are empty of the essential nature of arhatship [and so forth]; and the essential nature of individual enlightenment is empty of the essential nature of individual enlightenment.
- 10.63 “Subhūti, just as knowledge of the path neither comes to rest, nor does it not come to rest, and just as all-aspect omniscience neither comes to rest, nor does it not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, in the essential nature of knowledge of the path there is neither resting nor nonresting, and in the essential nature of all-aspect omniscience there is neither resting nor nonresting. If you ask why, Subhūti, it is because the essential nature of knowledge of the path is empty of the essential nature of knowledge of the path, and the essential nature of all-aspect omniscience is empty of the essential nature of all-aspect omniscience.
- 10.64 “Subhūti, just as names neither come to rest, nor do they not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. Subhūti, just as signs, symbols, conventional expressions, and designations neither come to rest, nor do they not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, in the essential nature of names there is neither resting nor nonresting, and in the essential natures of signs, symbols, conventional expressions, and designations there is neither resting nor nonresting. If you ask why, Subhūti, it is because the essential nature of names is empty of the essential nature of names, [F.272.b]] the essential nature of signs is empty of the essential nature of signs, the essential nature of symbols is empty of the essential nature of symbols, the essential nature

of conventional expressions is empty of the essential nature of conventional expressions, and the essential nature of designations is empty of the essential nature of designations.

10.65 “Subhūti, just as nonarising neither comes to rest, nor does it not come to rest, similarly, this Great Vehicle does not come to rest, nor does it not come to rest. Subhūti, just as noncessation, nonaffliction, and nonpurification neither come to rest, nor do they not come to rest, similarly, Subhūti, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, in the essential nature of nonarising there is neither resting nor nonresting, and in the essential natures of noncessation, nonaffliction, and nonpurification there is neither resting nor nonresting. If you ask why, Subhūti, it is because the essential nature of nonarising is empty of the essential nature of nonarising, the essential nature of nonceasing is empty of the essential nature of nonceasing, the essential nature of nonaffliction is empty of the essential nature of nonaffliction, and the essential nature of nonpurification is empty of the essential nature of nonpurification.

10.66 “Subhūti, just as nonconditioning neither comes to rest, nor does it not come to rest, similarly, this Great Vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, in the essential nature of nonconditioning there is neither resting nor nonresting. If you ask why, Subhūti, it is because the essential nature of nonconditioning is empty of the essential nature of nonconditioning. Subhūti, those are the formulations explaining how, since it rests in nonresting and is immovable, this Great Vehicle will not come to rest anywhere. [F.273.a]

10.67 “Also, Subhūti, you asked who will attain emancipation by means of this vehicle. No one will attain emancipation by means of this vehicle. If you ask why, Subhūti, it is because all those phenomena that comprise this vehicle, that will attain emancipation, by which emancipation will be attained, and from which emancipation will be attained are nonexistent and they are nonapprehensible. Since all phenomena are accordingly nonexistent and nonapprehensible, what would attain emancipation by means of what? If you ask why, Subhūti, it is because the self is utterly pure, and because sentient beings, life forms, living beings, living creatures, persons, individuals, human beings, people, actors, experiencers, knowers, and viewers are utterly pure. Since it is beyond limitations, the self is nonapprehensible. Since they are beyond limitations, sentient beings, life forms, living beings, living creatures, persons, individuals, human beings, people, actors, experiencers, knowers, and viewers are nonapprehensible.

10.68 “The realm of phenomena is nonapprehensible, owing to its utter purity. The real nature, the very limit of reality, and the inconceivable realm are nonapprehensible, owing to their utter purity. The aggregates are

nonapprehensible, owing to their utter purity. The sensory elements and the sense fields are nonapprehensible, owing to their utter purity. The links of dependent origination are nonapprehensible, owing to their utter purity. The perfection of generosity is nonapprehensible, owing to its utter purity. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, [F.273.b] and the perfection of wisdom are nonapprehensible, owing to their utter purity. The emptiness of internal phenomena is nonapprehensible, owing to its utter purity, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are nonapprehensible, owing to their utter purity.

- 10.69 “The applications of mindfulness are nonapprehensible, owing to their utter purity. The correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are nonapprehensible, owing to their utter purity. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are nonapprehensible, owing to their utter purity. The ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are nonapprehensible, owing to their utter purity. Those who have entered the stream to nirvāṇa are nonapprehensible, owing to their utter purity. Those who are destined for only one more rebirth, those who are no longer subject to rebirth, arhats, and pratyekabuddhas are nonapprehensible, owing to their utter purity. Bodhisattvas are nonapprehensible, owing to their utter purity. Those who have become tathāgatas, arhats, completely awakened buddhas are nonapprehensible, owing to their utter purity. The fruit of having entered the stream to nirvāṇa is nonapprehensible, owing to its utter purity. The fruit of being destined for only one more rebirth, and the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment are nonapprehensible, owing to their utter purity. Knowledge of the path and [F.274.a] all-aspect omniscience are nonapprehensible, owing to their utter purity. Nonarising is nonapprehensible, owing to its utter purity. Noncessation, nonaffliction, nonpurification, and nonconditioning are nonapprehensible, owing to their utter purity. The limit of the past is nonapprehensible, owing to its utter purity. The limit of the future is nonapprehensible, owing to its utter purity. Present events are

nonapprehensible, owing to their utter purity. Coming, going, abiding, transmigrating at death, birth, decline, and growth are nonapprehensible, owing to their utter purity.

10.70 “What, you may ask, is it that is not apprehended, on account of which all phenomena are nonapprehensible? The realm of phenomena is nonapprehensible because the realm of phenomena is not apprehended. If you ask why, Subhūti, the nonapprehensible realm of phenomena is neither apprehended, nor is it not apprehended. The real nature is nonapprehensible because the real nature is not apprehended. If you ask why, Subhūti, the nonapprehensible real nature is neither apprehended, nor is it not apprehended. The very limit of reality is nonapprehensible because the very limit of reality is not apprehended. If you ask why, Subhūti, the nonapprehensible very limit of reality is neither apprehended, nor is it not apprehended. The inconceivable realm is nonapprehensible because the inconceivable realm is not apprehended. If you ask why, Subhūti, the nonapprehensible inconceivable realm is neither apprehended, nor is it not apprehended.

10.71 “The aggregates, sensory elements, and sense fields are nonapprehensible because the aggregates, sensory elements, and sense fields are not apprehended. If you ask why, Subhūti, nonapprehensible aggregates, sensory elements, and sense fields are neither apprehended, nor are they not apprehended. [F.274.b] The links of dependent origination are nonapprehensible because the links of dependent origination are not apprehended. If you ask why, Subhūti, nonapprehensible links of dependent origination are neither apprehended, nor are they not apprehended. The perfection of generosity is nonapprehensible because the perfection of generosity is not apprehended. If you ask why, Subhūti, the nonapprehensible perfection of generosity is neither apprehended, nor is it not apprehended. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are nonapprehensible because the perfection of wisdom [and so forth] are not apprehended. If you ask why, Subhūti, the nonapprehensible perfection of wisdom [and so forth] are neither apprehended, nor are they not apprehended. The emptiness of internal phenomena is nonapprehensible because the emptiness of internal phenomena is not apprehended. If you ask why, Subhūti, the nonapprehensible emptiness of internal phenomena is neither apprehended, nor is it not apprehended. [The other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are nonapprehensible because the emptiness of the essential nature of

nonentities [and so forth] are not apprehended. If you ask why, Subhūti, the nonapprehensible emptiness of the essential nature of nonentities [and so forth] are neither apprehended, nor are they not apprehended.

10.72 “The applications of mindfulness are nonapprehensible because the applications of mindfulness are not apprehended. If you ask why, Subhūti, the nonapprehensible applications of mindfulness are neither apprehended, nor are they not apprehended. The correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are nonapprehensible [F.275.a] because the noble eightfold path [and so forth] are not apprehended. If you ask why, Subhūti, the nonapprehensible noble eightfold path [and so forth] are neither apprehended, nor are they not apprehended. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are nonapprehensible because the dhāraṇī gateways [and so forth] are not apprehended. If you ask why, Subhūti, the nonapprehensible dhāraṇī gateways [and so forth] are neither apprehended, nor are they not apprehended. The ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are nonapprehensible because the eighteen distinct qualities of the buddhas [and so forth] are not apprehended. If you ask why, Subhūti, the nonapprehensible eighteen distinct qualities of the buddhas [and so forth] are neither apprehended, nor are they not apprehended.

10.73 “Those who have entered the stream to nirvāṇa are nonapprehensible because those who have entered the stream to nirvāṇa are not apprehended. If you ask why, Subhūti, the nonapprehensible individuals who have entered the stream to nirvāṇa are neither apprehended, nor are they not apprehended. Those who are destined for only one more rebirth, those who are no longer subject to rebirth, and arhats are nonapprehensible because arhats [and so forth] are not apprehended. If you ask why, Subhūti, the nonapprehensible arhats [and so forth] are neither apprehended, nor are they not apprehended. Pratyekabuddhas are nonapprehensible because pratyekabuddhas are not apprehended. If you ask why, Subhūti, nonapprehensible pratyekabuddhas are neither apprehended, [F.275.b] nor are they not apprehended. Bodhisattvas are nonapprehensible because bodhisattvas are not apprehended. If you ask why, Subhūti, nonapprehensible bodhisattvas are neither apprehended, nor are they not apprehended. Tathāgatas are nonapprehensible because tathāgatas are not apprehended. If you ask why, Subhūti, nonapprehensible tathāgatas are

neither apprehended, nor are they not apprehended. The fruit of having entered the stream to nirvāṇa is nonapprehensible because the fruit of having entered the stream to nirvāṇa is not apprehended. If you ask why, Subhūti, the nonapprehensible fruit of having entered the stream to nirvāṇa is neither apprehended, nor is it not apprehended. The fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and arhatship are nonapprehensible because arhatship [and so forth] are not apprehended. If you ask why, Subhūti, nonapprehensible arhatship [and so forth] are neither apprehended, nor are they not apprehended. Individual enlightenment is nonapprehensible because individual enlightenment is not apprehended. If you ask why, Subhūti, nonapprehensible individual enlightenment is neither apprehended, nor is it not apprehended. Knowledge of the path is nonapprehensible because knowledge of the path is not apprehended. If you ask why, Subhūti, nonapprehensible knowledge of the path is neither apprehended, nor is it not apprehended. All-aspect omniscience is nonapprehensible because all-aspect omniscience is not apprehended. If you ask why, Subhūti, nonapprehensible all-aspect omniscience is neither apprehended, nor is it not apprehended.

10.74 “Nonarising is nonapprehensible because nonarising is not apprehended. If you ask why, Subhūti, nonapprehensible nonarising is neither apprehended, nor is it not apprehended. [F.276.a] Nonceasing is nonapprehensible because nonceasing is not apprehended. If you ask why, Subhūti, nonapprehensible nonceasing is neither apprehended, nor is it not apprehended. Nonaffliction is nonapprehensible because nonaffliction is not apprehended. If you ask why, Subhūti, nonapprehensible nonaffliction is neither apprehended, nor is it not apprehended. Nonpurification is nonapprehensible because nonpurification is not apprehended. If you ask why, Subhūti, nonapprehensible nonpurification is neither apprehended, nor is it not apprehended. Nonconditioning is nonapprehensible because nonconditioning is not apprehended. If you ask why, Subhūti, nonapprehensible nonconditioning is neither apprehended, nor is it not apprehended. Similarly, the limit of the past, the limit of the future, present events, coming, going, abiding, transmigrating at death, birth, decline, and growth are nonapprehensible because growth [and so forth] are not apprehended. If you ask why, Subhūti, nonapprehensible growth [and so forth] are neither apprehended, nor are they not apprehended.

10.75 “The first level [of realization] is nonapprehensible because the first level is not apprehended. If you ask why, Subhūti, the nonapprehensible first level is neither apprehended, nor is it not apprehended. The second level, the third level, the fourth level, the fifth level, the sixth level, the seventh

level, the eighth level, the ninth level, and the tenth level [of realization] are nonapprehensible because the tenth level [and so forth] are not apprehended. If you ask why, Subhūti, the nonapprehensible tenth level [and so forth] are neither apprehended, nor are they not apprehended.

10.76 “In this regard, if you ask what are the first level, the second level, the third level, the fourth level, the fifth level, the sixth level, [F.276.b] the seventh level, the eighth level, the ninth level, and the tenth level, they are, respectively, (1) the level of bright insight, (2) the level of the spiritual family, (3) the eighth-lowest level, (4) the level of insight, (5) the level of attenuated refinement, (6) the level of no attachment, (7) the level of spiritual achievement, (8) the level of the pratyekabuddhas, (9) the level of the bodhisattvas, and (10) the actual level of the buddhas.³¹⁶

10.77 “Owing to the emptiness of internal phenomena, the first level is nonapprehensible, and [owing to the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the first level is nonapprehensible. Owing to the emptiness of internal phenomena, [the other levels], up to and including the tenth level, are nonapprehensible, and [owing to the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, [the other levels], up to and including the tenth level, are nonapprehensible. If you ask why, Subhūti, owing to their utter purity, the nonapprehensible first level is neither apprehended, nor is it not apprehended, and the [other] nonapprehensible [levels], up to and including the tenth level, are neither apprehended, nor are they not apprehended. {Dt.231}

10.78 “Owing to the emptiness of internal phenomena, the maturation of beings is nonapprehensible due to its utter purity, and [owing to the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the maturation of beings is nonapprehensible due to its utter purity. Owing to the emptiness of internal phenomena, the refinement of the buddhafiels is nonapprehensible due to its utter purity, and [owing to the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the refinement of the buddhafiels is nonapprehensible due to its utter purity. Owing to the emptiness of internal phenomena, the five eyes are nonapprehensible due to their utter purity, and [owing to the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the five eyes are nonapprehensible due to their utter purity.

10.79 “So it is, Subhūti, that when bodhisattva great beings practice the perfection of wisdom, it is through the nonapprehension of all phenomena that they will attain emancipation in all-aspect omniscience by means of the Great Vehicle.” [F.277.a]

10.80 *This completes the tenth chapter of “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

11.

CHAPTER 11

- 11.1 The venerable Subhūti then said to the Blessed One, “Blessed Lord, this Great Vehicle, which is called the Great Vehicle, outshines the world with its gods, humans, and asuras and brings emancipation from it. That is why it is called the Great Vehicle. Blessed Lord, this Great Vehicle is the same as space. Just as space accommodates countless, immeasurable beings, similarly this Great Vehicle also accommodates countless, immeasurable beings. For this reason, Blessed Lord, this is the Great Vehicle of bodhisattva great beings. In this Great Vehicle, coming, going, and remaining are not discerned.³¹⁷ An extent of the past, an extent of the future, and a present in between are also not discerned. Blessed Lord, just as in space coming and going are not discerned, and remaining too is not discerned, similarly, in this Great Vehicle, going is not apprehended, coming is not apprehended, and remaining is not apprehended.
- 11.2 “Blessed Lord, just as, due to the sameness of the three times, space does not apprehend an extent of the past, does not apprehend an extent of the future, and does not apprehend a present in between, so this Great Vehicle, also, due to the sameness of the three times, does not apprehend an extent of the past, does not apprehend an extent of the future, and does not apprehend a present in between. Blessed Lord, it is because it encompasses the sameness of the three times that this Great Vehicle is called the Great Vehicle.”
- 11.3 “That is so, Subhūti! That is so!” replied the Blessed One. “This Great Vehicle of bodhisattva great beings comprises the six perfections, {Dt.232} namely the perfection of generosity, the perfection of ethical discipline, [F.277.b] the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. These denote the Great Vehicle of bodhisattva great beings.

- 11.4 “Moreover, this Great Vehicle of bodhisattva great beings comprises all the dhāraṇī gateways and all the gateways of meditative stability. The latter include the meditative stability named *heroic valor*, and [the other hundred and eighteen meditative stabilities], up to and including the meditative stability named *unattached, liberated, and uncovered like space*. These denote the Great Vehicle of bodhisattva great beings.
- 11.5 “Moreover, Subhūti, this Great Vehicle of bodhisattva great beings comprises the emptiness of internal phenomena, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. These denote the Great Vehicle of bodhisattva great beings.
- 11.6 “Moreover, Subhūti, this Great Vehicle of bodhisattva great beings comprises the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas. These denote the Great Vehicle of bodhisattva great beings.
- 11.7 “Also, Subhūti, you said that this vehicle overpowers and attains emancipation from the world with its gods, humans, and asuras. [F.278.a] What, you may ask, is this world, with its gods, humans, and asuras? It comprises the realm of desire, the realm of form, and the realm of formlessness. Subhūti, if the realm of desire were an entity, endowed with the attributes of being unmistaken, one and only, incontrovertible, genuine, true, qualitative, permanent, stable, eternal, and unchanging, then indeed this Great Vehicle would not overpower and attain emancipation from the world with its gods, humans, and asuras. However, Subhūti, because this realm of desire is imagined, generated, and fabricated, its attributes being impermanent, unstable, ephemeral, and changeable, and because it is a nonentity, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.
- 11.8 “Subhūti, if the realm of form were an entity, endowed with the attributes of being unmistaken, one and only, incontrovertible, genuine, true, qualitative, permanent, stable, eternal, and unchanging, then indeed this Great Vehicle would not overpower and attain emancipation from the world with its gods, humans, and asuras. However, Subhūti, because the realm of form is imagined, generated, and fabricated, its attributes being

impermanent, unstable, ephemeral, and changeable, and because it is a nonentity, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.

11.9 “Subhūti, if the realm of formlessness were an entity, endowed with the attributes of being unmistaken, one and only, incontrovertible, genuine, true, qualitative, permanent, stable, eternal, and unchanging, [F.278.b] then indeed this Great Vehicle would not overpower and attain emancipation from the world with its gods, humans, and asuras. However, Subhūti, because the realm of formlessness is imagined, generated, and fabricated, its attributes being impermanent, unstable, ephemeral, and changeable, and because it is a nonentity, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.

11.10 “Subhūti, if physical forms were entities, endowed with the attributes of being unmistaken, one and only, incontrovertible, genuine, true, qualitative, entirely permanent, stable, eternal, and unchanging, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, because physical forms are imagined, generated, and fabricated, with the attributes of being impermanent, unstable, ephemeral, and changeable, and because they are nonentities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras. If feelings, perceptions, formative predispositions, and consciousness were entities, endowed with the attributes of being unmistaken, one and only, incontrovertible, genuine, true, qualitative, entirely permanent, stable, eternal, and unchanging, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, because consciousness [and those other aggregates] are imagined, generated, and fabricated, with the attributes of being impermanent, unstable, ephemeral, and changeable, and because they are nonentities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.

11.11 “Subhūti, if the eyes were entities, [F.279.a] endowed with attributes that are unmistaken, one and only, incontrovertible, genuine, true, qualitative, entirely permanent, stable, eternal, and unchanging, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, because the eyes are imagined, generated, and fabricated, with the attributes of being impermanent, unstable, ephemeral, and changeable, and because they are nonentities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.

- 11.12 “Subhūti, if the ears, nose, tongue, body, and mental faculty were entities, endowed with the attributes of being unmistaken, one and only, incontrovertible, genuine, true, qualitative, entirely permanent, stable, eternal, and unchanging, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, because the mental faculty [and those other sense organs] are imagined, generated, and fabricated, with the attributes of being impermanent, unstable, ephemeral, and changeable, and because they are nonentities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.
- 11.13 “Subhūti, if sights were entities, endowed with the attributes of being unmistaken, one and only, incontrovertible, genuine, true, qualitative, entirely permanent, stable, eternal, and unchanging, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, because sights are imagined, generated, and fabricated, with the attributes of being impermanent, unstable, ephemeral, and changeable, and because they are nonentities, this Great Vehicle does [F.279.b] overpower and attain emancipation from the world, with its gods, humans, and asuras.
- 11.14 “Subhūti, if sounds, odors, tastes, tangibles, and mental phenomena were entities, endowed with the attributes of being unmistaken, one and only, incontrovertible, genuine, true, qualitative, entirely permanent, stable, eternal, and unchanging, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, because mental phenomena [and those other sense objects] are imagined, generated, and fabricated, with the attributes of being impermanent, unstable, ephemeral, and changeable, and because they are nonentities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.
- 11.15 “Subhūti, if visual consciousness were an entity, endowed with the attributes of being unmistaken, one and only, incontrovertible, genuine, true, qualitative, entirely permanent, stable, eternal, and unchanging, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, because visual consciousness is imagined, generated, and fabricated, its attributes being impermanent, unstable, ephemeral, and changeable, and because it is a nonentity, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.
- 11.16 “Subhūti, if auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness were entities, endowed with the attributes of being unmistaken, one and only,

incontrovertible, genuine, true, qualitative, entirely permanent, stable, eternal, and unchanging, then indeed this Great Vehicle [F.280.a] would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, because mental consciousness [and those other aspects of sensory consciousness] are imagined, generated, and fabricated, with the attributes of being impermanent, unstable, ephemeral, and changeable, and because they are nonentities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras. [B20]

11.17 “Subhūti, if visually compounded sensory contact were an entity, endowed with the attributes of being unmistaken, one and only, incontrovertible, genuine, true, qualitative, entirely permanent, stable, eternal, and unchanging, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, because visually compounded sensory contact is imagined, generated, and fabricated, its attributes being impermanent, unstable, ephemeral, and changeable, and because it is a nonentity, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.

11.18 “Subhūti, if aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact were entities, endowed with the attributes of being unmistaken, one and only, incontrovertible, genuine, true, qualitative, entirely permanent, stable, eternal, and unchanging, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, because mentally compounded sensory contact [and so forth] are imagined, generated, and fabricated, with the attributes of being impermanent, unstable, ephemeral, and changeable, and [F.280.b] because they are nonentities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.

11.19 “Subhūti, if feelings due to sensory contact that is visually compounded were entities, endowed with the attributes of being unmistaken, one and only, incontrovertible, genuine, true, qualitative, entirely permanent, stable, eternal, and unchanging, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, because feelings due to sensory contact that is visually compounded are imagined, generated, and fabricated, with the attributes of being impermanent, unstable, ephemeral, and changeable, and because they are nonentities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.

- 11.20 “Subhūti, if feelings due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally compounded, and feelings due to sensory contact that is mentally compounded were entities, endowed with the attributes of being unmistaken, one and only, incontrovertible, genuine, true, qualitative, entirely permanent, stable, eternal, and unchanging, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, because feelings due to sensory contact that is mentally compounded [and so forth] are imagined, generated, and fabricated, with the attributes of being impermanent, unstable, ephemeral, and changeable, and because they are nonentities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.
- 11.21 “Subhūti, if the earth element were an entity, endowed with the attributes of being unmistaken, one and only, incontrovertible, genuine, [F.281.a] true, qualitative, entirely permanent, stable, eternal, and unchanging, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, because the earth element is imagined, generated, and fabricated, its attributes being impermanent, unstable, ephemeral, and changeable, and because it is a nonentity, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.
- 11.22 “Subhūti, if the water element, fire element, wind element, space element, and consciousness element were entities, endowed with the attributes of being unmistaken, one and only, incontrovertible, genuine, true, qualitative, entirely permanent, stable, eternal, and unchanging, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, because the consciousness element [and so forth] are imagined, generated, and fabricated, with the attributes of being impermanent, unstable, ephemeral, and changeable, and because they are nonentities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.
- 11.23 “Subhūti, if ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death were entities, endowed with the attributes of being unmistaken, one and only, incontrovertible, genuine, true, qualitative, entirely permanent, stable, eternal, and unchanging, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. [F.281.b] However, Subhūti, because aging and death [and so forth] are imagined,

generated, and fabricated, with the attributes of being impermanent, unstable, ephemeral, and changeable, and because they are nonentities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.

11.24 “Subhūti, if the perfection of generosity were an entity and not a nonentity, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, the perfection of generosity is a nonentity, and because it is not an entity, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.

11.25 “Subhūti, if the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom were entities and not nonentities, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, the perfections of wisdom [and so forth] are nonentities, and because they are not entities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.

11.26 “Subhūti, if the emptiness of internal phenomena were an entity and not a nonentity, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, the emptiness of internal phenomena is a nonentity, and because it is not an entity, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.

11.27 “Subhūti, if the emptiness of external phenomena were an entity and not a nonentity, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, the emptiness of external phenomena is a nonentity, and because it is not an entity, [F.282.a] this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.

11.28 “Subhūti, if the emptiness of external and internal phenomena were an entity and not a nonentity, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, the emptiness of external and internal phenomena is a nonentity, and because it is not an entity, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.

11.29 “Subhūti, if [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, were entities and not nonentities, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However,

- Subhūti, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are nonentities, and because they are not entities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.
- 11.30 “Subhūti, if the applications of mindfulness were entities and not nonentities, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, the applications of mindfulness are nonentities, and because they are not entities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.
- 11.31 “Subhūti, if the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, [F.282.b] and the noble eightfold path were entities and not nonentities, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, the noble eightfold path [and the other causal attributes] are nonentities, and because they are not entities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.
- 11.32 “Subhūti, if the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways were entities and not nonentities, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, the dhāraṇī gateways [and so forth] are nonentities, and because they are not entities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.
- 11.33 “Subhūti, if the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas were entities and not nonentities, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, the eighteen distinct qualities of the buddhas [and the other fruitional attributes] are nonentities, and because they are not entities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras. [F.283.a]
- 11.34 “Subhūti, if the attributes of the level of the spiritual family³¹⁸ were entities and not nonentities, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, the attributes of the level of the spiritual family are

- nonentities, and because they are not entities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.
- 11.35 “Subhūti, if the attributes of the eighth-lowest level,³¹⁹ the attributes of those who enter the stream to nirvāṇa, the attributes of those who are destined for only one more rebirth, the attributes of those who are no longer subject to rebirth, the attributes of arhats, the attributes of pratyekabuddhas, the attributes of bodhisattvas, and the attributes of the buddhas were entities and not nonentities, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, the attributes of the buddhas [and so forth] are nonentities, and because they are not entities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.
- 11.36 “Subhūti, if those who have attained the level of the spiritual family were entities and not nonentities, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, those who have attained the level of the spiritual family are nonentities, and because they are not entities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.
- 11.37 “Subhūti, if those who have attained the eighth-lowest level, and those who have entered the stream to nirvāṇa, those who are destined for only one more rebirth, those who are no longer subject to rebirth, those who are arhats, pratyekabuddhas, and bodhisattvas, and those who are tathāgatas, arhats, completely awakened buddhas were entities and not nonentities, then indeed this Great Vehicle [F.283.b] would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, the tathāgatas, arhats, completely awakened buddhas [and so forth] are nonentities, and because they are not entities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.
- 11.38 “Subhūti, if the realm of phenomena were an entity and not a nonentity, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, the realm of phenomena is a nonentity, and because it is not an entity, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.
- 11.39 “Subhūti, if the real nature, the very limit of reality, and the inconceivable realm were entities and not nonentities, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods,

humans, and asuras. However, Subhūti, the inconceivable realm [and so forth] are nonentities, and because they are not entities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.

11.40 “Subhūti, if the world with its gods, humans, and asuras were an entity and not a nonentity, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, the world with its gods, humans, and asuras is a nonentity, and because it is not an entity, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.

11.41 “Subhūti, if all [altruistic] thoughts cultivated by bodhisattva great beings from the time when they first begin to set their minds on enlightenment, up to the time when they are seated at the site of enlightenment, [F.284.a] as many as there are, were entities and not nonentities, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, all [altruistic] thoughts cultivated by bodhisattva great beings from the time when they first begin to set their minds on enlightenment, up to the time when they are seated at site of enlightenment, as many as there are, are nonentities, and because they are not entities, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.

11.42 “Subhūti, if the vajra-like wisdom of bodhisattva great beings were an entity and not a nonentity, then indeed this Great Vehicle would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, the vajra-like wisdom of bodhisattva great beings is a nonentity, and because it is not an entity, this Great Vehicle does overpower and attain emancipation from the world, with its gods, humans, and asuras.

11.43 “Subhūti, if the vajra-like wisdom of bodhisattva great beings were an entity and not a nonentity, {Dt.234} then indeed bodhisattva great beings, after realizing that all afflicted mental states associated with the [reincarnated] continuity of propensities are not entities, would not have to acquire all-aspect omniscience. They would not overpower and attain emancipation from the world, with its gods, humans, and asuras. However, Subhūti, the vajra-like wisdom of bodhisattva great beings is a nonentity, and because it is not an entity, bodhisattva great beings, after realizing that all afflicted mental states associated with the [reincarnated] continuity of propensities are not entities, do indeed acquire all-aspect omniscience. [F.284.b] They do overpower and attain emancipation from the world, with its gods, humans, and asuras.

- 11.44 “Subhūti, if the thirty-two major marks of a great person that the tathāgatas, arhats, completely awakened buddhas possess were entities and not nonentities, then indeed the tathāgatas, arhats, completely awakened buddhas would not overpower and outshine the world, with its gods, humans, and asuras, with their magnificence and glory. However, Subhūti, the thirty-two major marks of a great person that the tathāgatas, arhats, completely awakened buddhas possess are nonentities, and because they are not entities, the tathāgatas, arhats, completely awakened buddhas do overpower and outshine the world, with its gods, humans, and asuras, with their magnificence and glory.
- 11.45 “Subhūti, if the luminosity of the tathāgatas, arhats, completely awakened buddhas, were an entity and not a nonentity, then the tathāgatas, arhats, completely awakened buddhas would not pervade worlds as numerous as the grains of sand of the river Gaṅgā with their luminosity. However, Subhūti, the luminosity of the tathāgatas, arhats, completely awakened buddhas is a nonentity, and because it is not an entity, the tathāgatas, arhats, completely awakened buddhas do permeate worlds as numerous as the grains of sand of the river Gaṅgā with their luminosity.
- 11.46 “Subhūti, if the voice of the tathāgatas, arhats, completely awakened buddhas, endowed with its sixty aspects,³²⁰ were an entity and not a nonentity, then the tathāgatas, arhats, completely awakened buddhas [F.285.a] would not envelop the worlds of the ten directions, as numerous as the grains of sand of the river Gaṅgā, with their voice. However, Subhūti, the voice of the tathāgatas, arhats, completely awakened buddhas, endowed with its sixty aspects, is a nonentity, and because it is not an entity, the tathāgatas, arhats, completely awakened buddhas do envelop the worlds of the ten directions, as numerous as the grains of sand of the river Gaṅgā, with their voice.
- 11.47 “Subhūti, if the wheel of Dharma of the tathāgatas, arhats, completely awakened buddhas were an entity and not a nonentity, then the tathāgatas, arhats, completely awakened buddhas would not promulgate in the world that wheel of Dharma that could not previously have been turned in conformity with the Dharma by any virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else. However, Subhūti, the wheel of Dharma of the tathāgatas, arhats, completely awakened buddhas is a nonentity, and because it is not an entity, the tathāgatas, arhats, completely awakened buddhas do promulgate that wheel of Dharma that could not previously have been turned in conformity with the Dharma by any virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else.

- 11.48 “Subhūti, if the beings for whom the tathāgatas, arhats, completely awakened buddhas turn the wheel of Dharma were entities and not nonentities, then [the tathāgatas] would not bring those beings to attain final nirvāṇa, in the expanse of nirvāṇa where no residue of the aggregates is left behind. However, Subhūti, the beings for whom the tathāgatas, arhats, completely awakened buddhas turn the wheel of Dharma are nonentities, and because they are not entities, [the tathāgatas] have indeed brought, are bringing, and will bring those beings to attain final nirvāṇa, [F.285.b] in the expanse of nirvāṇa where no residue of the aggregates is left behind.
- 11.49 “Subhūti, you have said that this vehicle is the same as space. So it is, Subhūti! So it is! This vehicle is the same as space. As an analogy, Subhūti, in space the eastern direction is not apprehensible. The southern direction, the western direction, the northern direction, the zenith, the nadir, and the intermediate directions are also not apprehensible. Similarly, Subhūti, in this Great Vehicle, the eastern direction is not apprehensible. The southern direction, the western direction, the northern direction, the zenith, the nadir, and the intermediate directions are not apprehensible. That is why this Great Vehicle is said to be the same as space. {Dt.235}
- 11.50 “As an analogy, Subhūti, space is neither long, nor short, nor round, nor square, nor symmetrical, nor asymmetrical. Similarly, Subhūti, this Great Vehicle, too, is neither long, nor short, nor round, nor square, nor symmetrical, nor asymmetrical. So it is that this vehicle is said to be the same as space.
- 11.51 “As an analogy, Subhūti, space is neither blue, nor yellow, nor red, nor white, nor crimson, nor crystalline, nor silver. Similarly, Subhūti, this Great Vehicle, too, is neither blue, nor yellow, nor red, nor white, nor crimson, nor crystalline, nor silver. So it is that this vehicle is said to be the same as space.
- 11.52 “As an analogy, Subhūti, space is not the past, the future, or the present. Similarly, Subhūti, this Great Vehicle, too, is not the past, the future, or the present. So it is that this vehicle is said to be the same as space.
- 11.53 “As an analogy, Subhūti, space neither decreases nor increases, neither diminishes nor expands. Similarly, Subhūti, [F.286.a] this Great Vehicle, too, neither decreases nor increases, neither diminishes nor expands. So it is that this vehicle is said to be the same as space.
- 11.54 “As an analogy, Subhūti, space is not at all afflicted nor is it purified. Similarly, Subhūti, this Great Vehicle, too, is not at all afflicted nor is it purified. So it is that this vehicle is said to be the same as space.
- 11.55 “As an analogy, Subhūti, space neither arises, nor does it cease, nor is it stable, nor is it finite, and no changes from its remaining are apprehensible. Similarly, Subhūti, this Great Vehicle, too, neither arises, nor does it cease,

- nor is it stable, nor is it finite, and no changes from its remaining are apprehensible. So it is that this vehicle is said to be the same as space.
- 11.56 “As an analogy, Subhūti, space is neither virtuous nor nonvirtuous, and it is neither determinate nor nondeterminate. Similarly, Subhūti, this Great Vehicle, too, is neither virtuous nor nonvirtuous, and it is neither determinate nor nondeterminate. So it is that this vehicle is said to be the same as space.
- 11.57 “As an analogy, Subhūti, space is not something that is seen, nor is it heard, nor known, nor cognized. Similarly, Subhūti, this Great Vehicle, too, is not something that is seen, nor is it heard, nor known, nor cognized. So it is that this vehicle is said to be the same as space.
- 11.58 “As an analogy, Subhūti, space is neither an object of knowledge, nor is it an object of understanding, nor is it an object of comprehension, nor is it an object to be renounced, nor is it an object to be brought into being, nor is it an object to be cultivated. Similarly, Subhūti, this Great Vehicle, too, is neither an object of knowledge, nor is it an object of understanding, [F.286.b] nor is it an object of comprehension, nor is it an object to be brought into being, nor is it an object to be renounced, nor is it an object to be cultivated. So it is that this vehicle is said to be the same as space.
- 11.59 “As an analogy, Subhūti, space is neither the maturation [of past actions], nor does it possess the attributes of maturation. Similarly, Subhūti, this Great Vehicle, too, is neither the maturation [of past actions], nor does it possess the attributes of maturation. So it is that this vehicle is said to be the same as space.
- 11.60 “As an analogy, Subhūti, space is neither included within the realm of desire, nor is it included within the realm of form, nor is it included within the realm of formlessness. Similarly, Subhūti, this Great Vehicle, too, is neither included within the realm of desire, nor is it included within the realm of form, nor is it included within the realm of formlessness. So it is that this vehicle is said to be the same as space.
- 11.61 “As an analogy, Subhūti, space comprises neither the attributes of desire, nor the attributes of freedom from desire; it comprises neither the attributes of hatred, nor the attributes of freedom from hatred; and it comprises neither the attributes of delusion, nor the attributes of freedom from delusion. Similarly, Subhūti, this Great Vehicle, too, comprises neither the attributes of desire, nor the attributes of freedom from desire; it comprises neither the attributes of hatred, nor the attributes of freedom from hatred; and it comprises neither the attributes of delusion, nor the attributes of freedom from delusion. So it is that this vehicle is said to be the same as space.³²¹

- 11.62 “As an analogy, Subhūti, space makes reference neither to the first setting of the mind on enlightenment, nor does it make reference to the second, the third, the fourth, [F.287.a] the fifth, the sixth, the seventh, the eighth, the ninth, or the tenth setting of the mind on enlightenment. Similarly, Subhūti, this Great Vehicle, too, makes reference neither to the first setting of the mind on enlightenment, nor does it make reference to the second, the third, the fourth, the fifth, the sixth, the seventh, the eighth, the ninth, or the tenth setting of the mind on enlightenment. So it is that this vehicle is said to be the same as space.
- 11.63 “As an analogy, Subhūti, space is endowed neither with the level of bright insight, nor with the level of the spiritual family, nor with the eighth-lowest level, nor with the level of insight, nor with the level of attenuated refinement, nor with the level of no attachment, nor with the level of spiritual achievement. Similarly, Subhūti, this Great Vehicle, too, is endowed neither with the level of bright insight, nor with the level of the spiritual family, nor with the eighth-lowest level, nor with the level of insight, nor with the level of attenuated refinement, nor with the level of no attachment, nor with the level of spiritual achievement. So it is that this vehicle is said to be the same as space.
- 11.64 “As an analogy, Subhūti, space is endowed neither with the fruit of having entered the stream to nirvāṇa, nor with the fruit of being destined for only one more rebirth, nor with the fruit of no longer being subject to rebirth, nor with arhatship, nor with individual enlightenment, nor with buddhahood. Similarly, Subhūti, this Great Vehicle, too, is endowed neither with the fruit of having entered the stream to nirvāṇa, nor with the fruit of being destined for only one more rebirth, nor with the fruit of no longer being subject to rebirth, nor with arhatship, nor with individual enlightenment, nor with buddhahood. So it is that this vehicle is said to be the same as space.
- 11.65 “As an analogy, Subhūti, space is endowed neither with the level of the śrāvakas, nor with the level of the pratyekabuddhas, nor with the level of the bodhisattvas, nor with the level of the completely awakened buddhas. Similarly, Subhūti, this Great Vehicle, too, is endowed neither with the level of the śrāvakas, nor with the level of the pratyekabuddhas, nor with the level of the bodhisattvas, nor with the level of the completely awakened buddhas. So it is that this vehicle is said to be the same as space.
- 11.66 “As an analogy, Subhūti, space is neither material, nor is it immaterial; {Dt.236} it is neither revealed, [F.287.b] nor is it unrevealed; it is neither obstructed, nor is it unobstructed; and it is neither associated with anything, nor is it disassociated from anything. Similarly, Subhūti, this Great Vehicle, too, is neither material, nor is it immaterial; neither is it revealed, nor is it

unrevealed; neither is it obstructed, nor is it unobstructed; and neither is it associated with anything, nor is it disassociated from anything. So it is that this vehicle is said to be the same as space.³²²

11.67 “As an analogy, Subhūti, space is neither permanent, nor is it impermanent; it is neither imbued with happiness, nor is it imbued with suffering; it is neither a self, nor is it not a self; and it is neither pleasant, nor is it unpleasant. Similarly, Subhūti, this Great Vehicle, too, is neither permanent, nor is it impermanent; it is neither imbued with happiness, nor is it imbued with suffering; it is neither a self, nor is it not a self; and it is neither pleasant, nor is it unpleasant. So it is that this vehicle is said to be the same as space.

11.68 “As an analogy, Subhūti, space is neither empty, nor is it not empty; it is neither with signs, nor is it without signs; and it does not have aspirations, nor is it without aspirations. Similarly, Subhūti, this Great Vehicle, too, is neither empty, nor is it not empty; it is neither with signs, nor is it without signs; and it does not have aspirations, nor is it without aspirations. So it is that this vehicle is said to be the same as space.

11.69 “As an analogy, Subhūti, space is neither at peace, nor is it not at peace, and neither is it void, nor is it not void. Similarly, Subhūti, this Great Vehicle, too, is neither at peace, nor is it not at peace, and neither is it void, nor is it not void. So it is that this vehicle is said to be the same as space.

11.70 “As an analogy, Subhūti, space is neither light, nor darkness. Similarly, Subhūti, this Great Vehicle, too, is neither light, nor darkness. [F.288.a] So it is that this vehicle is said to be the same as space.

11.71 “As an analogy, Subhūti, space is neither apprehensible, nor is it not apprehensible. Similarly, Subhūti, this Great Vehicle, too, is neither apprehensible, nor is it not apprehensible. So it is that this vehicle is said to be the same as space.

11.72 “As an analogy, Subhūti, space is neither expressible, nor is it inexpressible. Similarly, Subhūti, this Great Vehicle, too, is neither expressible, nor is it inexpressible. So it is that this Great Vehicle is said to be the same as space.

11.73 “Those, Subhūti, are also the formulations explaining how this vehicle is indeed the same as space. Such is the Great Vehicle.

11.74 “Again, Subhūti, you have said that just as space accommodates countless, immeasurable beings, similarly this Great Vehicle also accommodates countless, immeasurable beings. That is so, Subhūti! That is so! Just as space accommodates countless, immeasurable beings, similarly this Great Vehicle, too, accommodates countless, immeasurable beings. If you ask why, you should know, Subhūti, that space is nonexistent because beings are nonexistent. You should know that the Great Vehicle is nonexistent because

space is nonexistent. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask why, Subhūti, it is because beings, the Great Vehicle, and space are all nonapprehensible.

11.75 “Moreover, Subhūti, you should know that space is immeasurable because beings are immeasurable. Also, you should know that the Great Vehicle is immeasurable because space is immeasurable. That too, Subhūti, is the formulation explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, [F.288.b] it is because beings, space, and the Great Vehicle are all nonapprehensible. If you ask how, Subhūti, you should know that space is unfathomable because beings are unfathomable, and you should know that the Great Vehicle is unfathomable because space is unfathomable. That too, Subhūti, is the formulation explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, it is because beings, space, and the Great Vehicle are all nonapprehensible. {Dt.237}

11.76 “Moreover, Subhūti, you should know that the realm of phenomena is nonexistent because beings are nonexistent. You should know that space is nonexistent because the realm of phenomena is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that phenomena are unappraisable because the Great Vehicle is nonexistent. You should know that phenomena are uncountable because they are unappraisable. You should know that they are inestimable because they are uncountable. You should know that all phenomena are nonexistent because they are inestimable. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, it is because beings, the realm of phenomena, space, the Great Vehicle, the unappraisable, the uncountable, the inestimable, and all phenomena are all indeed nonapprehensible.

11.77 “Moreover, Subhūti, you should know that the real nature is nonexistent because beings are nonexistent. You should know that space is nonexistent because the real nature is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. [F.289.a] You should know that phenomena are unappraisable because the Great Vehicle is nonexistent. You should know that phenomena are uncountable because they are unappraisable. You should know that phenomena are inestimable because they are uncountable. You should know that all phenomena are nonexistent because they are inestimable. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless,

immeasurable beings. If you ask how, Subhūti, it is because beings, the real nature, space, the Great Vehicle, the unappraisable, the uncountable, the inestimable, and all phenomena are all indeed nonapprehensible.

11.78 “Moreover, Subhūti, you should know that sentient beings, life forms, living beings, life, living creatures, individuals, human beings, people, agents, actors, experiencers, instigators of experience, knowers, and viewers are nonexistent because the self is nonexistent. You should know that the very limit of reality is nonexistent because viewers [and those other postulated subjects] are nonexistent. You should know that space is nonexistent because the very limit of reality is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that phenomena are unappraisable because the Great Vehicle is nonexistent. You should know that phenomena are uncountable because they are unappraisable. You should know that phenomena are inestimable because they are uncountable. You should know that all phenomena are nonexistent because they are inestimable. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, it is because the self, beings, [and the other postulated subjects], up to and including knowers and viewers, [F.289.b] the very limit of reality, space, the Great Vehicle, the unappraisable, the uncountable, the inestimable, and all phenomena are all indeed nonapprehensible.

11.79 “Moreover, Subhūti, you should know that beings are nonexistent because the self is nonexistent. You should know that [the other postulated subjects], up to and including knowers, are nonexistent because beings are nonexistent. You should know that viewers are nonexistent because knowers are nonexistent. You should know that the inconceivable realm is nonexistent because viewers are nonexistent. You should know that physical forms are nonexistent because the inconceivable realm is nonexistent. You should know that feelings, perceptions, formative predispositions, and consciousness are nonexistent because physical forms are nonexistent. You should know that space is nonexistent because consciousness [and so forth] are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that phenomena are unappraisable because the Great Vehicle is nonexistent. You should know that phenomena are uncountable because they are unappraisable. You should know that phenomena are inestimable because they are uncountable. You should know that all phenomena are nonexistent because they are inestimable. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, it is because the self, beings, [and the other

postulated subjects], up to and including knowers and viewers, the inconceivable realm, physical forms, feelings, perceptions, formative predispositions, consciousness, space, the Great Vehicle, the unappraisable, the uncountable, the inestimable, [F.290.a] and all phenomena are all indeed nonapprehensible. {Dt.238}

11.80 “Moreover, Subhūti, you should know that beings are nonexistent because the self is nonexistent. You should know that [the other postulated subjects], up to and including knowers, are nonexistent because beings are nonexistent. You should know that viewers are nonexistent because knowers are nonexistent. You should know that the inconceivable realm is nonexistent because viewers are nonexistent. You should know that the eyes are nonexistent because the inconceivable realm is nonexistent. You should know that the ears, nose, tongue, body, and mental faculty are nonexistent because the eyes are nonexistent. You should know that space is nonexistent because the mental faculty [and so forth] are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that phenomena are unappraisable because the Great Vehicle is nonexistent. You should know that phenomena are uncountable because they are unappraisable. You should know that phenomena are inestimable because they are uncountable. You should know that all phenomena are nonexistent because they are inestimable. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, it is because the self, sentient beings, life forms, [and the other postulated subjects], up to and including knowers and viewers, the inconceivable realm, the eyes, the nose, the tongue, the body, the mental faculty, space, the Great Vehicle, the unappraisable, the uncountable, the inestimable, and all phenomena are all indeed nonapprehensible.

11.81 “Moreover, Subhūti, you should know that beings are nonexistent because the self is nonexistent. You should know that [the other postulated subjects], up to and including knowers, are nonexistent because beings are nonexistent. [F.290.b] You should know that viewers are nonexistent because knowers are nonexistent. You should know that the inconceivable realm is nonexistent because viewers are nonexistent. You should know that sights are nonexistent because the inconceivable realm is nonexistent. You should know that sounds, odors, tastes, tangibles, and mental phenomena are nonexistent because sights are nonexistent. You should know that space is nonexistent because mental phenomena [and so forth] are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that phenomena are unappraisable because the Great Vehicle is nonexistent. You should know that phenomena are

uncountable because they are unappraisable. You should know that phenomena are inestimable because they are uncountable. You should know that all phenomena are nonexistent because they are inestimable. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, it is because the self, sentient beings, life forms, [and the other postulated subjects], up to and including knowers and viewers, the inconceivable realm, sights, sounds, odors, tastes, tangibles, mental phenomena, space, the Great Vehicle, the unappraisable, the uncountable, the inestimable, and all phenomena are all indeed nonapprehensible.

11.82 “Moreover, Subhūti, you should know that beings are nonexistent because the self is nonexistent. You should know that [the other postulated subjects], up to and including knowers, are nonexistent because beings are nonexistent. You should know that viewers are nonexistent because knowers are nonexistent. You should know that the inconceivable realm is nonexistent because viewers are nonexistent. You should know that visual consciousness is nonexistent because the inconceivable realm is nonexistent. [F.291.a] You should know that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are nonexistent because visual consciousness is nonexistent. You should know that space is nonexistent because mental consciousness [and so forth] are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that phenomena are unappraisable because the Great Vehicle is nonexistent. You should know that phenomena are uncountable because they are unappraisable. You should know that phenomena are inestimable because they are uncountable. You should know that all phenomena are nonexistent because they are inestimable. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, it is because the self, sentient beings, life forms, [and the other postulated subjects], up to and including knowers and viewers, the inconceivable realm, visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, mental consciousness, space, the Great Vehicle, the unappraisable, the uncountable, the inestimable, and all phenomena are all indeed nonapprehensible.

11.83 “Moreover, Subhūti, you should know that beings are nonexistent because the self is nonexistent. You should know that [the other postulated subjects], up to and including knowers, are nonexistent because beings are nonexistent. You should know that viewers are nonexistent because knowers are nonexistent. You should know that the inconceivable realm is nonexistent because viewers are nonexistent. [F.291.b] You should know that

visually compounded sensory contact is nonexistent because the inconceivable realm is nonexistent. You should know that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are nonexistent because visually compounded sensory contact is nonexistent. You should know that space is nonexistent because mentally compounded sensory contact [and so forth] are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that phenomena are unappraisable because the Great Vehicle is nonexistent. You should know that phenomena are uncountable because they are unappraisable. You should know that phenomena are inestimable because they are uncountable. You should know that all phenomena are nonexistent because they are inestimable. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, it is because the self, sentient beings, life forms, [and the other postulated subjects], up to and including knowers and viewers, the inconceivable realm, visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, mentally compounded sensory contact, space, the Great Vehicle, the unappraisable, the uncountable, the inestimable, and all phenomena are all indeed nonapprehensible.

- 11.84 “Moreover, Subhūti, you should know that beings are nonexistent because the self is nonexistent. You should know that [the other postulated subjects], up to and including knowers, are nonexistent because beings are nonexistent. You should know that viewers are nonexistent because knowers are nonexistent. You should know that the inconceivable realm is nonexistent because viewers are nonexistent. [F.292.a] You should know that feelings due to sensory contact that is visually compounded are nonexistent because the inconceivable realm is nonexistent. You should know that feelings due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally compounded, and feelings due to sensory contact that is mentally compounded are nonexistent because feelings due to sensory contact that is visually compounded are nonexistent. You should know that space is nonexistent because feelings due to sensory contact that is mentally compounded [and so forth] are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that phenomena are unappraisable because the Great Vehicle is nonexistent. You

should know that phenomena are uncountable because they are unappraisable. You should know that phenomena are inestimable because they are uncountable. You should know that all phenomena are nonexistent because they are inestimable. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, it is because the self, sentient beings, life forms, [and the other postulated subjects], up to and including knowers and viewers, the inconceivable realm, feelings due to sensory contact that is visually compounded, feelings due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally compounded, feelings due to sensory contact that is mentally compounded, space, the Great Vehicle, the unappraisable, the uncountable, the inestimable, and all phenomena are all indeed nonapprehensible. [F.292.b]

- 11.85 “Moreover, Subhūti, you should know that beings are nonexistent because the self is nonexistent. You should know that [the other postulated subjects], up to and including knowers, are nonexistent because beings are nonexistent. You should know that viewers are nonexistent because knowers are nonexistent. You should know that the inconceivable realm is nonexistent because viewers are nonexistent. You should know that the earth element is nonexistent because the inconceivable realm is nonexistent. You should know that the water element, fire element, wind element, space element, and consciousness element are nonexistent because the earth element is nonexistent. You should know that space is nonexistent because the consciousness element [and so forth] are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that phenomena are unappraisable because the Great Vehicle is nonexistent. You should know that phenomena are uncountable because they are unappraisable. You should know that phenomena are inestimable because they are uncountable. You should know that all phenomena are nonexistent because they are inestimable. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, it is because the self, sentient beings, life forms, [and the other postulated subjects], up to and including knowers and viewers, the inconceivable realm, the earth element, the water element, the fire element, the wind element, the space element, the consciousness element, space, the Great Vehicle, the unappraisable, the uncountable, the inestimable, and all phenomena are all indeed nonapprehensible.

11.86 “Moreover, Subhūti, you should know that beings are nonexistent because the self is nonexistent. [F.293.a] You should know that [the other postulated subjects], up to and including knowers, are nonexistent because beings are nonexistent. You should know that viewers are nonexistent because knowers are nonexistent. You should know that the inconceivable realm is nonexistent because viewers are nonexistent. You should know that ignorance is nonexistent because the inconceivable realm is nonexistent. You should know that formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are nonexistent because ignorance is nonexistent. You should know that space is nonexistent because aging and death [and so forth] are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that phenomena are unappraisable because the Great Vehicle is nonexistent. You should know that phenomena are uncountable because they are unappraisable. You should know that phenomena are inestimable because they are uncountable. You should know that all phenomena are nonexistent because they are inestimable. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, it is because the self, sentient beings, life forms, [and the other postulated subjects], up to and including knowers and viewers, the inconceivable realm, ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, aging and death, space, the Great Vehicle, the unappraisable, the uncountable, the inestimable, and all phenomena are all indeed nonapprehensible.³²³ [F.293.b] [B21]

11.87 “Moreover, Subhūti, you should know that beings are nonexistent because the self is nonexistent. You should know that [the other postulated subjects], up to and including knowers, are nonexistent because beings are nonexistent. You should know that viewers are nonexistent because knowers are nonexistent. You should know that the inconceivable realm is nonexistent because viewers are nonexistent. You should know that the perfection of generosity is nonexistent because the inconceivable realm is nonexistent. You should know that the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are nonexistent because the perfection of generosity is nonexistent. You should know that space is nonexistent because the perfection of wisdom [and so forth] are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that phenomena are unappraisable

because the Great Vehicle is nonexistent. You should know that phenomena are uncountable because they are unappraisable. You should know that phenomena are inestimable because they are uncountable. You should know that all phenomena are nonexistent because they are inestimable. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, it is because the self, sentient beings, life forms, [and the other postulated subjects], up to and including knowers and viewers, the inconceivable realm, the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, space, the Great Vehicle, [F.294.a] the unappraisable, the uncountable, the inestimable, and all phenomena are all indeed nonapprehensible.

- 11.88 “Moreover, Subhūti, you should know that beings are nonexistent because the self is nonexistent. You should know that [the other postulated subjects], up to and including knowers, are nonexistent because beings are nonexistent. You should know that viewers are nonexistent because knowers are nonexistent. You should know that the inconceivable realm is nonexistent because viewers are nonexistent. You should know that the emptiness of internal phenomena is nonexistent because the inconceivable realm is nonexistent. You should know that the emptiness of external phenomena is nonexistent because the emptiness of internal phenomena is nonexistent. You should know that the emptiness of external and internal phenomena is nonexistent because the emptiness of external phenomena is nonexistent. You should know that [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are nonexistent because the emptiness of external and internal phenomena is nonexistent. You should know that space is nonexistent because the emptiness of the essential nature of nonentities [and so forth] are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that phenomena are unappraisable because the Great Vehicle is nonexistent. You should know that phenomena are uncountable because they are unappraisable. You should know that phenomena are inestimable because they are uncountable. You should know that all phenomena are nonexistent because they are inestimable. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, it is because the self, sentient beings, life forms, [and the other postulated subjects], up to and including knowers and viewers, the inconceivable realm, the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, [the other aspects of

emptiness], up to and including the emptiness of the essential nature of nonentities, space, [F.294.b] the Great Vehicle, the unappraisable, the uncountable, the inestimable, and all phenomena are all indeed nonapprehensible.

11.89 “Moreover, Subhūti, you should know that beings are nonexistent because the self is nonexistent. You should know that [the other postulated subjects], up to and including knowers, are nonexistent because beings are nonexistent. You should know that viewers are nonexistent because knowers are nonexistent. You should know that the inconceivable realm is nonexistent because viewers are nonexistent. You should know that the applications of mindfulness are nonexistent because the inconceivable realm is nonexistent. You should know that the correct exertions are nonexistent because the applications of mindfulness are nonexistent. You should know that the supports for miraculous ability are nonexistent because the correct exertions are nonexistent. You should know that the faculties are nonexistent because the supports for miraculous ability are nonexistent. You should know that the powers are nonexistent because the faculties are nonexistent. You should know that the branches of enlightenment are nonexistent because the powers are nonexistent. You should know that the path is nonexistent because the branches of enlightenment are nonexistent. You should know that space is nonexistent because the path is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that phenomena are unappraisable because the Great Vehicle is nonexistent. You should know that phenomena are uncountable because they are unappraisable. You should know that phenomena are inestimable because they are uncountable. You should know that all phenomena are nonexistent because they are inestimable. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, it is because the self, sentient beings, life forms, [and the other postulated subjects], up to and including knowers and viewers, the inconceivable realm, [F.295.a] the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, space, the Great Vehicle, the unappraisable, the uncountable, the inestimable, and all phenomena are all indeed nonapprehensible.

11.90 “Moreover, Subhūti, you should know that beings are nonexistent because the self is nonexistent. You should know that [the other postulated subjects], up to and including knowers, are nonexistent because beings are nonexistent. You should know that viewers are nonexistent because knowers are nonexistent. You should know that the inconceivable realm is

nonexistent because viewers are nonexistent. You should know that the truths of the noble ones are nonexistent because the inconceivable realm is nonexistent. You should know that the meditative concentrations are nonexistent because the truths of the noble ones are nonexistent. You should know that the immeasurable attitudes are nonexistent because the meditative concentrations are nonexistent. You should know that the formless absorptions are nonexistent because the immeasurable attitudes are nonexistent. You should know that the aspects of liberation are nonexistent because the formless absorptions are nonexistent. You should know that the serial steps of meditative absorption are nonexistent because the aspects of liberation are nonexistent. You should know that the gateways to liberation—emptiness, signlessness, and wishlessness—are nonexistent because the serial steps of meditative absorption are nonexistent. You should know that the extrasensory powers are nonexistent because the gateways to liberation—emptiness, signlessness, and wishlessness—are nonexistent. You should know that the meditative stabilities are nonexistent because the extrasensory powers are nonexistent. You should know that the dhāraṇī gateways are nonexistent because the meditative stabilities are nonexistent. You should know that the powers of the tathāgatas are nonexistent because the dhāraṇī gateways are nonexistent. [F.295.b] You should know that the fearlessnesses are nonexistent because the powers of the tathāgatas are nonexistent. You should know that the kinds of exact knowledge are nonexistent because the fearlessnesses are nonexistent. You should know that great compassion is nonexistent because the kinds of exact knowledge are nonexistent. You should know that the distinct qualities of the buddhas are nonexistent because great compassion is nonexistent. You should know that space is nonexistent because the distinct qualities of the buddhas are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that phenomena are unappraisable because the Great Vehicle is nonexistent. You should know that phenomena are uncountable because they are unappraisable. You should know that phenomena are inestimable because they are uncountable. You should know that all phenomena are nonexistent because they are inestimable. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, it is because the self, sentient beings, life forms, [and the other postulated subjects], up to and including knowers and viewers, the inconceivable realm, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory

powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great compassion, the distinct qualities of the buddhas, space, the Great Vehicle, the unappraisable, the uncountable, the inestimable, [F.296.a] and all phenomena are all indeed nonapprehensible.

11.91 “Moreover, Subhūti, you should know that beings are nonexistent because the self is nonexistent. You should know that [the other postulated subjects], up to and including knowers, are nonexistent because beings are nonexistent. You should know that viewers are nonexistent because knowers are nonexistent. You should know that the inconceivable realm is nonexistent because viewers are nonexistent. You should know that the level of the spiritual family³²⁴ is nonexistent because the inconceivable realm is nonexistent. You should know that the eighth-lowest level is nonexistent because the level of the spiritual family is nonexistent. You should know that the level of insight is nonexistent because the eighth-lowest level is nonexistent. You should know that the level of attenuated refinement is nonexistent because the level of insight is nonexistent. You should know that the level of no attachment is nonexistent because the level of attenuated refinement is nonexistent. You should know that the level of spiritual achievement is nonexistent because the level of no attachment is nonexistent. You should know that space is nonexistent because the level of spiritual achievement is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that phenomena are unappraisable because the Great Vehicle is nonexistent. You should know that phenomena are uncountable because they are unappraisable. You should know that phenomena are inestimable because they are uncountable. You should know that all phenomena are nonexistent because they are inestimable. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, it is because the self, sentient beings, life forms, [and the other postulated subjects], up to and including knowers and viewers, the inconceivable realm, the level of the spiritual family, the eighth-lowest level, the level of insight, the level of attenuated refinement, the level of no attachment, [F.296.b] the level of spiritual achievement, space, the Great Vehicle, the unappraisable, the uncountable, the inestimable, and all phenomena are all indeed nonapprehensible. {Dt.239}

11.92 “Moreover, Subhūti, you should know that beings are nonexistent because the self is nonexistent. You should know that [the other postulated subjects], up to and including knowers, are nonexistent because beings are nonexistent. You should know that viewers are nonexistent because knowers are nonexistent. You should know that the inconceivable realm is

nonexistent because viewers are nonexistent. You should know that those entering the stream to nirvāṇa are nonexistent because the inconceivable realm is nonexistent. You should know that those who are destined for only one more rebirth are nonexistent because those entering the stream to nirvāṇa are nonexistent. You should know that those who are no longer subject to rebirth are nonexistent because those who are destined for only one more rebirth are nonexistent. You should know that arhats are nonexistent because those who are no longer subject to rebirth are nonexistent. You should know that space is nonexistent because arhats are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that phenomena are unappraisable because the Great Vehicle is nonexistent. You should know that phenomena are uncountable because they are unappraisable. You should know that phenomena are inestimable because they are uncountable. You should know that all phenomena are nonexistent because they are inestimable. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, it is because the self, sentient beings, life forms, [and the other postulated subjects], up to and including knowers and viewers, the inconceivable realm, those entering the stream to nirvāṇa, those who are destined for only one more rebirth, those who are no longer subject to rebirth, [F.297.a] arhats, space, the Great Vehicle, the unappraisable, the uncountable, the inestimable, and all phenomena are all indeed nonapprehensible.

- 11.93 “Moreover, Subhūti, you should know that beings are nonexistent because the self is nonexistent. You should know that [the other postulated subjects], up to and including knowers, are nonexistent because beings are nonexistent. You should know that viewers are nonexistent because knowers are nonexistent. You should know that the inconceivable realm is nonexistent because viewers are nonexistent. You should know that pratyekabuddhas are nonexistent because the inconceivable realm is nonexistent. You should know that completely awakened buddhas are nonexistent because pratyekabuddhas are nonexistent. You should know that space is nonexistent because completely awakened buddhas are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that phenomena are unappraisable because the Great Vehicle is nonexistent. You should know that phenomena are uncountable because they are unappraisable. You should know that phenomena are inestimable because they are uncountable. You should know that all phenomena are nonexistent because they are inestimable. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, it is

because the self, sentient beings, life forms, [and the other postulated subjects], up to and including knowers and viewers, the inconceivable realm, pratyekabuddhas, completely awakened buddhas, space, the Great Vehicle, the unappraisable, the uncountable, the inestimable, and all phenomena [F.297.b] are all indeed nonapprehensible.

11.94 “Moreover, Subhūti, you should know that beings are nonexistent because the self is nonexistent. You should know that [the other postulated subjects], up to and including knowers, are nonexistent because beings are nonexistent. You should know that viewers are nonexistent because knowers are nonexistent. You should know that the inconceivable realm is nonexistent because viewers are nonexistent. You should know that the vehicle of the śrāvakas is nonexistent because the inconceivable realm is nonexistent. You should know that the vehicle of the pratyekabuddhas is nonexistent because the vehicle of the śrāvakas is nonexistent. You should know that all-aspect omniscience is nonexistent because the vehicle of the pratyekabuddhas is nonexistent. You should know that space is nonexistent because all-aspect omniscience is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that phenomena are unappraisable because the Great Vehicle is nonexistent. You should know that phenomena are uncountable because they are unappraisable. You should know that phenomena are inestimable because they are uncountable. You should know that all phenomena are nonexistent because they are inestimable. Those too, Subhūti, are the formulations explaining how this Great Vehicle accommodates countless, immeasurable beings. If you ask how, Subhūti, it is because the self, sentient beings, life forms, [and the other postulated subjects], up to and including knowers and viewers, the inconceivable realm, the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, all-aspect omniscience, space, the Great Vehicle, the unappraisable, the uncountable, the inestimable, and all phenomena are all indeed nonapprehensible.

11.95 “Subhūti, just as the expanse of nirvāṇa [F.298.a] accommodates countless, immeasurable, inestimable beings, similarly this Great Vehicle, too, accommodates countless, immeasurable, inestimable beings. Subhūti, just as space accommodates countless, limitless, inestimable beings, similarly this Great Vehicle, too, accommodates countless, immeasurable, inestimable beings.

11.96 “Subhūti, you have also said that this Great Vehicle neither comes nor goes, nor does it dwell. Subhūti, that is so! That is so! In this Great Vehicle, going and coming are nonexistent, and abiding too is nonexistent. If you ask why, Subhūti, all phenomena are unmoving. They do not come from anywhere, they do not go anywhere, and they do not dwell anywhere. If you

ask why, Subhūti, it is because physical forms do not come from anywhere, they do not go anywhere, and they do not dwell anywhere. Feelings, perceptions, formative predispositions, and consciousness do not come from anywhere, they do not go anywhere, and they do not dwell anywhere. If you ask why, Subhūti, the nature of physical forms does not come from anywhere, it does not go anywhere, and it does not dwell anywhere. The nature of feelings, perceptions, formative predispositions, and consciousness does not come from anywhere, does not go anywhere, and does not dwell anywhere. Subhūti, the real nature of physical forms does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of feelings, perceptions, formative predispositions, and consciousness does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of physical forms does not come from anywhere, does not go anywhere, and does not dwell anywhere. [F.298.b] The essential nature of feelings, perceptions, formative predispositions, and consciousness does not come from anywhere, does not go anywhere, and does not dwell anywhere. The defining characteristics of physical forms do not come from anywhere, do not go anywhere, and do not dwell anywhere. The defining characteristics of feelings, perceptions, formative predispositions, and consciousness do not come from anywhere, do not go anywhere, and do not dwell anywhere.

- 11.97 “The eyes do not come from anywhere, do not go anywhere, and do not dwell anywhere. The ears, the nose, the tongue, the body, and the mental faculty do not come from anywhere, do not go anywhere, and do not dwell anywhere. If you ask why, Subhūti, the nature of the eyes does not come from anywhere, does not go anywhere, and does not dwell anywhere. The nature of the ears, nose, tongue, body, and mental faculty does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of the eyes does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of the ears, nose, tongue, body, and mental faculty does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of the eyes does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of the ears, nose, tongue, body, and mental faculty does not come from anywhere, does not go anywhere, and does not dwell anywhere. The defining characteristics of the eyes do not come from anywhere, do not go anywhere, and do not dwell anywhere. The defining characteristics of the ears, nose, tongue, body, and mental faculty do not come from anywhere, do not go anywhere, and do not dwell anywhere. [F.299.a]

11.98 “Sights do not come from anywhere, do not go anywhere, and do not dwell anywhere. Sounds, odors, tastes, tangibles, and mental phenomena do not come from anywhere, do not go anywhere, and do not dwell anywhere. If you ask why, Subhūti, the nature of sights does not come from anywhere, does not go anywhere, and does not dwell anywhere. The nature of sounds, odors, tastes, tangibles, and mental phenomena does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of sights does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of sounds, odors, tastes, tangibles, and mental phenomena does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of sights does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of sounds, odors, tastes, tangibles, and mental phenomena does not come from anywhere, does not go anywhere, and does not dwell anywhere. The defining characteristics of sights do not come from anywhere, do not go anywhere, and do not dwell anywhere. The defining characteristics of sounds, odors, tastes, tangibles, and mental phenomena do not come from anywhere, do not go anywhere, and do not dwell anywhere.

11.99 “Visual consciousness does not come from anywhere, does not go anywhere, and does not dwell anywhere. Auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness do not come from anywhere, do not go anywhere, and do not dwell anywhere. If you ask why, Subhūti, the nature of visual consciousness does not come from anywhere, does not go anywhere, and does not dwell anywhere. The nature of auditory consciousness, olfactory [F.299.b] consciousness, gustatory consciousness, tactile consciousness, and mental consciousness does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of visual consciousness does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of visual consciousness does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness does not come from anywhere, does not go anywhere, and does not dwell anywhere. The defining characteristics of visual consciousness do not come from anywhere, do not go anywhere, and do not dwell anywhere. The defining characteristics of auditory consciousness, olfactory consciousness,

gustatory consciousness, tactile consciousness, and mental consciousness do not come from anywhere, do not go anywhere, and do not dwell anywhere.

11.100 “Visually compounded sensory contact does not come from anywhere, does not go anywhere, and does not dwell anywhere. Aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact do not come from anywhere, do not go anywhere, and do not dwell anywhere. If you ask why, Subhūti, the nature of visually compounded sensory contact does not come from anywhere, [F.300.a] does not go anywhere, and does not dwell anywhere. The nature of aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of visually compounded sensory contact does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of visually compounded sensory contact does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact does not come from anywhere, does not go anywhere, and does not dwell anywhere. The defining characteristics of visually compounded sensory contact do not come from anywhere, do not go anywhere, and do not dwell anywhere. The defining characteristics of aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact do not come from anywhere, do not go anywhere, and do not dwell anywhere.

11.101 “Feelings due to sensory contact that is visually compounded do not come from anywhere, do not go anywhere, and do not dwell anywhere. Feelings due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally compounded, and [F.300.b] feelings due to sensory contact that is mentally compounded do not come from anywhere, do not go anywhere, and do not

dwell anywhere. If you ask why, Subhūti, the nature of feelings due to sensory contact that is visually compounded does not come from anywhere, does not go anywhere, and does not dwell anywhere. The nature of feelings due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally compounded, and feelings due to sensory contact that is mentally compounded does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of feelings due to sensory contact that is visually compounded does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of feelings due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally compounded, and feelings due to sensory contact that is mentally compounded does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of feelings due to sensory contact that is visually compounded does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of feelings due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally compounded, and feelings due to sensory contact that is mentally compounded does not come from anywhere, does not go anywhere, and does not dwell anywhere. The defining characteristics of feelings due to sensory contact that is visually compounded do not come from anywhere, do not go anywhere, and do not dwell anywhere. The defining characteristics of feelings due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, [F.301.a] feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally compounded, and feelings due to sensory contact that is mentally compounded do not come from anywhere, do not go anywhere, and do not dwell anywhere.

- 11.102 “The earth element does not come from anywhere, does not go anywhere, and does not dwell anywhere. The water element, the fire element, the wind element, the space element, and the consciousness element do not come from anywhere, do not go anywhere, and do not dwell anywhere. If you ask why, Subhūti, the nature of the earth element does not come from anywhere, does not go anywhere, and does not dwell anywhere. The nature of the water element, the fire element, the wind element, the space element, and the consciousness element does not come from anywhere, does not go

anywhere, and does not dwell anywhere. The real nature of the earth element does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of the water element, the fire element, the wind element, the space element, and the consciousness element does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of the earth element does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of the water element, the fire element, the wind element, the space element, and the consciousness element does not come from anywhere, does not go anywhere, and does not dwell anywhere. The defining characteristics of the earth element do not come from anywhere, do not go anywhere, and do not dwell anywhere. [F.301.b] The defining characteristics of the water element, the fire element, the wind element, the space element, and the consciousness element do not come from anywhere, do not go anywhere, and do not dwell anywhere.

- 11.103 “Fundamental ignorance does not come from anywhere, does not go anywhere, and does not dwell anywhere. Formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death do not come from anywhere, do not go anywhere, and do not dwell anywhere. If you ask why, Subhūti, the nature of ignorance does not come from anywhere, does not go anywhere, and does not dwell anywhere. The nature of formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of ignorance does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of ignorance does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death does not come from anywhere, does not go anywhere, and does not dwell anywhere. The defining characteristics of ignorance do not come from anywhere, do not go anywhere, and do not dwell anywhere. The defining characteristics of formative predispositions, [F.302.a] consciousness, name and form, the six

sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death do not come from anywhere, do not go anywhere, and do not dwell anywhere.

11.104 “The perfection of generosity does not come from anywhere, does not go anywhere, and does not dwell anywhere. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom do not come from anywhere, do not go anywhere, and do not dwell anywhere. If you ask why, Subhūti, the nature of the perfection of generosity does not come from anywhere, does not go anywhere, and does not dwell anywhere. The nature of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of the perfection of generosity does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of the perfection of generosity does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of the perfection of ethical discipline, the perfection of tolerance, [F.302.b] the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom does not come from anywhere, does not go anywhere, and does not dwell anywhere. The defining characteristics of the perfection of generosity do not come from anywhere, do not go anywhere, and do not dwell anywhere. The defining characteristics of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom do not come from anywhere, do not go anywhere, and do not dwell anywhere.

11.105 “The emptiness of internal phenomena does not come from anywhere, does not go anywhere, and does not dwell anywhere. The emptiness of external phenomena does not come from anywhere, does not go anywhere, and does not dwell anywhere. The emptiness of external and internal phenomena does not come from anywhere, does not go anywhere, and does not dwell anywhere. [The other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, do not come from anywhere, do not go anywhere, and do not dwell anywhere. If you ask why, Subhūti, the nature of the emptiness of internal phenomena does not come from anywhere, does not go anywhere, and does not dwell anywhere. The

nature of the emptiness of external phenomena does not come from anywhere, does not go anywhere, and does not dwell anywhere. The nature of the emptiness of external and internal phenomena does not come from anywhere, does not go anywhere, and does not dwell anywhere. The nature of the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of the emptiness of internal phenomena does not come from anywhere, does not go anywhere, and does not dwell anywhere. [F.303.a] The real nature of the emptiness of external phenomena does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of the emptiness of external and internal phenomena does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of the emptiness of internal phenomena does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of the emptiness of external phenomena does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of the emptiness of external and internal phenomena does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, does not come from anywhere, does not go anywhere, and does not dwell anywhere. The defining characteristics of the emptiness of internal phenomena do not come from anywhere, do not go anywhere, and do not dwell anywhere. The defining characteristics of the emptiness of external phenomena do not come from anywhere, do not go anywhere, and do not dwell anywhere. The defining characteristics of the emptiness of external and internal phenomena do not come from anywhere, do not go anywhere, and do not dwell anywhere. The defining characteristics of the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, do not come from anywhere, do not go anywhere, and do not dwell anywhere.

- 11.106 “The applications of mindfulness do not come from anywhere, do not go anywhere, and do not dwell anywhere. The correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path do not come from anywhere, [F.303.b] do not go anywhere, and do not dwell anywhere. If you ask why, Subhūti, the nature of the applications of mindfulness does not come from anywhere, does not go anywhere, and does not dwell anywhere. The nature

of the noble eightfold path [and the other causal attributes] does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of the applications of mindfulness does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of the noble eightfold path [and the other causal attributes] does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of the applications of mindfulness does not come from anywhere, does not go anywhere, and does not dwell anywhere. The essential nature of noble eightfold path [and the other causal attributes] does not come from anywhere, does not go anywhere, and does not dwell anywhere. The defining characteristics of the applications of mindfulness do not come from anywhere, do not go anywhere, and do not dwell anywhere. The defining characteristics of the noble eightfold path [and the other causal attributes] do not come from anywhere, do not go anywhere, and do not dwell anywhere.

11.107 “The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of emptiness, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, and the meditative stabilities do not come from anywhere, do not go anywhere, and do not dwell anywhere. If you ask why, Subhūti, the nature of the meditative stabilities [and so forth], the real nature of the meditative stabilities [and so forth], the essential nature of the meditative stabilities [and so forth], and the defining characteristics of the meditative stabilities [and so forth] [F.304.a] do not come from anywhere, do not go anywhere, and do not dwell anywhere.

11.108 “The dhāraṇī gateways, the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas do not come from anywhere, do not go anywhere, and do not dwell anywhere. If you ask why, Subhūti, the nature of the distinct qualities of the buddhas [and so forth], the real nature of the distinct qualities of the buddhas [and so forth], the essential nature of the distinct qualities of the buddhas [and so forth], and the defining characteristics of the distinct qualities of the buddhas [and so forth] do not come from anywhere, do not go anywhere, and do not dwell anywhere.

11.109 “Subhūti, the realm of phenomena does not come from anywhere, does not go anywhere, and does not dwell anywhere. If you ask why, Subhūti, the nature of the realm of phenomena does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of the realm of phenomena, the essential nature of the realm of phenomena, and the defining characteristics of the realm of phenomena do not come from anywhere, do not go anywhere, and do not dwell anywhere.

- 11.110 “Subhūti, the real nature does not come from anywhere, does not go anywhere, and does not dwell anywhere. If you ask why, Subhūti, the nature of the real nature does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of the real nature, the essential nature of the real nature, and the defining characteristics of the real nature do not come from anywhere, do not go anywhere, and do not dwell anywhere.
- 11.111 “Subhūti, the very limit of reality does not come from anywhere, does not go anywhere, [F.304.b] and does not dwell anywhere. If you ask why, Subhūti, the nature of the very limit of reality does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of the very limit of reality, the essential nature of the very limit of reality, and the defining characteristics of the very limit of reality do not come from anywhere, do not go anywhere, and do not dwell anywhere.
- 11.112 “Subhūti, the inconceivable realm does not come from anywhere, does not go anywhere, and does not dwell anywhere. If you ask why, Subhūti, the nature of the inconceivable realm does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of the inconceivable realm, the essential nature of the inconceivable realm, and the defining characteristics of the inconceivable realm do not come from anywhere, do not go anywhere, and do not dwell anywhere.
- 11.113 “Subhūti, enlightenment does not come from anywhere, does not go anywhere, and does not dwell anywhere. If you ask why, Subhūti, the nature of enlightenment does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of enlightenment, the essential nature of enlightenment, and the defining characteristics of enlightenment do not come from anywhere, do not go anywhere, and do not dwell anywhere.
- 11.114 “Subhūti, the buddhas do not come from anywhere, do not go anywhere, and do not dwell anywhere. If you ask why, Subhūti, the nature of the buddhas does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of the buddhas, the essential nature of the buddhas, and the defining characteristics of the buddhas do not come from anywhere, [F.305.a] do not go anywhere, and do not dwell anywhere.
- 11.115 “Subhūti, conditioned phenomena do not come from anywhere, do not go anywhere, and do not dwell anywhere. If you ask why, Subhūti, the nature of conditioned phenomena does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of conditioned phenomena, the essential nature of conditioned phenomena, and the defining characteristics of conditioned phenomena do not come from anywhere, do not go anywhere, and do not dwell anywhere.

- 11.116 “Subhūti, unconditioned phenomena do not come from anywhere, do not go anywhere, and do not dwell anywhere. If you ask why, Subhūti, the nature of unconditioned phenomena does not come from anywhere, does not go anywhere, and does not dwell anywhere. The real nature of unconditioned phenomena, the essential nature of unconditioned phenomena, and the defining characteristics of unconditioned phenomena do not come from anywhere, do not go anywhere, and do not dwell anywhere. {Dt.240} So it is, Subhūti, that this Great Vehicle neither comes, nor goes, nor dwells.
- 11.117 “Subhūti, you have also said that this vehicle neither apprehends the limit of the past, nor does it apprehend the limit of the future, or the intervening present, and that this vehicle is styled the Great Vehicle and designated as ‘the sameness of the three times.’ That is so, Subhūti! That is so! This vehicle neither apprehends the limit of the past, nor does it apprehend the limit of the future, or the intervening present. Indeed, this vehicle is styled the Great Vehicle and designated as ‘the sameness of the three times.’ If you ask why, Subhūti, it is because the past is indeed empty of the past; the future, too, is empty of the future; and the present, too, is empty of the present. [F.305.b] The sameness of the three times, too, is empty of the sameness of the three times. The Great Vehicle, too, is empty of the Great Vehicle. The bodhisattva, too, is empty of the bodhisattva.
- 11.118 “Subhūti, emptiness is not one, not two, not three, not four, not five, not six, not seven, not eight, not nine, and not ten, but nor is it anything else. So this is the vehicle of sameness that bodhisattva great beings possess. It does not apprehend [notions of] ‘same’ or ‘not same.’ It does not apprehend desire or absence of desire. It does not apprehend hatred or the absence of hatred. It does not apprehend delusion or the absence of delusion. It does not apprehend pride or the absence of pride.³²⁵ It does not apprehend conditioned phenomena or unconditioned phenomena. It does not apprehend virtuous actions or nonvirtuous actions. It does not apprehend inadmissible transgressions or the absence of inadmissible transgressions. It does not apprehend the contaminated or the uncontaminated. It does not apprehend afflicted mental states or the absence of afflicted mental states. It does not apprehend the mundane or the supramundane. It does not apprehend arising or ceasing. It does not apprehend affliction or purification. It does not apprehend permanence or impermanence. It does not apprehend happiness or suffering. It does not apprehend a self or a nonself. It does not apprehend peace or the absence of peace. It does not apprehend the realm of desire or the transcendence of the realm of desire. It does not apprehend the realm of form or the transcendence of the realm of form. It does not apprehend the realm of formlessness or the transcendence

of the realm of formlessness. It does not apprehend cyclic existence or nirvāṇa. [F.306.a] If you ask why, it is because the inherent existence of all those [phenomena] is nonapprehensible.

11.119 “Subhūti, past physical forms are empty of past physical forms. Subhūti, past feelings, perceptions, formative predispositions, and consciousness are empty of past consciousness [and so forth]. Subhūti, future physical forms are empty of future physical forms. Subhūti, future feelings, perceptions, formative predispositions, and consciousness are empty of future consciousness [and so forth]. Subhūti, present physical forms are empty of present physical forms. Subhūti, present feelings, perceptions, formative predispositions, and consciousness are empty of present consciousness [and so forth]. If you ask why, in emptiness, past physical forms are nonapprehensible. Emptiness, too, is nonapprehensible because it is empty of emptiness. So how could past physical forms be apprehended in emptiness? In emptiness, past feelings, perceptions, formative predispositions, and consciousness are nonapprehensible. Emptiness, too, is nonapprehensible because it is empty of emptiness. So, how could past feelings, perceptions, formative predispositions, and consciousness be apprehended in emptiness? In emptiness, future physical forms are nonapprehensible. Emptiness, too, is nonapprehensible because it is empty of emptiness. So, how could future physical forms be apprehended in emptiness? In emptiness, future feelings, perceptions, and formative predispositions are nonapprehensible, and in emptiness, future consciousness is nonapprehensible. Emptiness, too, is nonapprehensible because it is empty of emptiness. So, how could future feelings, perceptions, formative predispositions, and consciousness be apprehended in emptiness? In emptiness, present [F.306.b] physical forms are nonapprehensible. Emptiness, too, is nonapprehensible because it is empty of emptiness. So, how could present physical forms be apprehended in emptiness? In emptiness, present feelings, perceptions, formative predispositions, and consciousness are nonapprehensible. Emptiness, too, is nonapprehensible because it is empty of emptiness. So, how could present feelings, perceptions, formative predispositions, and consciousness be apprehended in emptiness? {Dt.241}

11.120 “Subhūti, the perfection of generosity does not apprehend the limit of the past. The perfection of generosity does not apprehend the limit of the future. The perfection of generosity does not apprehend the present. The perfection of generosity does not apprehend the sameness of the three times. If you ask why, Subhūti, in sameness, the past is nonapprehensible. In sameness, the future is nonapprehensible. In sameness, the present is nonapprehensible.

In sameness, even sameness is nonapprehensible. So, how could the past be apprehended in sameness, and how could the future and the present be apprehended?

11.121 “Subhūti, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom do not apprehend the limit of the past. The perfection of wisdom [and so forth] do not apprehend the limit of the future. The perfection of wisdom [and so forth] do not apprehend the present. The perfection of wisdom [and so forth] do not apprehend the sameness of the three times. If you ask why, Subhūti, in sameness, the past is nonapprehensible. In sameness, the future is nonapprehensible. In sameness, the present is nonapprehensible. In sameness, even sameness is nonapprehensible. So, how could the past be apprehended in sameness, [F.307.a] and how could the future and the present be apprehended?

11.122 “Subhūti, the emptiness of internal phenomena does not apprehend the limit of the past. The emptiness of internal phenomena does not apprehend the limit of the future. The emptiness of internal phenomena does not apprehend the present. The emptiness of internal phenomena does not apprehend the sameness of the three times. If you ask why, Subhūti, in sameness, the past is nonapprehensible. In sameness, the future is nonapprehensible. In sameness, the present is nonapprehensible. In sameness, even sameness is nonapprehensible. So, how could the past be apprehended in sameness, and how could the future and the present be apprehended?

11.123 “Subhūti, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, do not apprehend the limit of the past. The emptiness of the essential nature of nonentities [and so forth] do not apprehend the limit of the future. The emptiness of the essential nature of nonentities [and so forth] do not apprehend the present. The emptiness of the essential nature of nonentities [and so forth] do not apprehend the sameness of the three times. If you ask why, Subhūti, in sameness, the past is nonapprehensible. In sameness, the future is nonapprehensible. In sameness, the present is nonapprehensible. In sameness, even sameness is nonapprehensible. So, how could the past be apprehended in sameness, and how could the future and the present be apprehended?

11.124 “Subhūti, the applications of mindfulness do not apprehend the limit of the past. The applications of mindfulness do not apprehend the limit of the future. The applications of mindfulness do not apprehend the present. The applications of mindfulness do not apprehend the sameness of the three times. If you ask why, Subhūti, in sameness, the past is nonapprehensible. In

sameness, the future is nonapprehensible. [F.307.b] In sameness, the present is nonapprehensible. In sameness, even sameness is nonapprehensible. So, how could the past be apprehended in sameness, and how could the future and the present be apprehended? {Dt.242}

11.125 “Subhūti, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path do not apprehend the limit of the past. The noble eightfold path [and so forth] do not apprehend the limit of the future. The noble eightfold path [and so forth] do not apprehend the present. The noble eightfold path [and so forth] do not apprehend the sameness of the three times. If you ask why, Subhūti, in sameness, the past is nonapprehensible. In sameness, the future is nonapprehensible. In sameness, the present is nonapprehensible. In sameness, even sameness is nonapprehensible. So, how could the past be apprehended in sameness, and how could the future and the present be apprehended?

11.126 “Subhūti, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas do not apprehend the limit of the past. The eighteen distinct qualities of the buddhas [and so forth] do not apprehend the limit of the future. The eighteen distinct qualities of the buddhas [and so forth] do not apprehend the present. [F.308.a] The eighteen distinct qualities of the buddhas [and so forth] do not apprehend the sameness of the three times. If you ask why, Subhūti, in sameness, the past is nonapprehensible. In sameness, the future is nonapprehensible. In sameness, the present is nonapprehensible. In sameness, even sameness is nonapprehensible. So, how could the past be apprehended in sameness, and how could the future and the present be apprehended?

11.127 “Moreover, Subhūti, ordinary people do not apprehend the limit of the past. Ordinary people do not apprehend the limit of the future. Ordinary people do not apprehend the present. Ordinary people do not apprehend the sameness of the three times. If you ask why, it is owing to the nonapprehensibility of beings. In addition, Subhūti, śrāvakas do not apprehend the limit of the past. Śrāvakas do not apprehend the limit of the future. Śrāvakas do not apprehend the present. Śrāvakas do not apprehend the sameness of the three times. If you ask why, it is owing to the nonapprehensibility of beings. Furthermore, Subhūti, pratyekabuddhas do not apprehend the limit of the past. Pratyekabuddhas do not apprehend the

limit of the future. Pratyekabuddhas do not apprehend the present. Pratyekabuddhas do not apprehend the sameness of the three times. If you ask why, it is owing to the nonapprehensibility of beings. Again, Subhūti, bodhisattvas do not apprehend the limit of the past. Bodhisattvas do not apprehend the limit of the future. Bodhisattvas do not apprehend the present. Bodhisattvas do not apprehend the sameness of the three times. If you ask why, it is owing to the nonapprehensibility of beings. [B22]

11.128 “Moreover, Subhūti, tathāgatas do not apprehend the limit of the past. [F.308.b] Tathāgatas do not apprehend the limit of the future. Tathāgatas do not apprehend the present. Tathāgatas do not apprehend the sameness of the three times. If you ask why, it is owing to the nonapprehensibility of beings.

11.129 “So it is, Subhūti, that bodhisattva great beings who maintain the perfection of wisdom, having trained in the sameness of the three times, should perfect all-aspect omniscience. Subhūti, this is the Great Vehicle of bodhisattva great beings, designated as the sameness of the three times. Abiding in it, bodhisattva great beings overpower the world with its gods, humans, and asuras, and they attain emancipation in all-aspect omniscience.”

11.130 Then the venerable Subhūti said to the Blessed One, “Blessed Lord! Well indeed has the Lord taught the Great Vehicle of bodhisattva great beings, which is designated as the sameness of the three times! Blessed Lord! Bodhisattva great beings of the past, who have trained in this Great Vehicle, have acquired all-aspect omniscience. Blessed Lord! Bodhisattva great beings of the future, also, having trained in this perfection of wisdom, will acquire all-aspect omniscience. Blessed Lord! Bodhisattva great beings of the present, who are inestimable in number, [residing] in the countless and limitless world systems of the ten directions, having trained in this Great Vehicle, are currently acquiring all-aspect omniscience. [F.309.a] Blessed Lord! That is why this, designated as the sameness of the three times, is the Great Vehicle of bodhisattva great beings.”

11.131 The Blessed One then replied to the venerable Subhūti, “Subhūti, that is so! That is so! Having trained in this Great Vehicle, the tathāgatas, arhats, completely awakened buddhas of the past, future, and present have acquired, will acquire, and are acquiring all-aspect omniscience.”

11.132 *This completes the eleventh chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 12

- 12.1 Then the venerable Pūrṇa Maitrāyaṇīputra said to the Blessed One, “Blessed Lord! {Dt.243} This elder Subhūti, who has been asked about the perfection of wisdom by the Tathāgata, Arhat, completely awakened Buddha, thinks of it just as teaching the Great Vehicle.”
- 12.2 The venerable Subhūti then asked the Blessed One, “Blessed Lord, I hope that I have not contradicted the perfection of wisdom while teaching the Great Vehicle?”
- 12.3 “Subhūti, you have not done so!” replied the Blessed One. “Subhūti, you do teach the Great Vehicle in conformity with the perfection of wisdom. If you ask why, Subhūti, it is because whatever virtuous attributes there are, be they the attributes of śrāvakas, the attributes of pratyekabuddhas, the attributes of bodhisattvas, or the attributes of buddhas, all of them are indeed gathered and included within the perfection of wisdom.”
- 12.4 Subhūti then asked, “Blessed Lord, what are the virtuous attributes, the factors conducive to enlightenment, that are gathered and included within the perfection of wisdom? [F.309.b] What are those attributes of the śrāvakas, those attributes of the pratyekabuddhas, those attributes of the bodhisattvas, and those attributes of the buddhas?”
- 12.5 The Blessed One replied, “They comprise the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the gateways to liberation—emptiness, signlessness, and wishlessness—the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the six extrasensory powers, the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of internal and external

phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, great empathetic joy, great equanimity, the eighteen distinct qualities of the buddhas, unimpaired reality,³²⁶ and perpetual equanimity.

12.6 “Subhūti, these are the virtuous attributes, the factors conducive to enlightenment, that are held to be gathered and included within the perfection of wisdom, that is to say, the attributes of the śrāvakas, the attributes of the pratyekabuddhas, the attributes of the bodhisattvas, and the attributes of the buddhas.

12.7 “If you ask how so, Subhūti, all these attributes include the perfection of wisdom, [F.310.a] the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, the perfection of generosity, physical forms, feelings, perceptions, formative predispositions, consciousness, the eyes, sights, visual consciousness, visually compounded sensory contact, feelings due to sensory contact that is visually compounded, the ears, sounds, auditory consciousness, aurally compounded sensory contact, feelings due to sensory contact that is aurally compounded, the nose, odors, olfactory consciousness, nasally compounded sensory contact, feelings due to sensory contact that is nasally compounded, the tongue, tastes, gustatory consciousness, lingually compounded sensory contact, feelings due to sensory contact that is lingually compounded, the body, tangibles, tactile consciousness, corporeally compounded sensory contact, feelings due to sensory contact that is corporeally compounded, the mental faculty, mental phenomena, mental consciousness, mentally compounded sensory contact, feelings due to sensory contact that is mentally compounded, ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, aging and death, [F.310.b] the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom,³²⁷ the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless

absorptions, the six extrasensory powers, the eight sense fields of mastery, the ten sense fields of complete suffusion, the eight aspects of liberation, the nine serial steps of meditative absorption, suffering, the cause of suffering, the cessation [of suffering], the path [leading to the cessation of suffering], the gateways to liberation—emptiness, signlessness, and wishlessness—the meditative stabilities, the dhāraṇī gateways, {Dt.244} the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great compassion, the eighteen distinct qualities of the buddhas, the realm of desire, the realm of form, [F.311.a] the realm of formlessness, virtuous phenomena, nonvirtuous phenomena, contaminated phenomena, uncontaminated phenomena, mundane phenomena, supramundane phenomena, conditioned phenomena, unconditioned phenomena, the tathagātas, the Dharma taught by the tathāgatas, Vinaya, the realm of phenomena, the real nature, the very limit of reality, the inconceivable realm, and the expanse of nirvāṇa—all of these with respect to the Great Vehicle are neither conjoined nor disjoined, and they are immaterial, unrevealed, and unimpeded, their sole defining characteristic being that they are without defining characteristics.

- 12.8 “These are the ways, Subhūti, in which you do indeed teach the Great Vehicle in conformity with the perfection of wisdom. If you ask how so, it is because you do not say that the Great Vehicle is one distinct thing and the perfection of wisdom another; and just so, the Great Vehicle and the perfection of wisdom are indeed not two things and are not to be divided into two. You do not say that the Great Vehicle is one distinct thing and the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity another; and just so, the Great Vehicle and the perfection of generosity [and so forth] are indeed not two things and are not to be divided into two. You do not say that the Great Vehicle is one distinct thing and the emptiness of internal phenomena another, or the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, another; and just so, the Great Vehicle and the emptiness of internal phenomena and [the other aspects of emptiness], [F.311.b] up to and including the emptiness of the essential nature of nonentities, are indeed not two things and are not to be divided into two. You do not say that the Great Vehicle is one distinct thing and the applications of mindfulness another; and just so, the Great Vehicle and the applications of mindfulness are indeed not two things and are not to be divided into two. You do not say that the Great Vehicle is one distinct thing and the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path another; and just so, the Great Vehicle and the

correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are indeed not two things and are not to be divided into two. You do not say that the Great Vehicle is one distinct thing and the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways another; and just so, the Great Vehicle and the dhāraṇī gateways [and so forth] are indeed not two things and are not to be divided into two. You do not say that the Great Vehicle is one distinct thing and the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas another; and just so, the Great Vehicle and the distinct qualities of the buddhas [and so forth] are indeed not two things and are not to be divided into two. Those are the formulations, Subhūti, by which you do indeed teach the Great Vehicle by teaching the perfection of wisdom, [F.312.a] and you do indeed teach the perfection of wisdom by teaching the Great Vehicle.”

12.9 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, bodhisattvas do not apprehend the limit of the past. Bodhisattvas do not apprehend the limit of the future. Bodhisattvas do not apprehend the intervening present. One should know that bodhisattvas are beyond all limits because physical forms are beyond all limits. One should know that bodhisattvas are beyond all limits because feelings, perceptions, formative predispositions, and consciousness are beyond all limits. Indeed, it cannot be discerned³²⁸ and it cannot be apprehended that physical forms constitute a bodhisattva. Indeed, it cannot be discerned and cannot be apprehended that feelings, perceptions, formative predispositions, and consciousness constitute a bodhisattva.³²⁹ Therefore, Blessed Lord, since in all respects, and in each and every way, I do not observe and do not apprehend a bodhisattva, then to what bodhisattvas should I give teaching and instruction in the perfection of wisdom? Since I absolutely do not observe and do not apprehend even the nature of a bodhisattva, then to what bodhisattvas should I give teaching and instruction in the perfection of wisdom? {Dt.245}

12.10 “Moreover, Blessed Lord, this ‘bodhisattva’ is a mere name; yet just as one speaks, Blessed Lord, of a self although the self has no coming into being, similarly one speaks, Blessed Lord, of a bodhisattva although bodhisattvas have no coming into being. So in phenomena that are without inherent existence, what physical form that has come into being—look for it though one might—could there possibly be? What [F.312.b] feelings, perceptions,

formative predispositions, and consciousness that have come into being—look for them though one might—could there possibly be? Blessed Lord, something that has not come into being is not a physical form. Something that has not come into being is not feeling, perception, formative predisposition, or consciousness. This being the case, Blessed Lord, one cannot apprehend as other than not having come into being those bodhisattva great beings who are engaged in the pursuit of enlightenment. How then should I who have not come into being give instructions in the perfection of wisdom which has also not come into being? If, when such teachings are given, the minds of bodhisattva great beings are not discouraged, not disheartened, not regretful, not frightened, and not terrified, then these bodhisattva great beings are indeed practicing the perfection of wisdom.”

- 12.11 Then the venerable Śāradvatīputra asked the venerable Subhūti, “Venerable Subhūti, why do bodhisattva great beings not apprehend the limit of the past, not apprehend the limit of the future, and not apprehend the intervening present? Venerable Subhūti, how should one know that bodhisattvas are beyond all limits because physical forms are beyond all limits? How should one know that bodhisattvas are beyond all limits because feelings, perceptions, formative predispositions, and consciousness are beyond all limits? Venerable Subhūti, How is it that physical forms not discerned and how is it that they cannot be apprehended as a bodhisattva? How is it that feelings, perceptions, formative predispositions, and consciousness are not discerned and how is it that they cannot be apprehended as a bodhisattva? Venerable Subhūti, why do you say, ‘Since in all respects, and in each and every way, I do not observe and do not apprehend a bodhisattva, [F.313.a] then to what bodhisattvas should I give teaching and instruction in the perfection of wisdom?’ Venerable Subhūti, why do you say, ‘Since I absolutely do not observe and do not apprehend even the nature of a bodhisattva, then to what bodhisattvas should I give teaching and instruction in the perfection of wisdom?’ Venerable Subhūti, why do you say, ‘Blessed Lord, this “bodhisattva” is a mere name?’ Venerable Subhūti, why do you say, ‘Yet just as one speaks, Blessed Lord, of a self although the self has no coming into being, similarly one speaks, Blessed Lord, of a bodhisattva although bodhisattvas have no coming into being. So in phenomena that are without inherent existence, what physical form that has come into being—look for it though one might—could there possibly be? What feelings, perceptions, formative predispositions, and consciousness that have come into being—look for them though one might—could there possibly be? Blessed Lord, something that has not come into being is not a physical form. Something that has not come into being is

not feeling, perception, formative predisposition, or consciousness'? Venerable Subhūti, why do you say, 'How then should I who have not come into being give teaching and instruction in the perfection of wisdom which has also not come into being'? Venerable Subhūti, why do you say, 'One cannot apprehend bodhisattva great beings as other than not having come into being'? Venerable Subhūti, why do you say, [F.313.b] 'If when such teachings are given, the minds of bodhisattva great beings are not discouraged, not disheartened, not regretful, not frightened, and not terrified, then these bodhisattva great beings are indeed practicing the perfection of wisdom'?"

12.12 The venerable Subhūti replied to the venerable Śāradvatīputra as follows: "Venerable Śāradvatīputra, it is owing to the nonexistence of beings that bodhisattvas do not apprehend the limit of the past. It is owing to the emptiness of beings, the voidness of beings, and the lack of inherent existence in beings that bodhisattvas do not apprehend the limit of the past. Venerable Śāradvatīputra, it is owing to the nonexistence of beings that bodhisattvas do not apprehend the limit of the future. It is owing to the emptiness of beings, the voidness of beings, and the lack of inherent existence in beings that bodhisattvas do not apprehend the limit of the future. Venerable Śāradvatīputra, it is owing to the nonexistence of beings that bodhisattvas do not apprehend the intervening present. It is owing to the emptiness of beings, the voidness of beings, and the lack of inherent existence in beings that bodhisattvas do not apprehend the intervening present. If you ask why, Venerable Śāradvatīputra, the limit of the past is not apprehended, the limit of the future is not apprehended, and the intervening present is not apprehended in beings who are nonexistent, beings who are empty, beings who are void, and beings who are without inherent existence. The nonexistence of beings, the emptiness of beings, the voidness of beings, and the lack of inherent existence in beings are not one distinct thing, and bodhisattvas another, nor are the limit of the past, the limit of the future, and the intervening present distinct things. Venerable Śāradvatīputra, so it is that nonexistent beings, empty beings, [F.314.a] void beings, beings without inherent existence, {Dt.246} bodhisattvas, the limit of the past, the limit of the future, and the intervening present—all of these—are indeed not two things and are not to be divided into two.

12.13 "Venerable Śāradvatīputra, owing to the nonexistence of physical forms, bodhisattvas do not apprehend the limit of the past. Owing to the nonexistence of feelings, perceptions, formative predispositions, and consciousness, bodhisattvas do not apprehend the limit of the past. Owing to the emptiness of physical forms, bodhisattvas do not apprehend the limit of the past. Owing to the emptiness of feelings, perceptions, formative

predispositions, and consciousness, bodhisattvas do not apprehend the limit of the past. Owing to the voidness of physical forms, bodhisattvas do not apprehend the limit of the past. Owing to the voidness of feelings, perceptions, formative predispositions, and consciousness, bodhisattvas do not apprehend the limit of the past. Owing to the lack of inherent existence in physical forms, bodhisattvas do not apprehend the limit of the past. Owing to the lack of inherent existence in feelings, perceptions, formative predispositions, and consciousness, bodhisattvas do not apprehend the limit of the past.

12.14 “Owing to the nonexistence of physical forms, bodhisattvas do not apprehend the limit of the future. Owing to the nonexistence of feelings, perceptions, formative predispositions, and consciousness, bodhisattvas do not apprehend the limit of the future. Owing to the emptiness of physical forms, bodhisattvas do not apprehend the limit of the future. Owing to the emptiness of feelings, perceptions, formative predispositions, and consciousness, bodhisattvas do not apprehend the limit of the future. Owing to the voidness of physical forms, bodhisattvas do not apprehend the limit of the future. Owing to the voidness of feelings, perceptions, [F.314.b] formative predispositions, and consciousness, bodhisattvas do not apprehend the limit of the future. Owing to the lack of inherent existence in physical forms, bodhisattvas do not apprehend the limit of the future. Owing to the lack of inherent existence in feelings, perceptions, formative predispositions, and consciousness, bodhisattvas do not apprehend the limit of the future.

12.15 “Owing to the nonexistence of physical forms, bodhisattvas do not apprehend the intervening present. Owing to the nonexistence of feelings, perceptions, formative predispositions, and consciousness, bodhisattvas do not apprehend the intervening present. Owing to the emptiness of physical forms, bodhisattvas do not apprehend the intervening present. Owing to the emptiness of feelings, perceptions, formative predispositions, and consciousness, bodhisattvas do not apprehend the intervening present. Owing to the voidness of physical forms, bodhisattvas do not apprehend the intervening present. Owing to the voidness of feelings, perceptions, formative predispositions, and consciousness, bodhisattvas do not apprehend the intervening present. Owing to the lack of inherent existence in physical forms, bodhisattvas do not apprehend the intervening present. Owing to the lack of inherent existence in feelings, perceptions, formative predispositions, and consciousness, bodhisattvas do not apprehend the intervening present.

12.16 “If you ask why, Venerable Śāradvatīputra, the limit of the past is not apprehended, the limit of the future is not apprehended, and the intervening present is not apprehended in physical forms, feelings, perceptions,

formative predispositions, and consciousness that are nonexistent; in physical forms, feelings, perceptions, formative predispositions, and consciousness that are emptiness; in physical forms, feelings, perceptions, formative predispositions, and consciousness that are void; or in physical forms, feelings, perceptions, formative predispositions, and consciousness that are without inherent existence. That is to say, the nonexistence, emptiness, voidness, and lack of inherent existence in physical forms, feelings, perceptions, formative predispositions, and consciousness are not one distinct thing and bodhisattvas another, [F.315.a] nor are the limit of the past, the limit of the future, and the intervening present distinct things. Venerable Śāradvatīputra, so it is that physical forms, feelings, perceptions, formative predispositions, and consciousness that are nonexistent, empty, void, and lacking inherent existence, and the bodhisattvas, the limit of the past, the limit of the future, and the intervening present, are all indeed not two things and are not to be divided into two.

12.17 “Venerable Śāradvatīputra, owing to the nonexistence of the sense fields, the sensory elements, and the links of dependent origination, bodhisattvas do not apprehend the limit of the past. Owing to the emptiness of the sense fields, the sensory elements, and the links of dependent origination, bodhisattvas do not apprehend the limit of the past. Owing to the voidness of the sense fields, the sensory elements, and the links of dependent origination, bodhisattvas do not apprehend the limit of the past. Owing to the lack of inherent existence in the sense fields, the sensory elements, and the links of dependent origination, bodhisattvas do not apprehend the limit of the past.

12.18 “Owing to the nonexistence of the sense fields, the sensory elements, and the links of dependent origination, bodhisattvas do not apprehend the limit of the future. Owing to the emptiness of the sense fields, the sensory elements, and the links of dependent origination, bodhisattvas do not apprehend the limit of the future. Owing to the voidness of the sense fields, the sensory elements, and the links of dependent origination, bodhisattvas do not apprehend the limit of the future. Owing to the lack of inherent existence in the sense fields, the sensory elements, and the links of dependent origination, bodhisattvas do not apprehend the limit of the future.

12.19 “Owing to the nonexistence of the sense fields, the sensory elements, and the links of dependent origination, bodhisattvas do not apprehend the intervening present. [F.315.b] Owing to the emptiness of the sense fields, the sensory elements, and the links of dependent origination, bodhisattvas do not apprehend the intervening present. Owing to the voidness of the sense fields, the sensory elements, and the links of dependent origination,

bodhisattvas do not apprehend the intervening present. Owing to the lack of inherent existence in the sense fields, the sensory elements, and the links of dependent origination, bodhisattvas do not apprehend the intervening present. If you ask why, Venerable Śāradvatīputra, the limit of the past is not apprehended, the limit of the future is not apprehended, and the intervening present is not apprehended in the sense fields, the sensory elements, and the links of dependent origination that are nonexistent, empty, void, and without inherent existence. That is to say, the nonexistence, emptiness, voidness, and lack of inherent existence in the sense fields, the sensory elements, and the links of dependent origination are not one distinct thing and bodhisattvas another, nor are the limit of the past, the limit of the future, and the intervening present distinct things. Venerable Śāradvatīputra, so it is that the sense fields, the sensory elements, and the links of dependent origination that are nonexistent, empty, void, and lacking inherent existence, and the bodhisattvas, the limit of the past, the limit of the future, and the intervening present, are all indeed not two things and are not to be divided into two.

12.20 “Venerable Śāradvatīputra, owing to the nonexistence of the perfection of generosity, bodhisattvas do not apprehend the limit of the past. Owing to the nonexistence of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, bodhisattvas do not apprehend the limit of the past. Owing to the emptiness of the perfection of generosity, bodhisattvas do not apprehend the limit of the past. Owing to the emptiness of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, [F.316.a] and the perfection of wisdom, bodhisattvas do not apprehend the limit of the past. Owing to the voidness of the perfection of generosity, bodhisattvas do not apprehend the limit of the past. Owing to the voidness of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, bodhisattvas do not apprehend the limit of the past. Owing to the lack of inherent existence in the perfection of generosity, bodhisattvas do not apprehend the limit of the past. Owing to the lack of inherent existence in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, bodhisattvas do not apprehend the limit of the past.

12.21 “Owing to the nonexistence of the perfection of generosity, bodhisattvas do not apprehend the limit of the future. Owing to the nonexistence of the perfection of ethical discipline, the perfection of tolerance, the perfection of

perseverance, the perfection of meditative concentration, and the perfection of wisdom, bodhisattvas do not apprehend the limit of the future. Owing to the emptiness of the perfection of generosity, bodhisattvas do not apprehend the limit of the future. Owing to the emptiness of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, bodhisattvas do not apprehend the limit of the future. Owing to the voidness of the perfection of generosity, bodhisattvas do not apprehend the limit of the future. Owing to the voidness of the perfection of ethical discipline, the perfection of tolerance, [F.316.b] the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, bodhisattvas do not apprehend the limit of the future. Owing to the lack of inherent existence in the perfection of generosity, bodhisattvas do not apprehend the limit of the future. Owing to the lack of inherent existence in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, bodhisattvas do not apprehend the limit of the future.

- 12.22 “Owing to the nonexistence of the perfection of generosity, bodhisattvas do not apprehend the intervening present. Owing to the nonexistence of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, bodhisattvas do not apprehend the intervening present. Owing to the emptiness of the perfection of generosity, bodhisattvas do not apprehend the intervening present. Owing to the emptiness of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, bodhisattvas do not apprehend the intervening present. Owing to the voidness of the perfection of generosity, bodhisattvas do not apprehend the intervening present. Owing to the voidness of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, bodhisattvas do not apprehend the intervening present. Owing to the lack of inherent existence in the perfection of generosity, bodhisattvas do not apprehend the intervening present. Owing to the lack of inherent existence in the perfection of ethical discipline, [F.317.a] the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, bodhisattvas do not apprehend the intervening present. If you ask why, Venerable Śāradvatīputra, the limit of the past is not apprehended, the limit of the future is not apprehended, and the intervening present is not apprehended in the perfection of

generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom that are nonexistent, empty, void, and without inherent existence. That is to say, the nonexistence, emptiness, voidness, and lack of inherent existence in the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are not one distinct thing and bodhisattvas another, nor are the limit of the past, the limit of the future, and the intervening present distinct things. Venerable Śāradvatīputra, so it is that the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom that are nonexistent, empty, void, and lacking inherent existence, and the bodhisattvas, the limit of the past, the limit of the future, and the intervening present, are all indeed not two things and are not to be divided into two.

12.23 “Venerable Śāradvatīputra, owing to the nonexistence of the emptiness of internal phenomena, bodhisattvas do not apprehend the limit of the past. [F.317.b] Owing to the nonexistence of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, bodhisattvas do not apprehend the limit of the past. Owing to the emptiness of the emptiness of internal phenomena, bodhisattvas do not apprehend the limit of the past. Owing to the emptiness of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, bodhisattvas do not apprehend the limit of the past. Owing to the voidness of the emptiness of internal phenomena, bodhisattvas do not apprehend the limit of the past. Owing to the voidness of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, bodhisattvas do not apprehend the limit of the past. Owing to the lack of inherent existence in the emptiness of internal phenomena, bodhisattvas do not apprehend the limit of the past. Owing to the lack of inherent existence in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, bodhisattvas do not apprehend the limit of the past.

12.24 “Owing to the nonexistence of the emptiness of internal phenomena, bodhisattvas do not apprehend the limit of the future. Owing to the nonexistence of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, bodhisattvas do not apprehend the limit of the future. Owing to the emptiness of the emptiness of internal phenomena, bodhisattvas do not apprehend the limit of the future. Owing to the emptiness of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, bodhisattvas

do not apprehend the limit of the future. Owing to the voidness of the emptiness of internal phenomena, bodhisattvas do not apprehend the limit of the future. Owing to the voidness of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, bodhisattvas do not apprehend the limit of the future. Owing to the lack of inherent existence in the emptiness of internal phenomena, bodhisattvas do not apprehend the limit of the future. Owing to the lack of inherent existence in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, bodhisattvas do not apprehend the limit of the future.

- 12.25 “Owing to the nonexistence of the emptiness of internal phenomena, bodhisattvas do not apprehend the intervening present. Owing to the nonexistence of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, bodhisattvas do not apprehend the intervening present. [F.318.a] Owing to the emptiness of the emptiness of internal phenomena, bodhisattvas do not apprehend the intervening present. Owing to the emptiness of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, bodhisattvas do not apprehend the intervening present. Owing to the voidness of the emptiness of internal phenomena, bodhisattvas do not apprehend the intervening present. Owing to the voidness of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, bodhisattvas do not apprehend the intervening present. Owing to the lack of inherent existence in the emptiness of internal phenomena, bodhisattvas do not apprehend the intervening present. Owing to the lack of inherent existence in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, bodhisattvas do not apprehend the intervening present. If you ask why, Venerable Śāradvatīputra, the limit of the past is not apprehended, the limit of the future is not apprehended, and the intervening present is not apprehended in the emptiness of internal phenomena and in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, that are nonexistent, empty, void, and without inherent existence. That is to say, the nonexistence, emptiness, voidness, and lack of inherent existence in the emptiness of internal phenomena and in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are not one distinct thing, and bodhisattvas another, nor are the limit of the past, the limit of the future, and the intervening present distinct things. Venerable Śāradvatīputra, so it is that the emptiness of internal phenomena and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, that are

nonexistent, empty, void, and lacking inherent existence, and the bodhisattvas, the limit of the past, the limit of the future, and the intervening present, are all indeed not two things and are not to be divided into two. {Dt.247}

- 12.26 “Venerable Śāradvatīputra, owing to the nonexistence of the applications of mindfulness, bodhisattvas do not apprehend the limit of the past. Owing to the nonexistence of the correct exertions, [F.318.b] the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas, bodhisattvas do not apprehend the limit of the past. Owing to the emptiness of the applications of mindfulness, bodhisattvas do not apprehend the limit of the past. Owing to the emptiness of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas, bodhisattvas do not apprehend the limit of the past. Owing to the voidness of the applications of mindfulness, bodhisattvas do not apprehend the limit of the past. Owing to the voidness of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, [F.319.a] emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas, bodhisattvas do not apprehend the limit of the past. Owing to the lack of inherent existence in the applications of mindfulness, bodhisattvas do not apprehend the limit of the past. Owing to the lack of inherent existence in the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative

absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas, bodhisattvas do not apprehend the limit of the past.

- 12.27 “Owing to the nonexistence of the applications of mindfulness, bodhisattvas do not apprehend the limit of the future. Owing to the nonexistence of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, [F.319.b] and the distinct qualities of the buddhas, bodhisattvas do not apprehend the limit of the future. Owing to the emptiness of the applications of mindfulness, bodhisattvas do not apprehend the limit of the future. Owing to the emptiness of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas, bodhisattvas do not apprehend the limit of the future. Owing to the voidness of the applications of mindfulness, bodhisattvas do not apprehend the limit of the future. Owing to the voidness of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas, bodhisattvas do not apprehend the limit of the future. Owing to the lack of inherent existence in the applications of mindfulness, bodhisattvas do not apprehend the limit of the future. Owing to the lack of inherent existence in the correct exertions, the supports for miraculous ability, the faculties, the powers, [F.320.a] the branches of enlightenment, the path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the

formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas, bodhisattvas do not apprehend the limit of the future.

- 12.28 “Owing to the nonexistence of the applications of mindfulness, bodhisattvas do not apprehend the intervening present. Owing to the nonexistence of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas, bodhisattvas do not apprehend the intervening present. Owing to the emptiness of the applications of mindfulness, bodhisattvas do not apprehend the intervening present. Owing to the emptiness of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, [F.320.b] the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas, bodhisattvas do not apprehend the intervening present. Owing to the voidness of the applications of mindfulness, bodhisattvas do not apprehend the intervening present. Owing to the voidness of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas, bodhisattvas do not apprehend the intervening present. Owing to the lack of inherent existence in the applications of mindfulness, bodhisattvas do not apprehend the intervening present. Owing to the lack of inherent existence in the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble

eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas, bodhisattvas do not apprehend the intervening present.

12.29 “If you ask why, Venerable Śāradvatīputra, [F.321.a] the limit of the past is not apprehended, the limit of the future is not apprehended, and the intervening present is not apprehended in the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas, that are nonexistent, empty, void, and without inherent existence. That is to say, the nonexistence, emptiness, voidness, and lack of inherent existence in the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas are not one distinct thing, and bodhisattvas another, nor are the limit of the past, the limit of the future, and the intervening present distinct things. Venerable Śāradvatīputra, so it is that [all those causal and fruitional attributes], up to and including the distinct qualities of the buddhas, that are nonexistent, empty, void, and lacking inherent existence, and the [F.321.b] bodhisattvas, the limit of the past, the limit of the future, and the intervening present, are all indeed not two things and are not to be divided into two.

12.30 “Moreover, Venerable Śāradvatīputra, owing to the nonexistence of the realm of phenomena, bodhisattvas do not apprehend the limit of the past. Owing to the nonexistence of the real nature, the very limit of reality, and the inconceivable realm, bodhisattvas do not apprehend the limit of the past. Owing to the emptiness of the realm of phenomena, bodhisattvas do not apprehend the limit of the past. Owing to the emptiness of the real nature,

the very limit of reality, and the inconceivable realm, bodhisattvas do not apprehend the limit of the past. Owing to the voidness of the realm of phenomena, bodhisattvas do not apprehend the limit of the past. Owing to the voidness of the real nature, the very limit of reality, and the inconceivable realm, bodhisattvas do not apprehend the limit of the past. Owing to the lack of inherent existence in the realm of phenomena, bodhisattvas do not apprehend the limit of the past. Owing to the lack of inherent existence in the real nature, the very limit of reality, and the inconceivable realm, bodhisattvas do not apprehend the limit of the past.

12.31 “Owing to the nonexistence of the realm of phenomena, bodhisattvas do not apprehend the limit of the future. Owing to the nonexistence of the real nature, the very limit of reality, and the inconceivable realm, bodhisattvas do not apprehend the limit of the future. Owing to the emptiness of the realm of phenomena, bodhisattvas do not apprehend the limit of the future. Owing to the emptiness of the real nature, the very limit of reality, and the inconceivable realm, bodhisattvas do not apprehend the limit of the future. [F.322.a] Owing to the voidness of the realm of phenomena, bodhisattvas do not apprehend the limit of the future. Owing to the voidness of the real nature, the very limit of reality, and the inconceivable realm, bodhisattvas do not apprehend the limit of the future. Owing to the lack of inherent existence in the realm of phenomena, bodhisattvas do not apprehend the limit of the future. Owing to the lack of inherent existence in the real nature, the very limit of reality, and the inconceivable realm, bodhisattvas do not apprehend the limit of the future.

12.32 “Owing to the nonexistence of the realm of phenomena, bodhisattvas do not apprehend the intervening present. Owing to the nonexistence of the real nature, the very limit of reality, and the inconceivable realm, bodhisattvas do not apprehend the intervening present. Owing to the emptiness of the realm of phenomena, bodhisattvas do not apprehend the intervening present. Owing to the emptiness of the real nature, the very limit of reality, and the inconceivable realm, bodhisattvas do not apprehend the intervening present. Owing to the voidness of the realm of phenomena, bodhisattvas do not apprehend the intervening present. Owing to the voidness of the real nature, the very limit of reality, and the inconceivable realm, bodhisattvas do not apprehend the intervening present. Owing to the lack of inherent existence in the realm of phenomena, bodhisattvas do not apprehend the intervening present. Owing to the lack of inherent existence in the real nature, the very limit of reality, and the inconceivable realm, bodhisattvas do not apprehend the intervening present. If you ask why, Venerable Śāradvatīputra, the limit of the past is not apprehended, the limit of the future is not apprehended, and the intervening present is not

apprehended in the realm of phenomena that is nonexistent, in the real nature, the very limit of reality, and the inconceivable realm that are nonexistent, and in the realm of phenomena, the real nature, the very limit of reality, and the inconceivable realm that are emptiness, void, [F.322.b] and without inherent existence. That is to say, the nonexistence of the realm of phenomena is not one distinct thing, the nonexistence of the real nature, the very limit of reality, and the inconceivable realm is not one distinct thing, and the emptiness, voidness, and lack of inherent existence in the realm of phenomena, the real nature, the very limit of reality, and the inconceivable realm are not one distinct thing, and bodhisattvas another, nor are the limit of the past, the limit of the future, and the intervening present distinct things. Venerable Śāradvatīputra, so it is that the realm of phenomena that is nonexistent; the real nature, the very limit of reality, and the inconceivable realm that are nonexistent; the realm of phenomena, the real nature, the very limit of reality, and the inconceivable realm that are emptiness, void, and lacking inherent existence; and the bodhisattvas, the limit of the past, the limit of the future, and the intervening present are all indeed not two things and are not to be divided into two.

- 12.33 “Moreover, Venerable Śāradvatīputra, owing to the nonexistence of śrāvakas, bodhisattvas do not apprehend the limit of the past. Owing to the emptiness, voidness, and lack of inherent existence in śrāvakas, bodhisattvas do not apprehend the limit of the past. Owing to the nonexistence of śrāvakas, bodhisattvas do not apprehend the limit of the future. Owing to the emptiness, voidness, and lack of inherent existence in śrāvakas, bodhisattvas do not apprehend the limit of the future. Owing to the nonexistence of śrāvakas, bodhisattvas do not apprehend the intervening present. Owing to the emptiness, voidness, and lack of inherent existence in śrāvakas, [F.323.a] bodhisattvas do not apprehend the intervening present. If you ask why, Venerable Śāradvatīputra, the limit of the past is not apprehended, the limit of the future is not apprehended, and the intervening present is not apprehended in śrāvakas who are nonexistent, in śrāvakas who are emptiness, in śrāvakas who are void, and in śrāvakas who are without inherent existence. That is to say, the nonexistence of śrāvakas is not one distinct thing, and the emptiness, voidness, and lack of inherent existence in śrāvakas is not one distinct thing, and bodhisattvas another, nor are the limit of the past, the limit of the future, and the intervening present distinct things. Venerable Śāradvatīputra, so it is that the śrāvakas who are nonexistent, and who are emptiness, void, and lacking inherent existence, and the bodhisattvas, the limit of the past, the limit of the future, and the intervening present, are all indeed not two things and are not to be divided into two.

12.34 “Moreover, Venerable Śāradvatīputra, owing to the nonexistence of pratyekabuddhas, bodhisattvas do not apprehend the limit of the past. Owing to the emptiness, voidness, and lack of inherent existence in pratyekabuddhas, bodhisattvas do not apprehend the limit of the past. Owing to the nonexistence of pratyekabuddhas, bodhisattvas do not apprehend the limit of the future. Owing to the emptiness, voidness, and lack of inherent existence in pratyekabuddhas, bodhisattvas do not apprehend the limit of the future. Owing to the nonexistence of pratyekabuddhas, bodhisattvas do not apprehend the intervening present. Owing to the emptiness, voidness, and lack of inherent existence in pratyekabuddhas, bodhisattvas do not apprehend the intervening present. If you ask why, Venerable Śāradvatīputra, the limit of the past is not apprehended, the limit of the future is not apprehended, and the intervening present is not apprehended in pratyekabuddhas who are nonexistent, in pratyekabuddhas who are emptiness, in pratyekabuddhas who are void, and [F.323.b] in pratyekabuddhas who are without inherent existence. That is to say, the nonexistence of pratyekabuddhas is not one distinct thing, and the emptiness, voidness, and lack of inherent existence in pratyekabuddhas is not one distinct thing, and bodhisattvas another, nor are the limit of the past, the limit of the future, and the intervening present distinct things. Venerable Śāradvatīputra, so it is that the pratyekabuddhas who are nonexistent, and who are emptiness, void, and lacking inherent existence, and the bodhisattvas, the limit of the past, the limit of the future, and the intervening present, are all indeed not two things and are not to be divided into two. [B23]

12.35 “Moreover, Venerable Śāradvatīputra, owing to the nonexistence of bodhisattvas, bodhisattvas do not apprehend the limit of the past. Owing to the emptiness, voidness, and lack of inherent existence in bodhisattvas, bodhisattvas do not apprehend the limit of the past. Owing to the nonexistence of bodhisattvas, bodhisattvas do not apprehend the limit of the future. Owing to the emptiness, voidness, and lack of inherent existence in bodhisattvas, bodhisattvas do not apprehend the limit of the future. Owing to the nonexistence of bodhisattvas, bodhisattvas do not apprehend the intervening present. Owing to the emptiness, voidness, and lack of inherent existence in bodhisattvas, bodhisattvas do not apprehend the intervening present. If you ask why, Venerable Śāradvatīputra, the limit of the past is not apprehended, the limit of the future is not apprehended, and the intervening present is not apprehended in bodhisattvas who are nonexistent, and in bodhisattvas who are emptiness, void, [F.324.a] and without inherent existence. That is to say, the nonexistence of bodhisattvas is not one distinct thing, and the emptiness, voidness, and lack of inherent existence in

bodhisattvas is not one distinct thing, and bodhisattvas another, nor are the limit of the past, the limit of the future, and the intervening present distinct things. Venerable Śāradvatīputra, so it is that the nonexistence of bodhisattvas, their emptiness, voidness, and lack of inherent existence, and the bodhisattvas, the limit of the past, the limit of the future, and the intervening present, are all indeed not two things and are not to be divided into two.

12.36 “Moreover, Venerable Śāradvatīputra, owing to the nonexistence of all-aspect omniscience, bodhisattvas do not apprehend the limit of the past. Owing to the emptiness, voidness, and lack of inherent existence in all-aspect omniscience, bodhisattvas do not apprehend the limit of the past. Owing to the nonexistence of all-aspect omniscience, bodhisattvas do not apprehend the limit of the future. Owing to the emptiness, voidness, and lack of inherent existence in all-aspect omniscience, bodhisattvas do not apprehend the limit of the future. Owing to the nonexistence of all-aspect omniscience, bodhisattvas do not apprehend the intervening present. Owing to the emptiness, voidness, and lack of inherent existence in all-aspect omniscience, bodhisattvas do not apprehend the intervening present. If you ask why, Venerable Śāradvatīputra, the limit of the past is not apprehended, the limit of the future is not apprehended, and the intervening present is not apprehended in all-aspect omniscience that is nonexistent, and in all-aspect omniscience that is emptiness, void, and without inherent existence. [F.324.b] That is to say, the nonexistence of all-aspect omniscience is not one distinct thing, and the emptiness, voidness, and lack of inherent existence in all-aspect omniscience is not one distinct thing, and bodhisattvas another, nor are the limit of the past, the limit of the future, and the intervening present distinct things. Venerable Śāradvatīputra, so it is that the nonexistence of all-aspect omniscience, the emptiness, voidness, and lack of inherent existence of all-aspect omniscience, and the bodhisattvas, the limit of the past, the limit of the future, and the intervening present, are all indeed not two things and are not to be divided into two. Those, Venerable Śāradvatīputra, are the formulations explaining how bodhisattvas do not apprehend the limit of the past and bodhisattvas do not apprehend the limit of the future or the intervening present.

12.37 “Venerable Śāradvatīputra, you also asked why one should know that bodhisattvas are beyond all limits because physical forms are beyond all limits, and why one should know that bodhisattvas are beyond all limits because feelings, perceptions, formative predispositions, and consciousness are beyond all limits. Venerable Śāradvatīputra, physical forms are the same as space. Feelings, perceptions, formative predispositions, and consciousness are the same as space. If you ask why, {Dt.248} Venerable

Śāradvatīputra, just as in space the limit of the past is not apprehended, and the limit of the future and the intervening present are not apprehended, but space is designated because it is boundless and beyond all limits, similarly, Venerable Śāradvatīputra, the past limit of physical forms is not apprehended and their future limit and intervening present are not apprehended because physical forms are emptiness; also the past limit of feelings, perceptions, formative predispositions, and [F.325.a] consciousness is not apprehended, and the future limit and intervening [present] of consciousness [and so forth] are not apprehended, because consciousness [and so forth] are emptiness. In emptiness no limits or intervening present are apprehended. That, Venerable Śāradvatīputra, is the formulation explaining how one should know that bodhisattvas are beyond all limits because physical forms are beyond all limits, and feelings, perceptions, formative predispositions, and consciousness are beyond all limits.

12.38 “Venerable Śāradvatīputra, the sense fields, the sensory elements, the links of dependent origination, the perfections, all the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas are all the same as space. If you ask why, Venerable Śāradvatīputra, in the example of space the limit of the past is not apprehended, and the limit of the future and the intervening present are not apprehended—space is indicated because it is boundless and beyond all limits. Similarly, Venerable Śāradvatīputra, the past limit of the distinct qualities of the buddhas [and so forth] is not apprehended, and their future limit and intervening present are not apprehended, because the distinct qualities of the buddhas [and so forth] are emptiness; also the past limit of feelings, perceptions, formative predispositions, and consciousness is not apprehended, and the future limit and intervening present of consciousness [and so forth] are not apprehended, because consciousness [and so forth] are emptiness. In emptiness no limits or intervening present are apprehended. That, Venerable Śāradvatīputra, is the formulation explaining how one should know that [F.325.b] bodhisattvas are beyond all limits because the distinct qualities of the buddhas [and so forth] are beyond all limits.

12.39 “Venerable Śāradvatīputra, you also asked why physical forms are not discerned and cannot be apprehended as a bodhisattva, and why feelings, perceptions, formative predispositions, and consciousness are not discerned

and cannot be apprehended as a bodhisattva. Venerable Śāradvatīputra, physical forms are empty of physical forms, and feelings, perceptions, formative predispositions, and consciousness are empty of consciousness [and so forth]. If you ask why, in emptiness there are no physical forms. In emptiness there are no bodhisattvas. In emptiness there are no feelings, perceptions, formative predispositions, or consciousness. {Dt.249} In emptiness there are no bodhisattvas. That, Venerable Śāradvatīputra, is the formulation explaining how physical forms are not discerned and cannot be apprehended as a bodhisattva; also, feelings, perceptions, formative predispositions, and consciousness are not discerned and cannot be apprehended as a bodhisattva.

12.40 “Moreover, Venerable Śāradvatīputra, the perfection of generosity is empty of the perfection of generosity. If you ask why, in emptiness there is no perfection of generosity, and there are no bodhisattvas. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are empty of the perfection of wisdom [and so forth]. If you ask why, in emptiness there is no perfection of wisdom [and so forth], and there are no bodhisattvas.

12.41 “Moreover, Venerable Śāradvatīputra, the emptiness of internal phenomena is empty of the emptiness of internal phenomena. If you ask why, in emptiness there is no emptiness of internal phenomena, and there are no bodhisattvas. The emptiness of external phenomena, the emptiness of external and internal phenomena, [F.326.a] and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are empty of the emptiness of the essential nature of nonentities [and so forth]. If you ask why, in emptiness there is no emptiness of the essential nature of nonentities [and so forth], and there are no bodhisattvas.

12.42 “Moreover, Venerable Śāradvatīputra, the applications of mindfulness are empty of the applications of mindfulness. The correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are empty of the noble eightfold path [and so forth]. If you ask why, in emptiness there are no applications of mindfulness; there are no correct exertions, supports for miraculous ability, faculties, powers, branches of enlightenment, and noble eightfold path; and there are no bodhisattvas. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge,

and the distinct qualities of the buddhas are empty of the emptiness of the distinct qualities of the buddhas [and so forth]. If you ask why, in emptiness there are no truths of the noble ones [and so forth], there are no [fruitful attributes], up to and including the distinct qualities of the buddhas, and there are no bodhisattvas.

12.43 “The realm of phenomena is empty of the realm of phenomena. The real nature is empty of the real nature. The very limit of reality is empty of the very limit of reality. The inconceivable realm [F.326.b] is empty of the inconceivable realm. Knowledge of all the dharmas is empty of knowledge of all the dharmas. Knowledge of the path is empty of knowledge of the path. All-aspect omniscience is empty of all-aspect omniscience. If you ask why, in emptiness there is no realm of phenomena, there are no [other unconditioned phenomena], up to and including the inconceivable realm, and there are no bodhisattvas.

12.44 “The vehicle of the śrāvakas is empty of the vehicle of the śrāvakas. The vehicle of the pratyekabuddhas is empty of the vehicle of the pratyekabuddhas. The vehicle of the buddhas is empty of the vehicle of the buddhas. The śrāvakas are empty of the śrāvakas. The pratyekabuddhas are empty of the pratyekabuddhas. The tathāgatas are empty of the tathāgatas. If you ask why, in emptiness there is no vehicle of the śrāvakas, there are no [other vehicles], up to and including the vehicle of the buddhas, there are no śrāvakas, there are no [other realized beings], up to and including the tathāgatas, and there are no bodhisattvas. Those, Venerable Śāradvatīputra, are the formulations explaining how physical forms are indeed not discerned and cannot be apprehended as a bodhisattva; feelings, perceptions, formative predispositions, and consciousness are not discerned and cannot be apprehended as a bodhisattva.

12.45 “Venerable Śāradvatīputra, you also asked, ‘Since in all respects, and in each and every way, I do not apprehend any bodhisattvas, then to which bodhisattvas should I give teaching and instruction in the perfection of wisdom?’ The reason for this remark, Venerable Śāradvatīputra, is that physical forms do not exist and cannot be apprehended in physical forms. Physical forms do not exist and cannot be apprehended in feelings. Feelings do not exist and cannot be apprehended in feelings. Feelings do not exist and cannot be apprehended in physical forms. Physical forms and feelings do not exist and cannot be apprehended in perceptions. Perceptions do not exist and cannot be apprehended in perceptions. [F.327.a] Perceptions do not exist and cannot be apprehended in physical forms or feelings. Physical forms, feelings, and perceptions do not exist and cannot be apprehended in formative predispositions. Formative predispositions do not exist and cannot be apprehended in formative predispositions. Formative predispositions do

not exist and cannot be apprehended in physical forms, feelings, or perceptions. Physical forms, feelings, perceptions, and formative predispositions do not exist and cannot be apprehended in consciousness. {Dt.250} Consciousness does not exist and cannot be apprehended in consciousness. Consciousness do not exist and cannot be apprehended in physical forms, feelings, perceptions, or formative predispositions.

12.46 “Venerable Śāradvatīputra, the eyes do not exist and cannot be apprehended in the eyes. The eyes do not exist and cannot be apprehended in the ears. The ears do not exist and cannot be apprehended in the ears. The ears do not exist and cannot be apprehended in the eyes. The eyes and the ears do not exist and cannot be apprehended in the nose. The nose does not exist and cannot be apprehended in the nose. The nose does not exist and cannot be apprehended in the eyes or ears. The eyes and ears do not exist and cannot be apprehended in the tongue. The tongue does not exist and cannot be apprehended in the tongue. The tongue does not exist and cannot be apprehended in the eyes, ears, or nose. The eyes, ears, nose, and tongue do not exist and cannot be apprehended in the body. The body does not exist and cannot be apprehended in the body. The body does not exist and cannot be apprehended in the ears, ears, nose, or tongue. The eyes, ears, nose, tongue, and body do not exist and cannot be apprehended in the mental faculty. The mental faculty does not exist and cannot be apprehended in the mental faculty. The mental faculty does not exist and cannot be apprehended in the eyes, ears, nose, tongue, or body.

12.47 “Sights do not exist and cannot be apprehended in sights. Sights do not exist and cannot be apprehended in sounds. Sounds do not exist and cannot be apprehended in sounds. Sounds do not exist and cannot be apprehended in sights. Sights and sounds do not exist and cannot be apprehended in odors. Odors do not exist and cannot be apprehended in odors. Odors do not exist and cannot be apprehended in sights or sounds. [F.327.b] Sights, sounds, and odors do not exist and cannot be apprehended in tastes. Tastes do not exist and cannot be apprehended in tastes. Tastes do not exist and cannot be apprehended in sights, sounds, or odors. Sights, sounds, odors, and tastes do not exist and cannot be apprehended in tangibles. Tangibles do not exist and cannot be apprehended in tangibles. Tangibles do not exist and cannot be apprehended in sights, sounds, odors, or tastes. Sights, sounds, odors, tastes, and tangibles do not exist and cannot be apprehended in mental phenomena. Mental phenomena do not exist and cannot be apprehended in mental phenomena. Mental phenomena do not exist and cannot be apprehended in sights, sounds, odors, tastes, or tangibles.

12.48 “Visual consciousness does not exist and cannot be apprehended in visual consciousness. Visual consciousness does not exist and cannot be apprehended in auditory consciousness. Auditory consciousness does not exist and cannot be apprehended in auditory consciousness. Auditory consciousness does not exist and cannot be apprehended in visual consciousness. Visual consciousness and auditory consciousness do not exist and cannot be apprehended in olfactory consciousness. Olfactory consciousness does not exist and cannot be apprehended in olfactory consciousness. Olfactory consciousness does not exist and cannot be apprehended in visual consciousness or auditory consciousness. Visual consciousness, auditory consciousness, and olfactory consciousness do not exist and cannot be apprehended in gustatory consciousness. Gustatory consciousness does not exist and cannot be apprehended in gustatory consciousness. Gustatory consciousness does not exist and cannot be apprehended in visual consciousness, auditory consciousness, or olfactory consciousness. Visual consciousness, auditory consciousness, olfactory consciousness, and gustatory consciousness do not exist and cannot be apprehended in tactile consciousness. Tactile consciousness does not exist and cannot be apprehended in tactile consciousness. [F.328.a] Tactile consciousness does not exist and cannot be apprehended in visual consciousness, auditory consciousness, olfactory consciousness, or gustatory consciousness. Visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, and tactile consciousness do not exist and cannot be apprehended in mental consciousness. Mental consciousness does not exist and cannot be apprehended in mental consciousness. Mental consciousness does not exist and cannot be apprehended in visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, or tactile consciousness.

12.49 “Visually compounded sensory contact does not exist and cannot be apprehended in visually compounded sensory contact. Visually compounded sensory contact does not exist and cannot be apprehended in aurally compounded sensory contact. Aurally compounded sensory contact does not exist and cannot be apprehended in aurally compounded sensory contact. Aurally compounded sensory contact does not exist and cannot be apprehended in visually compounded sensory contact. Visually compounded sensory contact and aurally compounded sensory contact do not exist and cannot be apprehended in nasally compounded sensory contact. Nasally compounded sensory contact does not exist and cannot be apprehended in nasally compounded sensory contact. Nasally compounded sensory contact does not exist and cannot be apprehended in visually compounded sensory contact or aurally compounded sensory contact.

Visually compounded sensory contact, aurally compounded sensory contact, and nasally compounded sensory contact do not exist and cannot be apprehended in lingually compounded sensory contact. Lingually compounded sensory contact does not exist and cannot be apprehended in lingually compounded sensory contact. Lingually compounded sensory contact does not exist and cannot be apprehended in visually compounded sensory contact, aurally compounded sensory contact, or nasally compounded sensory contact. Visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, and lingually compounded sensory contact do not exist and cannot be apprehended in corporeally compounded sensory contact. [F.328.b] Corporeally compounded sensory contact does not exist and cannot be apprehended in corporeally compounded sensory contact. Corporeally compounded sensory contact does not exist and cannot be apprehended in visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, or lingually compounded sensory contact. Visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, and corporeally compounded sensory contact do not exist and cannot be apprehended in mentally compounded sensory contact. Mentally compounded sensory contact does not exist and cannot be apprehended in mentally compounded sensory contact. Mentally compounded sensory contact does not exist and cannot be apprehended in visually compounded sensory contact, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, or corporeally compounded sensory contact.

- 12.50 “Feelings arising from sensory contact that is visually compounded do not exist and cannot be apprehended in feelings arising from sensory contact that is visually compounded. Feelings arising from sensory contact that is visually compounded do not exist and cannot be apprehended in feelings arising from sensory contact that is aurally compounded. Feelings arising from sensory contact that is aurally compounded do not exist and cannot be apprehended in feelings arising from sensory contact that is aurally compounded. Feelings arising from sensory contact that is aurally compounded do not exist and cannot be apprehended in feelings arising from sensory contact that is visually compounded. Feelings arising from sensory contact that is visually compounded and feelings arising from sensory contact that is aurally compounded do not exist and cannot be apprehended in feelings arising from sensory contact that is nasally compounded. Feelings arising from sensory contact that is nasally compounded do not exist and cannot be apprehended in feelings arising

from sensory contact that is nasally compounded. Feelings arising from sensory contact that is nasally compounded do not exist and cannot be apprehended in feelings arising from sensory contact that is visually compounded or feelings arising from sensory contact that is aurally compounded. [F.329.a] Feelings arising from sensory contact that is visually compounded, feelings arising from sensory contact that is aurally compounded, and feelings arising from sensory contact that is nasally compounded do not exist and cannot be apprehended in feelings arising from sensory contact that is lingually compounded. Feelings arising from sensory contact that is lingually compounded do not exist and cannot be apprehended in feelings arising from sensory contact that is visually compounded, feelings arising from sensory contact that is aurally compounded, or feelings arising from sensory contact that is nasally compounded. Feelings arising from sensory contact that is visually compounded, feelings arising from sensory contact that is aurally compounded, feelings arising from sensory contact that is nasally compounded, and feelings arising from sensory contact that is lingually compounded do not exist and cannot be apprehended in feelings arising from sensory contact that is corporeally compounded. Feelings arising from sensory contact that is corporeally compounded do not exist and cannot be apprehended in feelings arising from sensory contact that is corporeally compounded. Feelings arising from sensory contact that is corporeally compounded do not exist and cannot be apprehended in feelings arising from sensory contact that is visually compounded, feelings arising from sensory contact that is aurally compounded, feelings arising from sensory contact that is nasally compounded, or feelings arising from sensory contact that is lingually compounded. Feelings arising from sensory contact that is visually compounded, feelings arising from sensory contact that is aurally compounded feelings arising from sensory contact that is nasally compounded, feelings arising from sensory contact that is lingually compounded, and feelings arising from sensory contact that is corporeally compounded do not exist and cannot be apprehended in feelings arising from sensory contact that is mentally compounded. Feelings arising from sensory contact that is mentally compounded do not exist and cannot be apprehended in feelings arising from sensory contact that is mentally compounded. Feelings arising from sensory contact that is mentally compounded do not exist and cannot be apprehended in feelings arising from sensory contact that is visually compounded, feelings arising from sensory contact that is aurally compounded, feelings arising from sensory

contact that is nasally compounded, feelings arising from sensory contact that is lingually compounded, or feelings arising from sensory contact that is corporeally compounded. [F.329.b]

12.51 “The perfection of generosity does not exist and cannot be apprehended in the perfection of generosity. Similarly, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom do not exist and cannot be apprehended in the perfection of wisdom [and so forth]. Also [the other perfections], up to and including the perfection of wisdom, do not exist and cannot be apprehended in the perfection of generosity; and indeed [the other perfections], starting with and including the perfection of generosity, do not exist and cannot be apprehended in the perfection of wisdom.

12.52 “The emptiness of internal phenomena does not exist and cannot be apprehended in the emptiness of internal phenomena. The emptiness of internal phenomena does not exist and cannot be apprehended in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. The emptiness of the essential nature of nonentities does not exist and cannot be apprehended in the emptiness of the essential nature of nonentities; and the emptiness of the essential nature of nonentities does not exist and cannot be apprehended in [the other aspects of emptiness], starting with and including the emptiness of internal phenomena.

12.53 “The applications of mindfulness do not exist and cannot be apprehended in the applications of mindfulness. The applications of mindfulness do not exist and cannot be apprehended in the correct exertions. Nor do they exist and nor can they be apprehended in [the other causal attributes], up to and including the [noble eightfold] path. The [noble eightfold] path does not exist and cannot be apprehended in the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, or the branches of enlightenment. The truths of the noble ones do not exist and cannot be apprehended in the truths of the noble ones. The truths of the noble ones do not exist and cannot be apprehended in the meditative concentrations. The dhāraṇī gateways [and so forth] do not exist and cannot be apprehended in the dhāraṇī gateways [and so forth]. [F.330.a] The dhāraṇī gateways do not exist and cannot be apprehended in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, or the meditative stabilities.

12.54 “The ten powers of the tathāgatas do not exist and cannot be apprehended in the ten powers of the tathāgatas. The ten powers of the tathāgatas do not exist and cannot be apprehended in the four fearlessnesses. The [other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, do not exist and cannot be apprehended in the eighteen distinct qualities of the buddhas [and so forth]. The eighteen distinct qualities of the buddhas do not exist and cannot be apprehended in the ten powers of the tathāgatas, the four fearlessnesses, or the four kinds of exact knowledge.

12.55 “The attributes of the level of the spiritual family do not exist and cannot be apprehended in the attributes of the level of the spiritual family. The attributes of the level of the spiritual family do not exist and cannot be apprehended in the attributes of the eighth-lowest level. The attributes [of the other fruitional levels], up to and including arhats, do not exist and cannot be apprehended in the attributes [of those levels], up to and including arhats. The attributes of the arhats do not exist and cannot be apprehended in the attributes of the level of the spiritual family, the attributes of the eighth-lowest level, the attributes of those entering the stream to nirvāṇa, the attributes of those destined for only one more rebirth, or the attributes of those no longer subject to rebirth. The level of ordinary persons does not exist and cannot be apprehended in the level of ordinary persons. The level of ordinary persons does not exist and cannot be apprehended in the level of the spiritual family. The [fruitional levels], up to and including the level of the completely awakened buddhas, do not exist and cannot be apprehended in the level of the completely awakened buddhas. The level of the completely awakened buddhas does not exist and cannot be apprehended in the level of ordinary persons, the level of the spiritual family, the eighth-lowest level, the level of insight, the level of attenuated refinement, the level of no attachment, the level of spiritual achievement, the level of the pratyekabuddhas, or the level of the bodhisattvas. [F.330.b] Knowledge of all the dharmas does not exist and cannot be apprehended in knowledge of all the dharmas. Knowledge of all the dharmas does not exist and cannot be apprehended in knowledge of the path. [The other goals], up to and including all-aspect omniscience, do not exist and cannot be apprehended in all-aspect omniscience. All-aspect omniscience does not exist and cannot be apprehended in knowledge of all the dharmas or knowledge of the path. Those entering the stream to nirvāṇa do not exist and cannot be apprehended in those entering the stream to nirvāṇa. Those entering the stream to nirvāṇa do not exist and cannot be apprehended in those destined for only one more rebirth. Those [who have attained realization], up to and including the tathāgatas, do not exist and

cannot be apprehended in the tathāgatas [and so forth]. The tathāgatas do not exist and cannot be apprehended in those entering the stream to nirvāṇa, those destined for only one more rebirth, those who will not be reborn, arhats, pratyekabuddhas, or bodhisattvas. The bodhisattvas do not exist and cannot be apprehended in bodhisattvas. The bodhisattvas do not exist and cannot be apprehended in the perfection of wisdom. The perfection of wisdom does not exist and cannot be apprehended in the perfection of wisdom. The perfection of wisdom does not exist and cannot be apprehended in the bodhisattvas. The perfection of wisdom does not exist and cannot be apprehended in teaching and instruction. Teaching and instruction do not exist and cannot be apprehended in teaching and instruction. Teaching and instruction do not exist and cannot be apprehended in bodhisattvas or the perfection of wisdom. So it is, Venerable Śāradvatīputra, that because all phenomena do not exist and cannot be apprehended, the bodhisattvas do not exist and cannot be apprehended.

12.56 “Venerable Śāradvatīputra, [F.331.a] you also asked why this expression *bodhisattva* is a mere name. Venerable Śāradvatīputra, this expression *bodhisattva* has been designated adventitiously, and so this *bodhisattva* is a mere name. Venerable Śāradvatīputra, *physical forms, feelings, perceptions, formative predispositions, and consciousness* have been designated adventitiously. Such names do not come from anywhere, they do not go anywhere, nor do they dwell anywhere. That which is a mere name is not physical forms, it is not feelings, it is not perceptions, it is not formative predispositions, and it is not consciousness. If you ask why, it is because names are empty of the inherent existence of names, and that which is empty is not a name. So it is that this *bodhisattva* is a mere name.

12.57 “Venerable Śāradvatīputra, the *sense fields, the sensory elements, and the links of dependent origination* have been designated adventitiously. Such names do not come from anywhere, they do not go anywhere, nor do they dwell anywhere. That which is a mere name is not the sense fields, it is not the sensory elements, and it is not the links of dependent origination. If you ask why, it is because names are empty of the inherent existence of names, and that which is empty is not a name. So it is that this *bodhisattva* is a mere name. {Dt.251}

12.58 “Moreover, Venerable Śāradvatīputra, this *perfection of generosity* is a mere name. The perfection of generosity does not exist in a name; indeed, the perfection of generosity is nameless. If you ask why, [F.331.b] it is because both the designation and the perfection of generosity do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name. *The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance,*

the perfection of meditative concentration, and the perfection of wisdom are mere names. The perfection of wisdom [and so forth] do not exist in names; indeed, the perfection of wisdom [and so forth] are nameless. If you ask why, it is because both the designations and the perfection of wisdom [and so forth] do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.59 “Similarly, *the emptiness of internal phenomena* is a mere name. The emptiness of internal phenomena does not exist in a name; indeed, the emptiness of internal phenomena is nameless. If you ask why, it is because both the designation and the emptiness of internal phenomena do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name. [The other aspects of emptiness], up to and including *the emptiness of the essential nature of nonentities*, are mere names. The emptiness of the essential nature of nonentities [and so forth] do not exist in names; indeed, the emptiness of the essential nature of nonentities [and so forth] are nameless. If you ask why, it is because both the designation and the emptiness of the essential nature of nonentities do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name. Those, Venerable Śāradvatīputra, are the formulations explaining how this *bodhisattva* is a mere name.

12.60 “Venerable Śāradvatīputra, the *applications of mindfulness* have been designated adventitiously. The applications of mindfulness do not exist in a name; indeed, the applications of mindfulness [F.332.a] are nameless. If you ask why, it is because both the designation and the applications of mindfulness do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name. Similarly, Venerable Śāradvatīputra, the *correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path* have been designated adventitiously. The noble eightfold path [and so forth] do not exist in a name; indeed, the noble eightfold path [and so forth] are nameless. If you ask why, it is because both the designation and the noble eightfold path do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.

12.61 “Similarly, Venerable Śāradvatīputra, the *truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas* have been designated adventitiously. The distinct qualities of the buddhas [and so forth] do not exist in a name; indeed, the distinct qualities of the buddhas [and so forth] are nameless. If you ask why, it is because both

the designation and the distinct qualities of the buddhas [and so forth] do not exist and cannot be apprehended. That is why [F.332.b] this *bodhisattva* is a mere name.

- 12.62 “Similarly, Venerable Śāradvatīputra, *all-aspect omniscience* has been designated adventitiously. All-aspect omniscience does not exist in a name; indeed, all-aspect omniscience is nameless. If you ask why, it is because both the designation and all-aspect omniscience do not exist and cannot be apprehended. That is why this *bodhisattva* is a mere name.
- 12.63 “Venerable Śāradvatīputra, you also asked why one speaks of a *self* although the self has absolutely not come into being; that is to say, one speaks of *sentient beings, life forms, living beings, life, living creatures, individuals, human beings, people, actors, experiencers, knowers, and viewers*, although viewers [and so forth] have absolutely not come into being. Venerable Śāradvatīputra, since the self absolutely does not exist and cannot be apprehended, is there any question, even, of it coming into being? Since [those other postulated subjects], up to and including viewers, absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being?
- 12.64 “Since physical forms absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being? Since feelings, perceptions, formative predispositions, and consciousness absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being?
- 12.65 “Since the eyes absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being? Since the ears, nose, tongue, body, and mental faculty absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being?
- 12.66 “Since sights absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being? Since sounds, odors, tastes, tangibles, and mental phenomena absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being?
- 12.67 “Since visual consciousness absolutely [F.333.a] does not exist and cannot be apprehended, is there any question, even, of it coming into being? Since auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being?
- 12.68 “Since visually compounded sensory contact absolutely does not exist and cannot be apprehended, is there any question, even, of it coming into being? Since aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded

sensory contact, and mentally compounded sensory contact absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being? {Dt.252}

12.69 “Since feelings arising from sensory contact that is visually compounded absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being? Since feelings arising from sensory contact that is aurally compounded, feelings arising from sensory contact that is nasally compounded, feelings arising from sensory contact that is lingually compounded, feelings arising from sensory contact that is corporeally compounded, and feelings arising from sensory contact that is mentally compounded absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being?

12.70 “Since the earth element absolutely does not exist and cannot be apprehended, is there any question, even, of it coming into being? Since the water element, the fire element, the wind element, the space element, and the consciousness element absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being?

12.71 “Since ignorance absolutely does not exist and cannot be apprehended, is there any question, even, of it coming into being? Since formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being? [F.333.b]

12.72 “Since the perfection of generosity absolutely does not exist and cannot be apprehended, is there any question, even, of it coming into being? Since the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being?

12.73 “Since the emptiness of internal phenomena absolutely does not exist and cannot be apprehended, is there any question, even, of it coming into being? Since [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being?

12.74 “Since the applications of mindfulness absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being? Since the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being?

- 12.75 “Since the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being? [F.334.a]
- 12.76 “Since the śrāvakas absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being? Since the pratyekabuddhas absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being? Since the bodhisattvas absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being? Since the tathāgatas, arhats, completely awakened buddhas absolutely do not exist and cannot be apprehended, is there any question, even, of their coming into being? Those, Venerable Śāradvatīputra, are the formulations explaining how, although one speaks of a self, the self has absolutely not come into being.
- 12.77 “Moreover, Venerable Śāradvatīputra, you also asked whether similarly the essential nature of all phenomena is that of being nonentities.³³⁰ Venerable Śāradvatīputra, that is so! If you ask why, Venerable Śāradvatīputra, it is because there is no such thing as an essential nature of something arising from the conjunction of causes.”
- 12.78 The venerable Śāradvatīputra then asked, “Venerable Subhūti, with respect to what is there no such thing as an essential nature of something arising from the conjunction of causes?”
- 12.79 He replied, “With respect to physical forms, there is no such thing as an essential nature arising from the conjunction of causes. With respect to feelings, perceptions, formative predispositions, and consciousness, there is no such thing as an essential nature arising from the conjunction of causes. Venerable Śāradvatīputra, with respect to the eyes, there is no such thing as an essential nature arising from the conjunction of causes. With respect to the ears, nose, tongue, body, and mental faculty, there is no such thing as an essential nature arising from the conjunction of causes. With respect to sights, there is no such thing as an essential nature arising from the conjunction of causes. With respect to sounds, odors, tastes, tangibles, and mental phenomena, there is no such thing as an essential nature arising from the conjunction of causes. With respect to visual consciousness, there is no such thing as an essential nature arising from the conjunction of causes. With

respect to auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness, there is no such thing as an essential nature arising from the conjunction of causes.

12.80 “With respect to visually compounded sensory contact, there is no such thing as an essential nature arising from the conjunction of causes. With respect to aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, [F.334.b] corporeally compounded sensory contact, and mentally compounded sensory contact, there is no such thing as an essential nature arising from the conjunction of causes. With respect to feelings arising from sensory contact that is visually compounded, there is no such thing as an essential nature arising from the conjunction of causes. With respect to feelings arising from sensory contact that is aurally compounded, feelings arising from sensory contact that is nasally compounded, feelings arising from sensory contact that is lingually compounded, feelings arising from sensory contact that is corporeally compounded, and feelings arising from sensory contact that is mentally compounded, there is no such thing as an essential nature arising from the conjunction of causes.

12.81 “With respect to the earth element, there is no such thing as an essential nature arising from the conjunction of causes. With respect to the water element, the fire element, the wind element, the space element, and the consciousness element, there is no such thing as an essential nature arising from the conjunction of causes.

12.82 “With respect to ignorance, there is no such thing as an essential nature arising from the conjunction of causes. With respect to formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death, there is no such thing as an essential nature arising from the conjunction of causes.

12.83 “With respect to the perfection of generosity, there is no such thing as an essential nature arising from the conjunction of causes. With respect to the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, there is no such thing as an essential nature arising from the conjunction of causes.

12.84 “With respect to the emptiness of internal phenomena, there is no such thing as an essential nature arising from the conjunction of causes. With respect to the emptiness of external phenomena, there is no such thing as an essential nature arising from the conjunction of causes. With respect to the emptiness of external and internal phenomena, there is no such thing as an essential nature arising from the conjunction of causes. With respect to [the

other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, there is no such thing as an essential nature arising from the conjunction of causes.

12.85 “With respect to the applications of mindfulness, there is no such thing as an essential nature arising from the conjunction of causes. With respect to the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, there is no such thing as an essential nature arising from the conjunction of causes. [F.335.a]

12.86 “With respect to the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas, there is no such thing as an essential nature arising from the conjunction of causes. So if you ask how that is so, Venerable Śāradvatīputra, those are the formulations explaining how all phenomena have the essential nature of being nonentities.

12.87 “Moreover, Venerable Śāradvatīputra, all phenomena are impermanent, but that is not owing to the disappearance of anything at all.”

12.88 “Venerable Subhūti, what are all those phenomena that are impermanent, but are not so owing to the disappearance of anything at all?”

12.89 “Venerable Śāradvatīputra,” he replied, “physical forms are impermanent, but that is not owing to the disappearance of anything at all. Feelings, perceptions, formative predispositions, and consciousness are impermanent, but that is not owing to the disappearance of anything at all. The eyes are impermanent, but that is not owing to the disappearance of anything at all. The ears, nose, tongue, body, and mental faculty are impermanent, but that is not owing to the disappearance of anything at all. Sights are impermanent, but that is not owing to the disappearance of anything at all. Sounds, odors, tastes, tangibles, and mental phenomena are impermanent, but that is not owing to the disappearance of anything at all. Visual consciousness is impermanent, but that is not owing to the disappearance of anything at all. Auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are impermanent, but that is not owing to the disappearance of anything at all. [F.335.b] Visually compounded sensory contact is impermanent, but that is not owing to the disappearance of anything at all. Aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory

contact, corporeally compounded sensory contact, and mentally compounded sensory contact are impermanent, but that is not owing to the disappearance of anything at all. Feelings arising from sensory contact that is visually compounded are impermanent, but that is not owing to the disappearance of anything at all. Feelings arising from sensory contact that is aurally compounded, feelings arising from sensory contact that is nasally compounded, feelings arising from sensory contact that is lingually compounded, feelings arising from sensory contact that is corporeally compounded, and feelings arising from sensory contact that is mentally compounded are impermanent, but that is not owing to the disappearance of anything at all.

12.90 “The earth element is impermanent, but that is not owing to the disappearance of anything at all. The water element, the fire element, the wind element, the space element, and the consciousness element are impermanent, but that is not owing to the disappearance of anything at all.

12.91 “Fundamental ignorance is impermanent, but that is not owing to the disappearance of anything at all. Formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are impermanent, but that is not owing to the disappearance of anything at all.

12.92 “The perfection of generosity is impermanent, but that is not owing to the disappearance of anything at all. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are impermanent, but that is not owing to the disappearance of anything at all.

12.93 “The emptiness of internal phenomena is impermanent, but that is not owing to the disappearance of anything at all. The emptiness of external phenomena is impermanent, but that is not owing to the disappearance of anything at all. The emptiness of external and internal phenomena is impermanent, but that is not owing to the disappearance of anything at all. [The other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are impermanent, but that is not owing to the disappearance of anything at all.

12.94 “The applications of mindfulness [F.336.a] are impermanent, but that is not owing to the disappearance of anything at all. The correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are impermanent, but that is not owing to the disappearance of anything at all.

12.95 “The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the serial steps of meditative absorption, the gateways to

liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are impermanent, but that is not owing to the disappearance of anything at all. If you ask why, Venerable Śāradvatīputra, it is because phenomena that are impermanent are nonentities, and extinct. That, Venerable Śāradvatīputra, is the formulation explaining how all phenomena are impermanent, but not owing to the disappearance of anything at all.

12.96 “Moreover, Venerable Śāradvatīputra, all phenomena are imbued with suffering, all phenomena are without self, all phenomena are at peace, all phenomena are empty, all phenomena are signless, and all phenomena are wishless, but that is not owing to the disappearance of anything at all. If you ask why, Venerable Śāradvatīputra, it is because phenomena that are wishless [and so forth] are nonentities, and extinct. That, Venerable Śāradvatīputra, is the formulation explaining how all phenomena are wishless [and so forth], but not owing to the disappearance of anything at all. [F.336.b]

12.97 “Moreover, Venerable Śāradvatīputra, all phenomena are virtuous, all phenomena are without the inadmissible transgressions, all phenomena are uncontaminated, all phenomena are without affliction, all phenomena are pure, all phenomena are supramundane, and all phenomena are unconditioned, but that is not owing to the disappearance of anything at all. If you ask why, Venerable Śāradvatīputra, it is because phenomena that are unconditioned [and so forth] are nonentities, and extinct. That, Venerable Śāradvatīputra, is the formulation explaining how all phenomena are unconditioned [and so forth], but not owing to the disappearance of anything at all.

12.98 “Moreover, Venerable Śāradvatīputra, all phenomena are not eternal and they are not perishable.”

12.99 “Venerable Subhūti, why are all phenomena not eternal and why are they not perishable?” {Dt.253}

“Venerable Śāradvatīputra,” replied Subhūti, “physical forms are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Feelings, perceptions, formative predispositions, and consciousness are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature.

12.100 “Venerable Śāradvatīputra, the eyes are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. The ears, the nose, the tongue, the body, and the mental faculty are not eternal

- and they are not perishable. If you ask why, it is because that is their inherent nature.
- 12.101 “Venerable Śāradvatīputra, sights are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Sounds, odors, tastes, tangibles, and mental phenomena are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature.
- 12.102 “Venerable Śāradvatīputra, visual consciousness is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness [F.337.a] are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature.
- 12.103 “Venerable Śāradvatīputra, visually compounded sensory contact is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature.
- 12.104 “Venerable Śāradvatīputra, feelings arising from sensory contact that is visually compounded are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. Feelings arising from sensory contact that is aurally compounded, feelings arising from sensory contact that is nasally compounded, feelings arising from sensory contact that is lingually compounded, feelings arising from sensory contact that is corporeally compounded, and feelings arising from sensory contact that is mentally compounded are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature.
- 12.105 “Venerable Śāradvatīputra, the earth element is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The water element, the fire element, the wind element, the space element, and the consciousness element are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature.
- 12.106 “Venerable Śāradvatīputra, ignorance is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. Formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature.
- 12.107 “Venerable Śāradvatīputra, the perfection of generosity is not eternal [F.337.b] and it is not perishable. If you ask why, it is because that is its inherent nature. The perfection of ethical discipline, the perfection of

tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature.

12.108 “Venerable Śāradvatīputra, the emptiness of internal phenomena is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of external phenomena is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. The emptiness of external and internal phenomena is not eternal and it is not perishable. If you ask why, it is because that is its inherent nature. [The other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature.

12.109 “Venerable Śāradvatīputra, the thirty-seven factors conducive to enlightenment are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. [The fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature.

12.110 “Venerable Śāradvatīputra, virtuous phenomena, nonvirtuous phenomena, conditioned phenomena, unconditioned phenomena, contaminated phenomena, and uncontaminated phenomena are not eternal and they are not perishable. If you ask why, it is because that is their inherent nature. That, Venerable Śāradvatīputra, is the formulation explaining how all phenomena have the essential nature of nonentity. [B24]

12.111 “Venerable Śāradvatīputra, you also asked why physical forms have not come into being, and why feelings, [F.338.a] perceptions, formative predispositions, and consciousness do not come into being. Venerable Śāradvatīputra, it is so! If you ask why, Venerable Śāradvatīputra, it is because physical forms have not been conditioned. Feelings, perceptions, formative predispositions, and consciousness have not been conditioned. If you ask why, it is because there is nothing that conditions them.

12.112 “Venerable Śāradvatīputra, the eyes have not been conditioned. If you ask why, it is because there is nothing that conditions them. The ears, the nose, the tongue, the body, and the mental faculty have not been conditioned. If you ask why, it is because there is nothing that conditions them. Sights have not been conditioned. If you ask why, it is because there is nothing that conditions them. Sounds, odors, tastes, tangibles, and mental phenomena have not been conditioned. If you ask why, it is because there is nothing that conditions them.

- 12.113 “Venerable Śāradvatīputra, visual consciousness has not been conditioned. If you ask why, it is because there is nothing that conditions it. Auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness have not been conditioned. If you ask why, it is because there is nothing that conditions them.
- 12.114 “Venerable Śāradvatīputra, visually compounded sensory contact has not been conditioned. If you ask why, it is because there is nothing that conditions it. Aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact have not been conditioned. If you ask why, it is because there is nothing that conditions them.
- 12.115 “Venerable Śāradvatīputra, feelings due to sensory contact that is visually compounded have not been conditioned. [F.338.b] If you ask why, it is because there is nothing that conditions them. Feelings due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally compounded, and feelings due to sensory contact that is mentally compounded have not been conditioned. If you ask why, it is because there is nothing that conditions them.
- 12.116 “Venerable Śāradvatīputra, the earth element has not been conditioned. If you ask why, it is because there is nothing that conditions it. The water element, the fire element, the wind element, the space element, and the consciousness element have not been conditioned. If you ask why, it is because there is nothing that conditions them.
- 12.117 “Venerable Śāradvatīputra, ignorance has not been conditioned. If you ask why, it is because there is nothing that conditions it. Formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death have not been conditioned. If you ask why, it is because there is nothing that conditions them.
- 12.118 “Venerable Śāradvatīputra, the perfection of generosity has not been conditioned. If you ask why, it is because there is nothing that conditions it. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom have not been conditioned. If you ask why, it is because there is nothing that conditions them.
- 12.119 “Venerable Śāradvatīputra, the emptiness of internal phenomena has not been conditioned. If you ask why, [F.339.a] it is because there is nothing that conditions it. [The other aspects of emptiness], up to and including the

emptiness of the essential nature of nonentities, have not been conditioned. If you ask why, it is because there is nothing that conditions them.

12.120 “Venerable Śāradvatīputra, the thirty-seven factors conducive to enlightenment have not been conditioned. If you ask why, it is because there is nothing that conditions them. [The fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, have not been conditioned. If you ask why, it is because there is nothing that conditions them. That, Venerable Śāradvatīputra, is the formulation explaining how physical forms have not come into being, and feelings, perceptions, formative predispositions, and consciousness have not come into being.

12.121 “Venerable Śāradvatīputra, you also asked, ‘Venerable Subhūti, surely something that has not come into being is not a physical form, and nor is it feelings, perceptions, formative predispositions, or consciousness?’ Venerable Śāradvatīputra, that is so! If you ask why, Venerable Śāradvatīputra, it is because physical forms are empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status. Feelings, perceptions, formative predispositions, and consciousness are empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status.

12.122 “The eyes are empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status. The ears, the nose, the tongue, the body, and the mental faculty are empty of inherent existence. That which is empty of inherent existence [F.339.b] neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status. Sights are empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status. Sounds, odors, tastes, tangibles, and mental phenomena are empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status.

12.123 “Visual consciousness is empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status. Auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status.

- 12.124 “Visually compounded sensory contact is empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status. Aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status.
- 12.125 “Feelings due to sensory contact that is visually compounded are empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, [F.340.a] and that which neither arises nor perishes undergoes no change in its status. Feelings due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally compounded, and feelings due to sensory contact that is mentally compounded are empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status.
- 12.126 “The earth element is empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status. The water element, the fire element, the wind element, the space element, and the consciousness element are empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status.
- 12.127 “Fundamental ignorance is empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status. Formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status.
- 12.128 “The perfection of generosity is empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status. [F.340.b] The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection

of wisdom are empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status.

12.129 “The emptiness of internal phenomena is empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status. [The other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status.

12.130 “The thirty-seven factors conducive to enlightenment are empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status. [The fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are empty of inherent existence. That which is empty of inherent existence neither arises nor perishes, and that which neither arises nor perishes undergoes no change in its status.

12.131 “Those, Venerable Śāradvatīputra, are the formulations explaining how phenomena that are unconditioned are not physical forms, and phenomena that are unconditioned are not feelings, perceptions, formative predispositions, or consciousness. Phenomena that are unconditioned are not the eyes. Phenomena that are unconditioned are not the ears, nose, tongue, body, or mental faculty. Phenomena that are unconditioned are not sights. Phenomena that are unconditioned are not sounds, odors, tastes, tangibles, or mental phenomena. Phenomena that are unconditioned [F.341.a] are not visual consciousness. Phenomena that are unconditioned are not auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, or mental consciousness. Phenomena that are unconditioned are not visually compounded sensory contact. Phenomena that are unconditioned are not aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, or mentally compounded sensory contact. Phenomena that are unconditioned are not feelings due to sensory contact that is visually compounded. Phenomena that are unconditioned are not feelings due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally compounded, or feelings due to sensory contact that is mentally compounded. Phenomena that are unconditioned are not the earth element. Phenomena that are unconditioned are not the water element, the fire element, the wind element, the space element, or the

consciousness element. Phenomena that are unconditioned are not ignorance. Phenomena that are unconditioned are not formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, or aging and death. Phenomena that are unconditioned are not the perfection of generosity. Phenomena that are unconditioned are not the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. Phenomena that are unconditioned are not the emptiness of internal phenomena. Phenomena that are unconditioned are not [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. [F.341.b] Phenomena that are unconditioned are not the thirty-seven factors conducive to enlightenment. Phenomena that are unconditioned are not [the fruitional attributes], up to and including the distinct qualities of the buddhas. Phenomena that are unconditioned are not all-aspect omniscience. {Dt.254}

- 12.132 “Venerable Śāradvatīputra, you also asked how one who has not come into being should give teachings and instruction in the perfection of wisdom that has also not come into being. Venerable Śāradvatīputra, that which has thus not come into being is the perfection of wisdom, and that which is the perfection of wisdom has not come into being. That is to say, the two phenomena designated as *not having come into being* and *the perfection of wisdom* are not two things and are not to be divided into two. That, Venerable Śāradvatīputra, is the formulation explaining how, as I had asked, one who has not come into being should give teaching and instruction in the perfection of wisdom that has also not come into being.
- 12.133 “Venerable Śāradvatīputra, you also asked why one cannot apprehend as other than not having come into being such bodhisattvas who are engaged in enlightenment. Venerable Śāradvatīputra, this is because, when bodhisattva great beings practice the perfection of wisdom, they do not observe that something that has not come into being is one distinct thing and the bodhisattva another. That is to say, the two phenomena designated as *not having come into being* and *bodhisattva* are not two things and are not to be divided into two.
- 12.134 “Bodhisattvas do not observe that physical forms are other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and *physical forms* are not two things and are not to be divided into two. [F.342.a] They do not observe that feelings, perceptions, formative predispositions, and consciousness are other than not having

come into being. That is to say, that the two phenomena designated as *not having come into being* and *consciousness* [and so forth] are not two things and are not to be divided into two.

12.135 “They do not observe that the eyes are other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and *the eyes* are not two things and are not to be divided into two. They do not observe that the ears, nose, tongue, body, and mental faculty are other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and *the mental faculty* [and so forth] are not two things and are not to be divided into two.

12.136 “They do not observe that sights are other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and *sights* are not two things and are not to be divided into two. They do not observe that sounds, odors, tastes, tangibles, and mental phenomena are other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and *mental phenomena* [and so forth] are not two things and are not to be divided into two.

12.137 “They do not observe that visual consciousness is other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and *visual consciousness* are not two things and are not to be divided into two. They do not observe that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and *mental consciousness* [and so forth] [F.342.b] are not two things and are not to be divided into two.

12.138 “They do not observe that visually compounded sensory contact is other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and *visually compounded sensory contact* are not two things and are not to be divided into two. They do not observe that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and *mentally compounded sensory contact* [and so forth] are not two things and are not to be divided into two.

12.139 “They do not observe that feelings due to sensory contact that is visually compounded are other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and *feelings due to sensory contact that is visually compounded* are not two things and are not to be divided into two. They do not observe that feelings due to sensory contact

that is aurally compounded, feelings due to sensory contact that is nasally compounded, feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally compounded, and feelings due to sensory contact that is mentally compounded are other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and *feelings due to sensory contact that is mentally compounded* [and so forth] are not two things and are not to be divided into two.

12.140 “They do not observe that the earth element is other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and the *earth element* are not two things and are not to be divided into two. They do not observe that the water element, the fire element, the wind element, the space element, and the consciousness element are other than not having come into being. That is to say, [F.343.a] the two phenomena designated as *not having come into being* and the *consciousness element* [and so forth] are not two things and are not to be divided into two.

12.141 “They do not observe that ignorance is other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and *ignorance* are not two things and are not to be divided into two. They do not observe that formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and *aging and death* [and so forth] are not two things and are not to be divided into two.

12.142 “They do not observe that the perfection of generosity is other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and the *perfection of generosity* are not two things and are not to be divided into two. They do not observe that the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and the *perfection of wisdom* [and so forth] are not two things and are not to be divided into two.

12.143 “They do not observe that the emptiness of internal phenomena is other than not having come into being. That is to say, the two phenomena which are designated as *not having come into being* and the *emptiness of internal phenomena* are not two things and are not to be divided into two. They do not observe that [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are other than not having

come into being. That is to say, the two phenomena designated as *not having come into being* and the *emptiness of the essential nature of nonentities* [and so forth] [F.343.b] are not two things and are not to be divided into two.

12.144 “They do not observe that the applications of mindfulness are other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and the *applications of mindfulness* are not two things and are not to be divided into two. They do not observe that the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and the *noble eightfold path* [and so forth] are not two things and are not to be divided into two.

12.145 “They do not observe that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas are other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and the *distinct qualities of the buddhas* [and so forth] are not two things and are not to be divided into two.

12.146 “They do not observe that [the goals of realization], up to and including all-aspect omniscience, are other than not having come into being. That is to say, the two phenomena designated as *not having come into being* and *all-aspect omniscience* [and so forth] are not two things and are not to be divided into two.

12.147 “That, Venerable Śāradvatīputra, is the formulation explaining how [F.344.a] one cannot apprehend as other than not having come into being such bodhisattvas who are engaged in enlightenment.

12.148 “Venerable Śāradvatīputra, you also asked why it is that when such teachings are given, if bodhisattva great beings are not frightened and not terrified, then these bodhisattva great beings are practicing the perfection of wisdom. Venerable Śāradvatīputra, it is because bodhisattva great beings observe all phenomena as without activity.³³¹ They observe all phenomena to resemble a dream, they observe all phenomena to resemble a magical display, and they observe all phenomena to resemble a mirage, an echo, an optical aberration, and a phantom emanation. That, Venerable Śāradvatīputra, is the formulation explaining how when bodhisattva great beings practice the perfection of wisdom, they will not be frightened and they will not be terrified upon hearing such teachings.” {Dt.255}

12.149 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom and investigate those phenomena accordingly, at that time they do not apprehend, do not grasp, and do not dwell on physical forms as ‘physical forms.’ They are without fixation and do not designate them as such. At that time, they do not apprehend, do not grasp, and do not dwell on feelings, perceptions, formative predispositions, or consciousness as ‘consciousness [and so forth].’ They are without fixation and do not designate them as such. At that time, they do not apprehend, do not grasp, and do not dwell on the eyes as the ‘eyes.’ They are without fixation and do not designate them as such. At that time, they do not apprehend, do not grasp, and do not dwell on the ears, nose, tongue, body, or mental faculty as the ‘mental faculty [and so forth].’ [F.344.b] They are without fixation and do not designate them as such. At that time, they do not apprehend, do not grasp, and do not dwell on sights as ‘sights.’ They are without fixation and do not designate them as such. At that time, they do not apprehend, do not grasp, and do not dwell on sounds, odors, tastes, tangibles, or mental phenomena as ‘mental phenomena [and so forth].’ They are without fixation and do not designate them as such. At that time, they do not apprehend, do not grasp, and do not dwell on visual consciousness as ‘visual consciousness.’ They are without fixation and do not designate it as such. At that time, they do not apprehend, do not grasp, and do not dwell on auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, or mental consciousness as ‘mental consciousness [and so forth].’ They are without fixation and do not designate them as such. At that time, they do not apprehend, do not grasp, and do not dwell on visually compounded sensory contact as ‘visually compounded sensory contact.’ They are without fixation and do not designate it as such. At that time, they do not apprehend, do not grasp, and do not dwell on aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, or mentally compounded sensory contact as ‘mentally compounded sensory contact [and so forth].’ They are without fixation and do not designate them as such. At that time, they do not apprehend, do not grasp, and do not dwell on feelings due to sensory contact that is visually compounded as ‘feelings due to sensory contact that is visually compounded.’ They are without fixation and do not designate them as such. At that time, they do not apprehend, do not grasp, and do not dwell on feelings due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally compounded, or feelings due to sensory contact

that is mentally compounded as [F.345.a] ‘feelings due to sensory contact that is mentally compounded [and so forth].’ They are without fixation and do not designate them as such.

12.150 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom and investigate those phenomena accordingly, at that time, they do not apprehend, do not grasp, and do not dwell on the perfection of generosity as the ‘perfection of generosity.’ They are without fixation and do not designate it as such. At that time, they do not apprehend, do not grasp, and do not dwell on the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom as the ‘perfection of wisdom [and so forth].’ They are without fixation and do not designate them as such.

12.151 “At that time, they do not apprehend, do not grasp, and do not dwell on the emptiness of internal phenomena as the ‘emptiness of internal phenomena.’ They are without fixation and do not designate it as such. At that time, they do not apprehend, do not grasp, and do not dwell on [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities as the ‘emptiness of the essential nature of nonentities [and so forth].’ They are without fixation and do not designate them as such.

12.152 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom and investigate those phenomena accordingly, at that time they do not apprehend, do not grasp, and do not dwell on the applications of mindfulness as the ‘applications of mindfulness.’ They are without fixation and do not designate them as such. They do not apprehend, do not grasp, and do not dwell on the correct exertions, the supports for miraculous ability, the faculties, [F.345.b] the powers, the branches of enlightenment, or the noble eightfold path as the ‘noble eightfold path [and so forth].’ They are without fixation and do not designate them as such. At that time, they do not apprehend, do not grasp, and do not dwell on the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers as the ‘extrasensory powers [and so forth].’ They are without fixation and do not designate them as such. At that time, they do not apprehend, do not grasp, and do not dwell on the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas as the ‘distinct qualities of the buddhas [and so forth].’ They are without fixation and do not designate them as such.

- 12.153 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, at that time they do not apprehend, do not grasp, and do not dwell on the meditative stabilities and all the dhāraṇī gateways as the ‘meditative stabilities and the dhāraṇī gateways.’ They are without fixation and do not designate them as such. If you ask why, it is because, when bodhisattva great beings practice the perfection of wisdom, they do not observe physical forms, and they do not observe feelings, perceptions, formative predispositions, or consciousness. They do not observe the eyes [and so forth], and they do not observe the sense fields, the sensory elements, or the links of dependent origination. [F.346.a] They do not observe the perfections, they do not observe any of the aspects of emptiness, and they do not observe any of the thirty-seven factors conducive to enlightenment. They do not observe the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas. They do not observe [the spiritual goals], up to and including all-aspect omniscience.
- 12.154 “If one were to ask why, Blessed Lord, it is because the nonarising of physical forms is not physical forms. That is to say, physical forms and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of physical forms is not physical forms.
- 12.155 “Blessed Lord, the nonarising of feelings, perceptions, formative predispositions, and consciousness is not consciousness [and so forth]. That is to say, consciousness [and so forth] and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of consciousness [and so forth] is not consciousness [and so forth].
- 12.156 “Blessed Lord, the nonarising of the eyes is not the eyes. [F.346.b] That is to say, the eyes and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of the eyes is not the eyes.
- 12.157 “Blessed Lord, the nonarising of the ears, nose, tongue, body, and mental faculty is not the mental faculty [and so forth]. That is to say, the mental faculty [and so forth] and nonarising are not two things and are not to be

divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of the mental faculty [and so forth] is not the mental faculty [and so forth].

12.158 “Blessed Lord, the nonarising of sights is not sights. That is to say, sights and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of sights is not sights.

12.159 “Blessed Lord, the nonarising of sounds, odors, tastes, tangibles, and mental phenomena is not mental phenomena [and so forth]. That is to say, mental phenomena [and so forth] and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of mental phenomena [and so forth] is not mental phenomena [and so forth].

12.160 “Blessed Lord, the nonarising of visual consciousness is not visual consciousness. That is to say, visual consciousness and nonarising are not two things and are not to be divided into two. If one were to ask why, [F.347.a] Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of visual consciousness is not visual consciousness.

12.161 “Blessed Lord, the nonarising of auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness is not mental consciousness [and so forth]. That is to say, mental consciousness [and so forth] and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of mental consciousness [and so forth] is not mental consciousness [and so forth].

12.162 “Blessed Lord, the nonarising of visually compounded sensory contact is not visually compounded sensory contact. That is to say, visually compounded sensory contact and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of visually compounded sensory contact is not visually compounded sensory contact.

12.163 “Blessed Lord, the nonarising of aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact is not mentally compounded sensory contact

[and so forth]. That is to say, mentally compounded sensory contact [and so forth] and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, [F.347.b] it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of mentally compounded sensory contact [and so forth] is not mentally compounded sensory contact [and so forth].

12.164 “Blessed Lord, the nonarising of feelings due to sensory contact that is visually compounded is not feelings due to sensory contact that is visually compounded. That is to say, feelings due to sensory contact that is visually compounded and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of feelings due to sensory contact that is visually compounded is not feelings due to sensory contact that is visually compounded.

12.165 “Blessed Lord, the nonarising of feelings due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally compounded, and feelings due to sensory contact that is mentally compounded is not feelings due to sensory contact that is mentally compounded [and so forth]. That is to say, feelings due to sensory contact that is mentally compounded [and so forth] and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of feelings due to sensory contact that is mentally compounded [and so forth] is not feelings due to sensory contact that is mentally compounded [and so forth].

12.166 “Blessed Lord, the nonarising of the earth element is not the earth element. That is to say, the earth element and nonarising are not two things and are not to be divided into two. If one were to ask why, [F.348.a] Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of the earth element is not the earth element.

12.167 “Blessed Lord, the nonarising of the water element, the fire element, the wind element, the space element, and the consciousness element is not consciousness element [and so forth]. That is to say, the consciousness element [and so forth] and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of the consciousness element [and so forth] is not the consciousness element [and so forth].

- 12.168 “Blessed Lord, the nonarising of ignorance is not ignorance. That is to say, ignorance and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of ignorance is not ignorance.
- 12.169 “Blessed Lord, the nonarising of formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death is not aging and death [and so forth]. That is to say, aging and death [and so forth] and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of aging and death [and so forth] is not aging and death [and so forth].
- 12.170 “Blessed Lord, the nonarising of the perfection of generosity [F.348.b] is not the perfection of generosity. That is to say, the perfection of generosity and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of the perfection of generosity is not the perfection of generosity.
- 12.171 “Blessed Lord, the nonarising of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom is not the perfection of wisdom [and so forth]. That is to say, the perfection of wisdom [and so forth] and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of the perfection of wisdom [and so forth] is not the perfection of wisdom [and so forth].
- 12.172 “Blessed Lord, the nonarising of the emptiness of internal phenomena is not the emptiness of internal phenomena. That is to say, the emptiness of internal phenomena and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of the emptiness of internal phenomena is not the emptiness of internal phenomena.
- 12.173 “Blessed Lord, the nonarising of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, is not the emptiness of the essential nature of nonentities [and so forth]. That is to say, the emptiness of the essential nature of nonentities [and so forth] [F.349.a] and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two,

not multiplicity, and not diversity. For that reason, the nonarising of emptiness of the essential nature of nonentities [and so forth] is not the emptiness of the essential nature of nonentities [and so forth].

12.174 “Blessed Lord, the nonarising of the applications of mindfulness is not the applications of mindfulness. That is to say, the applications of mindfulness and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of the applications of mindfulness is not the applications of mindfulness.

12.175 “Blessed Lord, the nonarising of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path is not the noble eightfold path [and so forth]. That is to say, the noble eightfold path [and so forth] and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of the noble eightfold path [and so forth] is not the noble eightfold path [and so forth].

12.176 “Blessed Lord, the nonarising of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, [F.349.b] the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas is not the distinct qualities of the buddhas [and so forth]. That is to say, the distinct qualities of the buddhas [and so forth] and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of the distinct qualities of the buddhas [and so forth] is not the distinct qualities of the buddhas [and so forth].

12.177 “Blessed Lord, the nonarising of the real nature is not the real nature. That is to say, the real nature and nonarising are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of the real nature is not the real nature.

12.178 “Blessed Lord, the nonarising of reality, the realm of phenomena, maturity with respect to all phenomena, the very limit of reality, the inconceivable realm, knowledge of all the dharmas, knowledge of the path, and all-aspect omniscience is not all-aspect omniscience [and so forth]. That is to say, all-aspect omniscience [and so forth] and nonarising are not two things and are not to be divided into two. [F.350.a] If one were to ask why, Blessed Lord, it is

because nonarising is not one, not two, not multiplicity, and not diversity. For that reason, the nonarising of all-aspect omniscience [and so forth] is not all-aspect omniscience [and so forth].

12.179 “Blessed Lord, the perishing of physical forms is not physical forms. That is to say, physical forms and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of physical forms is not physical forms.

12.180 “Blessed Lord, the perishing of feelings, perceptions, formative predispositions, and consciousness is not consciousness [and so forth]. That is to say, consciousness [and so forth] and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of consciousness [and so forth] is not consciousness [and so forth].

12.181 “Blessed Lord, the perishing of the eyes is not the eyes. That is to say, the eyes and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of the eyes is not the eyes.

12.182 “Blessed Lord, the perishing of the ears, nose, tongue, body, and mental faculty is not the mental faculty [and so forth]. That is to say, the mental faculty [and so forth] and [F.350.b] perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of the mental faculty [and so forth] is not the mental faculty [and so forth].

12.183 “Blessed Lord, the perishing of sights is not sights. That is to say, sights and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of sights is not sights.

12.184 “Blessed Lord, the perishing of sounds, odors, tastes, tangibles, and mental phenomena is not mental phenomena [and so forth]. That is to say, mental phenomena [and so forth] and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of mental phenomena [and so forth] is not mental phenomena [and so forth].

- 12.185 “Blessed Lord, the perishing of visual consciousness is not visual consciousness. That is to say, visual consciousness and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of visual consciousness is not visual consciousness.
- 12.186 “Blessed Lord, the perishing of auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness [F.351.a] is not mental consciousness [and so forth]. That is to say, mental consciousness [and so forth] and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of mental consciousness [and so forth] is not mental consciousness [and so forth].
- 12.187 “Blessed Lord, the perishing of visually compounded sensory contact is not visually compounded sensory contact. That is to say, visually compounded sensory contact and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of visually compounded sensory contact is not visually compounded sensory contact.
- 12.188 “Blessed Lord, the perishing of aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact is not mentally compounded sensory contact [and so forth]. That is to say, mentally compounded sensory contact [and so forth] and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of mentally compounded sensory contact [and so forth] is not mentally compounded sensory contact [and so forth].
- 12.189 “Blessed Lord, the perishing of feelings due to sensory contact that is visually compounded is not feelings due to sensory contact that is visually compounded. That is to say, feelings due to sensory contact that is visually compounded and [F.351.b] perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of feelings due to sensory contact that is visually compounded is not feelings due to sensory contact that is visually compounded.

- 12.190 “Blessed Lord, the perishing of feelings due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally compounded, and feelings due to sensory contact that is mentally compounded is not feelings due to sensory contact that is mentally compounded [and so forth]. That is to say, feelings due to sensory contact that is mentally compounded [and so forth] and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of feelings due to sensory contact that is mentally compounded [and so forth] is not feelings due to sensory contact that is mentally compounded [and so forth].
- 12.191 “Blessed Lord, the perishing of the earth element is not the earth element. That is to say, the earth element and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of the earth element is not the earth element.
- 12.192 “Blessed Lord, the perishing of the water element, the fire element, the wind element, the space element, and the consciousness element [F.352.a] is not consciousness element [and so forth]. That is to say, the consciousness element [and so forth] and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of the consciousness element [and so forth] is not the consciousness element [and so forth].
- 12.193 “Blessed Lord, the perishing of ignorance is not ignorance. That is to say, ignorance and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of ignorance is not ignorance.
- 12.194 “Blessed Lord, the perishing of formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death is not aging and death [and so forth]. That is to say, aging and death [and so forth] and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of aging and death [and so forth] is not aging and death [and so forth]. {Dt.256} [B25]
- 12.195 “Blessed Lord, the perishing of the perfection of generosity is not the perfection of generosity. That is to say, the perfection of generosity and perishing are not two things and are not to be divided into two. If one were

to ask why, [F.352.b] Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of the perfection of generosity is not the perfection of generosity.

12.196 “Blessed Lord, the perishing of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom is not the perfection of wisdom [and so forth]. That is to say, the perfection of wisdom [and so forth] and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of the perfection of wisdom [and so forth] is not the perfection of wisdom [and so forth].

12.197 “Blessed Lord, the perishing of the emptiness of internal phenomena is not the emptiness of internal phenomena. That is to say, the emptiness of internal phenomena and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of the emptiness of internal phenomena is not the emptiness of internal phenomena.

12.198 “Blessed Lord, the perishing of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, is not the emptiness of the essential nature of nonentities [and so forth]. That is to say, the emptiness of the essential nature of nonentities [and so forth] and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, [F.353.a] not two, not multiplicity, and not diversity. For that reason, the perishing of the emptiness of the essential nature of nonentities [and so forth] is not the emptiness of the essential nature of nonentities [and so forth].

12.199 “Blessed Lord, the perishing of the applications of mindfulness is not the applications of mindfulness. That is to say, the applications of mindfulness and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of the applications of mindfulness is not the applications of mindfulness.

12.200 “Blessed Lord, the perishing of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path is not the noble eightfold path [and so forth]. That is to say, the noble eightfold path [and so forth] and perishing are not two things and are not to be divided into two. If one were to ask why,

Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of the noble eightfold path [and so forth] is not the noble eightfold path [and so forth].

12.201 “Blessed Lord, the perishing of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, [F.353.b] the dhāraṇī gateways, the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas is not the eighteen distinct qualities of the buddhas [and so forth]. That is to say, the distinct qualities of the buddhas [and so forth] and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of the distinct qualities of the buddhas [and so forth] is not the distinct qualities of the buddhas [and so forth].

12.202 “Similarly, Blessed Lord, the perishing of the real nature, the unmistakable real nature, the one and only real nature, reality, the realm of phenomena, the abiding nature of reality, the unchanging nature of reality, the very limit of reality, and [the other unconditioned phenomena and spiritual goals], from the inconceivable realm up to and including all-aspect omniscience, is not all-aspect omniscience [and so forth]. That is to say, all-aspect omniscience [and so forth] and perishing are not two things and are not to be divided into two. If one were to ask why, Blessed Lord, it is because perishing is not one, not two, not multiplicity, and not diversity. For that reason, the perishing of all-aspect omniscience [and so forth] is not all-aspect omniscience [and so forth].

12.203 “Blessed Lord, whatever may be called physical forms, that may be counted among phenomena that are not two and undiminished. Whatever may be called feelings, perceptions, formative predispositions, or consciousness, that may be counted among phenomena that are not two [F.354.a] and undiminished. Whatever may be called the eyes, that may be counted among phenomena that are not two and undiminished. Whatever may be called the ears, nose, tongue, body, or mental faculty, that may be counted among phenomena that are not two and undiminished. Whatever may be called sights, that may be counted among phenomena that are not two and undiminished. Whatever may be called sounds, odors, tastes, tangibles, or mental phenomena, that may be counted among phenomena that are not two and undiminished. Whatever may be called visual consciousness, that may be counted among phenomena that are not two and undiminished. Whatever may be called auditory consciousness, olfactory

consciousness, gustatory consciousness, tactile consciousness, or mental consciousness, that may be counted among phenomena that are not two and undiminished. Whatever may be called visually compounded sensory contact, that may be counted among phenomena that are not two and undiminished. Whatever may be called aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, or mentally compounded sensory contact, that may be counted among phenomena that are not two and undiminished. Whatever may be called feelings due to sensory contact that is visually compounded, that may be counted among phenomena that are not two and undiminished. Whatever may be called feelings due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, [F.354.b] feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally compounded, or feelings due to sensory contact that is mentally compounded, that may be counted among phenomena that are not two and undiminished. Anything said to constitute the applications of mindfulness, that may be counted among phenomena that are not two and undiminished. Whatever may be called the noble eightfold path [and so forth], that may be counted among phenomena that are not two and undiminished. Whatever may be called the eighteen distinct qualities of the buddhas [and so forth], that may be counted among phenomena that are not two and undiminished. Whatever may be called all-aspect omniscience, that may be counted among phenomena that are not two and undiminished.”³³²

12.204 *This completes the twelfth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

13.

CHAPTER 13: SUBHŪTI

13.1 Then the venerable Śāradvatīputra asked the venerable Subhūti, “Venerable Subhūti, when bodhisattva great beings practice the perfection of wisdom, how do they investigate these phenomena? Venerable Subhūti, what is a bodhisattva great being? What is the perfection of wisdom? What is that investigation?”

13.2 The venerable Subhūti replied to the venerable Śāradvatīputra, “Venerable Śāradvatīputra, you ask what is a bodhisattva. The term *bodhisattva* is employed because it designates a being (*sattva*) who is enlightened (*bodhi*). It is on the basis of their enlightenment that bodhisattvas know the aspects of all phenomena, but they are without attachment to those phenomena. [F.355.a] If you ask what are the aspects of the phenomena that they know, they know the principle of physical forms, yet they are without attachment to them. They know the aspects of feelings, perceptions, formative predispositions, and consciousness, yet they are without attachment to them. They know the aspects of the sense fields, the sensory elements, and the links of dependent origination, yet they are without attachment to them. They know the aspects of the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment, yet they are without attachment to them. They know the aspects of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas, yet they are without attachment to them.”

13.3 “Venerable Subhūti, what are the aspects of all phenomena?”

“Venerable Śāradvatīputra,” replied Subhūti, “the aspects, characteristics, and signs whereby phenomena are shaped, and through which conditioned and unconditioned phenomena, including sights, sounds, odors, tastes, and tangibles, or external and internal phenomena, are known—these are called the aspects of all phenomena.

13.4 “Venerable Śāradvatīputra, you also asked what is the perfection of wisdom. {Dt.257} Venerable Śāradvatīputra, the expression *perfection of wisdom* denotes that which is far removed.³³³ [F.355.b] If you ask from what it is far removed, Venerable Śāradvatīputra, it is far removed from the aggregates. This is why it is said to be far removed. It is far removed from the sense fields and the sensory elements. This is why it is said to be far removed. It is far removed from all afflicted mental states, from all sorts of opinions, and from the six classes of living beings. This is why it is said to be far removed. It is far removed from the perfection of generosity. This is why it is said to be far removed. It is far removed from the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. This is why it is said to be far removed.

13.5 “It is far removed from the emptiness of internal phenomena. This is why it is said to be far removed. It is far removed from the emptiness of external phenomena. This is why it is said to be far removed. It is far removed from the emptiness of external and internal phenomena. This is why it is said to be far removed. It is far removed from [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. This is why it is said to be far removed.

13.6 “It is far removed from the applications of mindfulness. This is why it is said to be far removed. It is far removed from the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. This is why it is said to be far removed. It is far removed from the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, [F.356.a] the meditative stabilities, and the dhāraṇī gateways, This is why it is said to be far removed. It is far removed from the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge and the distinct qualities of the buddhas. This is why it is said to be far removed. It is far removed from [the spiritual goals], up to and including all-aspect omniscience. This is why it is said to be far removed. Those, Venerable Śāradvatīputra, are the formulations explaining how the perfection of wisdom is far removed.

- 13.7 “Venerable Śāradvatīputra, you also asked what constitutes investigation. Venerable Śāradvatīputra, in this context, when bodhisattva great beings practice the perfection of wisdom, they do not investigate the notion that physical forms are permanent, or the notion that they are impermanent. They do not investigate the notion that physical forms are imbued with happiness, or the notion that they are imbued with suffering. They do not investigate the notion that physical forms constitute a self, or the notion that they constitute a nonself. They do not investigate the notion that physical forms are pleasant, or the notion that they are unpleasant. They do not investigate the notion that physical forms are empty, or the notion that they are not empty. They do not investigate the notion that physical forms are with signs, or the notion that they are without signs. They do not investigate the notion that physical forms have aspirations, or that they are without aspirations. They do not investigate the notion that physical forms are at peace, or the notion that they are not at peace. They do not investigate the notion that physical forms are void, or the notion that they are not void.³³⁴
- 13.8 “They do not investigate the notion that feelings, perceptions, formative predispositions, and consciousness are permanent, or the notion that they are impermanent. They do not investigate the notion that these aggregates are imbued with happiness, or the notion that they are imbued with suffering. They do not investigate the notion that these aggregates constitute a self, or the notion that they constitute a nonself. They do not investigate the notion that these aggregates are pleasant, or the notion that they are unpleasant. [F.356.b] They do not investigate the notion that these aggregates are empty, or the notion that they are not empty. They do not investigate the notion that these aggregates are with signs, or the notion that they are without signs. They do not investigate the notion that these aggregates have aspirations, or that they are without aspirations. They do not investigate the notion that these aggregates are at peace, or the notion that they are not at peace. They do not investigate the notion that these aggregates are void, or the notion that they are not void.
- 13.9 “They do not investigate the notion that the eyes are permanent, or the notion that they are impermanent. They do not investigate the notion that the eyes are imbued with happiness, or the notion that they are imbued with suffering. They do not investigate the notion that the eyes constitute a self, or the notion that they constitute a nonself. They do not investigate the notion that the eyes are pleasant, or the notion that they are unpleasant. They do not investigate the notion that the eyes are empty, or the notion that they are not empty. They do not investigate the notion that the eyes are with signs, or the notion that they are without signs. They do not investigate the notion that the eyes have aspirations, or that they are without aspirations.

They do not investigate the notion that the eyes are at peace, or the notion that they are not at peace. They do not investigate the notion that the eyes are void, or the notion that they are not void.

13.10 “They do not investigate the notion that the ears, nose, tongue, body, and mental faculty are permanent, or the notion that they are impermanent. They do not investigate the notion that these sense organs are imbued with happiness, or the notion that they are imbued with suffering. They do not investigate the notion that these sense organs constitute a self, or the notion that they constitute a nonself. They do not investigate the notion that these sense organs are pleasant, or the notion that they are unpleasant. They do not investigate the notion that these sense organs are empty, or the notion that they are not empty. They do not investigate the notion that these sense organs are with signs, or the notion that they are without signs. They do not investigate the notion that these sense organs have aspirations, or that they are without aspirations. They do not investigate the notion that these sense organs are at peace, or the notion that they are not at peace. They do not investigate the notion that these sense organs are void, or the notion that they are not void.

13.11 “They do not investigate the notion that sights are permanent, or the notion that they are impermanent. They do not investigate the notion that sights are imbued with happiness, or the notion that they are imbued with suffering. They do not investigate the notion that sights constitute a self, or the notion that they constitute a nonself. [F.357.a] They do not investigate the notion that sights are pleasant, or the notion that they are unpleasant. They do not investigate the notion that sights are empty, or the notion that they are not empty. They do not investigate the notion that sights are with signs, or the notion that they are without signs. They do not investigate the notion that sights have aspirations, or that they are without aspirations. They do not investigate the notion that sights are at peace, or the notion that they are not at peace. They do not investigate the notion that sights are void, or the notion that they are not void.

13.12 “They do not investigate the notion that sounds, odors, tastes, tangibles, and mental phenomena are permanent, or the notion that they are impermanent. They do not investigate the notion that these sense objects are imbued with happiness, or the notion that they are imbued with suffering. They do not investigate the notion that these sense objects constitute a self, or the notion that they constitute a nonself. They do not investigate the notion that these sense objects are pleasant, or the notion that they are unpleasant. They do not investigate the notion that these sense objects are empty, or the notion that they are not empty. They do not investigate the notion that these sense objects are with signs, or the notion that they are

without signs. They do not investigate the notion that these sense objects have aspirations, or that they are without aspirations. They do not investigate the notion that these sense objects are at peace, or the notion that they are not at peace. They do not investigate the notion that these sense objects are void or the notion that they are not void.

13.13 “They do not investigate the notion that visual consciousness is permanent, or the notion that it is impermanent. They do not investigate the notion that visual consciousness is imbued with happiness, or the notion that it is imbued with suffering. They do not investigate the notion that visual consciousness constitutes a self, or the notion that it constitutes a nonself. They do not investigate the notion that visual consciousness is pleasant, or the notion that it is unpleasant. They do not investigate the notion that visual consciousness is empty, or the notion that it is not empty. They do not investigate the notion that visual consciousness is with signs, or the notion that it is without signs. They do not investigate the notion that visual consciousness has aspirations, or that it is without aspirations. They do not investigate the notion that visual consciousness is at peace, or the notion that it is not at peace. They do not investigate the notion that visual consciousness is void, or the notion that it is not void.

13.14 “They do not investigate the notion that auditory consciousness, olfactory consciousness, [F.357.b] gustatory consciousness, tactile consciousness, and mental consciousness are permanent, or the notion that they are impermanent. They do not investigate the notion that these aspects of engaged consciousness are imbued with happiness, or the notion that they are imbued with suffering. They do not investigate the notion that these aspects of engaged consciousness constitute a self, or the notion that they constitute a nonself. They do not investigate the notion that these aspects of engaged consciousness are pleasant, or the notion that they are unpleasant. They do not investigate the notion that these aspects of engaged consciousness are empty, or the notion that they are not empty. They do not investigate the notion that these aspects of engaged consciousness are with signs, or the notion that they are without signs. They do not investigate the notion that these aspects of engaged consciousness have aspirations, or that they are without aspirations. They do not investigate the notion that these aspects of engaged consciousness are at peace, or the notion that they are not at peace. They do not investigate the notion that these aspects of engaged consciousness are void, or the notion that they are not void.

13.15 “They do not investigate the notion that visually compounded sensory contact is permanent, or the notion that it is impermanent. They do not investigate the notion that visually compounded sensory contact is imbued with happiness, or the notion that it is imbued with suffering. They do not

investigate the notion that visually compounded sensory contact constitutes a self, or the notion that it constitutes a nonself. They do not investigate the notion that visually compounded sensory contact is pleasant, or the notion that it is unpleasant. They do not investigate the notion that visually compounded sensory contact is empty, or the notion that it is not empty. They do not investigate the notion that visually compounded sensory contact is with signs, or the notion that it is without signs. They do not investigate the notion that visually compounded sensory contact has aspirations, or that it is without aspirations. They do not investigate the notion that visually compounded sensory contact is at peace, or the notion that it is not at peace. They do not investigate the notion that visually compounded sensory contact is void, or the notion that it is not void.

13.16 “They do not investigate the notion that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are permanent, or the notion that they are impermanent. They do not investigate the notion that these aspects of sensory contact are imbued with happiness, or the notion that they are imbued with suffering. They do not investigate the notion that these aspects of sensory contact constitute a self, or the notion that they constitute a nonself. They do not investigate the notion that these aspects of sensory contact are pleasant, or the notion that they are unpleasant. [F.358.a] They do not investigate the notion that these aspects of sensory contact are empty, or the notion that they are not empty. They do not investigate the notion that these aspects of sensory contact are with signs, or the notion that they are without signs. They do not investigate the notion that these aspects of sensory contact have aspirations, or that they are without aspirations. They do not investigate the notion that these aspects of sensory contact are at peace, or the notion that they are not at peace. They do not investigate the notion that these aspects of sensory contact are void, or the notion that they are not void.

13.17 “They do not investigate the notion that feelings due to sensory contact that is visually compounded are permanent, or the notion that they are impermanent. They do not investigate the notion that feelings due to sensory contact that is visually compounded are imbued with happiness, or the notion that they are imbued with suffering. They do not investigate the notion that feelings due to sensory contact that is visually compounded constitute a self, or the notion that they constitute a nonself. They do not investigate the notion that feelings due to sensory contact that is visually compounded are pleasant, or the notion that they are unpleasant. They do not investigate the notion that feelings due to sensory contact that is visually

compounded are empty, or the notion that they are not empty. They do not investigate the notion that feelings due to sensory contact that is visually compounded are with signs, or the notion that they are without signs. They do not investigate the notion that feelings due to sensory contact that is visually compounded have aspirations, or that they are without aspirations. They do not investigate the notion that feelings due to sensory contact that is visually compounded are at peace, or the notion that they are not at peace. They do not investigate the notion that feelings due to sensory contact that is visually compounded are void, or the notion that they are not void.

13.18 “They do not investigate the notion that feelings due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally compounded, and feelings due to sensory contact that is mentally compounded are permanent, or the notion that they are impermanent. They do not investigate the notion that these feelings are imbued with happiness, or the notion that they are imbued with suffering. They do not investigate the notion that these feelings constitute a self, or the notion that they constitute a nonself. They do not investigate the notion that these feelings are pleasant, or the notion that they are unpleasant. They do not investigate the notion that these feelings are empty, or the notion that they are not empty. They do not investigate the notion that these feelings are with signs, or the notion that they are without signs. They do not investigate the notion that these feelings have aspirations, or that they are without aspirations. They do not investigate the notion that these feelings are at peace, or the notion that they are not at peace. [F.358.b] They do not investigate the notion that these feelings are void, or the notion that they are not void.

13.19 “They do not investigate the notion that the earth element is permanent, or the notion that it is impermanent. They do not investigate the notion that the earth element is imbued with happiness, or the notion that it is imbued with suffering. They do not investigate the notion that the earth element constitutes a self, or the notion that it constitutes a nonself. They do not investigate the notion that the earth element is pleasant, or the notion that it is unpleasant. They do not investigate the notion that the earth element is empty, or the notion that it is not empty. They do not investigate the notion that the earth element is with signs, or the notion that it is without signs. They do not investigate the notion that the earth element has aspirations, or that it is without aspirations. They do not investigate the notion that the earth element is at peace, or the notion that it is not at peace. They do not investigate the notion that the earth element is void, or the notion that it is not void.

13.20 “They do not investigate the notion that the water element, the fire element, the wind element, the space element, and the consciousness element are permanent or the notion that they are impermanent. They do not investigate the notion that these elements are imbued with happiness, or the notion that they are imbued with suffering. They do not investigate the notion that these elements constitute a self, or the notion that they constitute a nonself. They do not investigate the notion that these elements are pleasant, or the notion that they are unpleasant. They do not investigate the notion that these elements are empty, or the notion that they are not empty. They do not investigate the notion that these elements are with signs, or the notion that they are without signs. They do not investigate the notion that these elements have aspirations, or that they are without aspirations. They do not investigate the notion that these elements are at peace, or the notion that they are not at peace. They do not investigate the notion that these elements are void, or the notion that they are not void.

13.21 “They do not investigate the notion that ignorance is permanent, or the notion that it is impermanent. They do not investigate the notion that ignorance is imbued with happiness, or the notion that it is imbued with suffering. They do not investigate the notion that ignorance constitutes a self, or the notion that it constitutes a nonself. They do not investigate the notion that ignorance is pleasant, or the notion that it is unpleasant. They do not investigate the notion that ignorance is empty, or the notion that it is not empty. They do not investigate the notion that ignorance is with signs, or the notion that it is without signs. [F.359.a] They do not investigate the notion that ignorance has aspirations, or that it is without aspirations. They do not investigate the notion that ignorance is at peace, or the notion that it is not at peace. They do not investigate the notion that ignorance is void, or the notion that it is not void.

13.22 “They do not investigate the notion that formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are permanent, or the notion that they are impermanent. They do not investigate the notion that these links are imbued with happiness, or the notion that they are imbued with suffering. They do not investigate the notion that these links constitute a self, or the notion that they constitute a nonself. They do not investigate the notion that these links are pleasant, or the notion that they are unpleasant. They do not investigate the notion that these links are empty, or the notion that they are not empty. They do not investigate the notion that these links are with signs, or the notion that they are without signs. They do not investigate the notion that these links have aspirations, or that they are without aspirations. They do not investigate the

notion that these links are at peace, or the notion that they are not at peace. They do not investigate the notion that these links are void, or the notion that they are not void.

13.23 “They do not investigate the notion that the perfection of generosity is permanent, or the notion that it is impermanent. They do not investigate the notion that the perfection of generosity is imbued with happiness, or the notion that it is imbued with suffering. They do not investigate the notion that the perfection of generosity constitutes a self, or the notion that it constitutes a nonself. They do not investigate the notion that the perfection of generosity is pleasant, or the notion that it is unpleasant. They do not investigate the notion that the perfection of generosity is empty, or the notion that it is not empty. They do not investigate the notion that the perfection of generosity is with signs, or the notion that it is without signs. They do not investigate the notion that the perfection of generosity has aspirations, or that it is without aspirations. They do not investigate the notion that the perfection of generosity is at peace, or the notion that it is not at peace. They do not investigate the notion that the perfection of generosity is void, or the notion that it is not void.

13.24 “They do not investigate the notion that the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and [F.359.b] the perfection of wisdom are permanent, or the notion that they are impermanent. They do not investigate the notion that these perfections are imbued with happiness, or the notion that they are imbued with suffering. They do not investigate the notion that these perfections constitute a self, or the notion that they constitute a nonself. They do not investigate the notion that these perfections are pleasant, or the notion that they are unpleasant. They do not investigate the notion that these perfections are empty, or the notion that they are not empty. They do not investigate the notion that these perfections are with signs, or the notion that they are without signs. They do not investigate the notion that these perfections have aspirations, or that they are without aspirations. They do not investigate the notion that these perfections are at peace, or the notion that they are not at peace. They do not investigate the notion that these perfections are void, or the notion that they are not void.

13.25 “They do not investigate the notion that the emptiness of internal phenomena is permanent, or the notion that it is impermanent. They do not investigate the notion that the emptiness of internal phenomena is imbued with happiness, or the notion that it is imbued with suffering. They do not investigate the notion that the emptiness of internal phenomena constitutes a self, or the notion that it constitutes a nonself. They do not investigate the

notion that the emptiness of internal phenomena is pleasant, or the notion that it is unpleasant. They do not investigate the notion that the emptiness of internal phenomena is empty, or the notion that it is not empty. They do not investigate the notion that the emptiness of internal phenomena is with signs, or the notion that it is without signs. They do not investigate the notion that the emptiness of internal phenomena has aspirations, or that it is without aspirations. They do not investigate the notion that the emptiness of internal phenomena is at peace, or the notion that it is not at peace. They do not investigate the notion that the emptiness of internal phenomena is void, or the notion that it is not void.

13.26 “They do not investigate the notion that [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are permanent, or the notion that they are impermanent. They do not investigate the notion that these aspects of emptiness are imbued with happiness, or the notion that they are imbued with suffering. They do not investigate the notion that these aspects of emptiness constitute a self, or the notion that they constitute a nonself. They do not investigate the notion that these aspects of emptiness are pleasant, or the notion that they are unpleasant. They do not investigate the notion that these aspects of emptiness are empty, or the notion that they are not empty. They do not investigate the notion that these aspects of emptiness are with signs, or the notion that they are without signs. They do not investigate the notion that these aspects of emptiness have aspirations, or that they are without aspirations. They do not investigate the notion that these aspects of emptiness are at peace, or the notion that they are not at peace. [F.360.a] They do not investigate the notion that these aspects of emptiness are void, or the notion that they are not void.

13.27 “They do not investigate the notion that the applications of mindfulness are permanent, or the notion that they are impermanent. They do not investigate the notion that the applications of mindfulness are imbued with happiness, or the notion that they are imbued with suffering. They do not investigate the notion that the applications of mindfulness constitute a self, or the notion that they constitute a nonself. They do not investigate the notion that the applications of mindfulness are pleasant, or the notion that they are unpleasant. They do not investigate the notion that the applications of mindfulness are empty, or the notion that they are not empty. They do not investigate the notion that the applications of mindfulness are with signs, or the notion that they are without signs. They do not investigate the notion that the applications of mindfulness have aspirations, or that they are without aspirations. They do not investigate the notion that the applications

of mindfulness are at peace, or the notion that they are not at peace. They do not investigate the notion that the applications of mindfulness are void, or the notion that they are not void.

13.28 “They do not investigate the notion that the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are permanent, or the notion that they are impermanent. They do not investigate the notion that these causal attributes are imbued with happiness, or the notion that they are imbued with suffering. They do not investigate the notion that these causal attributes constitute a self, or the notion that they constitute a nonself. They do not investigate the notion that these causal attributes are pleasant, or the notion that they are unpleasant. They do not investigate the notion that these causal attributes are empty, or the notion that they are not empty. They do not investigate the notion that these causal attributes are with signs, or the notion that they are without signs. They do not investigate the notion that these causal attributes have aspirations, or that they are without aspirations. They do not investigate the notion that these causal attributes are at peace, or the notion that they are not at peace. They do not investigate the notion that these causal attributes are void, or the notion that they are not void.

13.29 “They do not investigate the notion that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, [F.360.b] the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas are permanent, or the notion that they are impermanent. They do not investigate the notion that these fruitional attributes are imbued with happiness, or the notion that they are imbued with suffering. They do not investigate the notion that these fruitional attributes constitute a self, or the notion that they constitute a nonself. They do not investigate the notion that these fruitional attributes are pleasant, or the notion that they are unpleasant. They do not investigate the notion that these fruitional attributes are empty, or the notion that they are not empty. They do not investigate the notion that these fruitional attributes are with signs, or the notion that they are without signs. They do not investigate the notion that these fruitional attributes have aspirations, or that they are without aspirations. They do not investigate the notion that these fruitional attributes are at peace, or the notion that they are not at peace. They do not investigate the notion that these fruitional attributes are void, or the notion that they are not void.

- 13.30 “They do not investigate the notion that [the spiritual goals], up to and including all-aspect omniscience, are permanent, or the notion that they are impermanent. They do not investigate the notion that these spiritual goals are imbued with happiness, or the notion that they are imbued with suffering. They do not investigate the notion that these spiritual goals constitute a self, or the notion that they constitute a nonself. They do not investigate the notion that these spiritual goals are pleasant, or the notion that they are unpleasant. They do not investigate the notion that these spiritual goals are empty, or the notion that they are not empty. They do not investigate the notion that these spiritual goals are with signs, or the notion that they are without signs. They do not investigate the notion that these spiritual goals have aspirations, or that they are without aspirations. They do not investigate the notion that these spiritual goals are at peace, or the notion that they are not at peace. They do not investigate the notion that these spiritual goals are void, or the notion that they are not void. So it is, Venerable Śāradvatīputra, that when bodhisattva great beings practice the perfection of wisdom, [F.361.a] they investigate those phenomena in that noninvestigative manner.”
- 13.31 The venerable Śāradvatīputra asked, “Venerable Subhūti, why do you say that the nonarising of physical forms is not physical forms, and that the nonarising of feelings, perceptions, formative predispositions, and consciousness is not consciousness [and so forth]? Venerable Subhūti, why do you say that the nonarising of the sense fields, the sensory elements, the links of dependent origination, the perfections, all the aspects of emptiness, all the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, {Dt.258} the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, and all-aspect omniscience is not all-aspect omniscience [and so forth]?”
- 13.32 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are empty of physical forms. That which is empty is not physical forms, nor does it arise. That, Venerable Śāradvatīputra, is the formulation explaining how the nonarising of physical forms is not physical forms. Venerable Śāradvatīputra, feelings, perceptions, formative predispositions, and consciousness are empty of consciousness [and so forth]. That which is empty is not consciousness [and so forth], nor does it arise. That, Venerable Śāradvatīputra, is the formulation explaining how [F.361.b] the nonarising of consciousness [and so forth] is not consciousness [and so forth].

- 13.33 “Venerable Śāradvatīputra, the sense fields, the sensory elements, and the links of dependent origination are empty of the links of dependent origination [and so forth]. That which is empty is not the links of dependent origination [and so forth], nor does it arise. That, Venerable Śāradvatīputra, is the formulation explaining how the nonarising of the links of dependent origination [and so forth] is not the links of dependent origination [and so forth].
- 13.34 “Venerable Śāradvatīputra, the perfection of generosity is empty of the perfection of generosity. That which is empty is not the perfection of generosity, nor does it arise. That, Venerable Śāradvatīputra, is the formulation explaining how the nonarising of the perfection of generosity is not the perfection of generosity.
- 13.35 “Venerable Śāradvatīputra, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are empty of the perfection of wisdom [and so forth]. That which is empty is not the perfection of wisdom [and so forth], nor does it arise. That, Venerable Śāradvatīputra, is the formulation explaining how the nonarising of the perfection of wisdom [and so forth] is not the perfection of wisdom [and so forth].
- 13.36 “Venerable Śāradvatīputra, the emptiness of internal phenomena is empty of the emptiness of internal phenomena. That which is empty is not the emptiness of internal phenomena, nor does it arise. That, Venerable Śāradvatīputra, is the formulation explaining how the nonarising of the emptiness of internal phenomena is not the emptiness of internal phenomena. Venerable [F.362.a] Śāradvatīputra, the emptiness of external phenomena is empty of the emptiness of external phenomena. That which is empty is not the emptiness of external phenomena, nor does it arise. That, Venerable Śāradvatīputra, is the formulation explaining how the nonarising of the emptiness of external phenomena is not the emptiness of external phenomena. Venerable Śāradvatīputra, the emptiness of external and internal phenomena is empty of the emptiness of external and internal phenomena. That which is empty is not the emptiness of external and internal phenomena, nor does it arise. That, Venerable Śāradvatīputra, is the formulation explaining how the nonarising of the emptiness of external and internal phenomena is not the emptiness of external and internal phenomena. Venerable Śāradvatīputra, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are empty of the emptiness of the essential nature of nonentities [and so forth]. That which is empty is not the emptiness of the essential nature of nonentities [and so forth], nor does it arise. That, Venerable Śāradvatīputra,

is the formulation explaining how the nonarising of the emptiness of the essential nature of nonentities [and so forth] is not the emptiness of the essential nature of nonentities [and so forth].

13.37 “Venerable Śāradvatīputra, the applications of mindfulness are empty of the applications of mindfulness. That which is empty is not the applications of mindfulness, nor does it arise. That, Venerable Śāradvatīputra, is the formulation explaining how the nonarising of the applications of mindfulness is not the applications of mindfulness. Venerable Śāradvatīputra, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are empty of the noble eightfold path [and so forth]. That which is empty is not the noble eightfold path [and so forth], nor does it arise. That, Venerable Śāradvatīputra, is the formulation explaining how the nonarising of the noble eightfold path [and so forth] is not the noble eightfold path [and so forth]. Venerable Śāradvatīputra, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, [F.362.b] the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas are empty of the distinct qualities of the buddhas [and so forth]. That which is empty is not the distinct qualities of the buddhas [and so forth], nor does it arise. That, Venerable Śāradvatīputra, is the formulation explaining how the nonarising of the distinct qualities of the buddhas [and so forth] is not the distinct qualities of the buddhas [and so forth]. Venerable Śāradvatīputra, [the spiritual goals], up to and including all-aspect omniscience, are empty of all-aspect omniscience [and so forth]. That which is empty is not all-aspect omniscience [and so forth], nor does it arise. That, Venerable Śāradvatīputra, is the formulation explaining how the nonarising of all-aspect omniscience [and so forth] is not all-aspect omniscience [and so forth].”

13.38 “Venerable Subhūti, why do you say that the perishing of physical forms is not physical forms; that the perishing of feelings, perceptions, formative predispositions, and consciousness is not consciousness [and so forth]; and that the perishing of the sense fields, the sensory elements, the links of dependent origination, all the perfections, all the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, [F.363.a] the meditative stabilities,

the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas is not the distinct qualities of the buddhas [and so forth]? Why do you say that the perishing of [the spiritual goals], up to and including all-aspect omniscience, are not all-aspect omniscience [and so forth]?”

13.39 “Venerable Śāradvatīputra,” replied Subhūti, “it is because all phenomena that are perishable, that constitute physical forms, and that are not divisible into two, and [similarly all phenomena] that are perishable, that constitute feelings, perceptions, formative predispositions, and consciousness, and that are not divisible into two, are neither conjoined nor disjoined, and they share a single defining characteristic in that they are all immaterial, unrevealed, unimpeded, and without defining characteristics.

13.40 “All phenomena that are perishable, that constitute the sense fields, the sensory elements, and the links of dependent origination, and that are not divisible into two, are neither conjoined nor disjoined, and they share a single defining characteristic in that they are all immaterial, unrevealed, unimpeded, and without defining characteristics.

13.41 “All phenomena that are perishable, that constitute the perfections, all the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, [F.363.b] the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, and [the spiritual goals], up to and including all-aspect omniscience, and that are not divisible into two, are neither conjoined nor disjoined, and they share a single defining characteristic in that they are all immaterial, unrevealed, unimpeded, and without defining characteristics.

13.42 “Those, Venerable Śāradvatīputra, are the formulations explaining how the perishing of physical forms is not physical forms, and the perishing of feelings, perceptions, formative predispositions, and consciousness is not consciousness [and so forth]. The perishing of the sense fields, the sensory elements, and the links of dependent origination is not the links of dependent origination [and so forth]. The perishing of the perfections, all the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the

kinds of exact knowledge, the distinct qualities of the buddhas, and [the spiritual goals], up to and including all-aspect omniscience, is not all-aspect omniscience [and so forth].”

13.43 “Subhūti, why do you say that whatever may be called *physical forms*, that may be counted as not two?³³⁵ [F.364.a] Why do you say that whatever may be called *feelings, perceptions, formative predispositions, or consciousness*, that may be counted as not two? Why do you say that anything said to be anything up to and including *all-aspect omniscience* is categorized as not two?”

13.44 “Venerable Śāradvatīputra,” replied Subhūti, “physical forms are not one distinct thing, and nonarising another. {Dt.259} The nature of nonarising is indeed physical forms. The nature of physical forms is indeed nonarising. That, Venerable Śāradvatīputra, is the formulation explaining how whatever may be called *physical forms*, that may be counted as not two. Similarly, feelings, perceptions, formative predispositions, and consciousness, too, are not one distinct thing, and nonarising another. The nature of nonarising is indeed consciousness [and so forth]. The nature of consciousness [and so forth] is indeed nonarising. That, Venerable Śāradvatīputra, is the formulation explaining how whatever may be called *consciousness* [and so forth], that may be counted as not two. Similarly, the sense fields, the sensory elements, the links of dependent origination, the perfections, all the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas are not one distinct thing, [F.364.b] and nonarising another. The nature of nonarising is indeed the distinct qualities of the buddhas [and so forth]. The nature of the distinct qualities of the buddhas [and so forth] is indeed nonarising. That, Venerable Śāradvatīputra, is the formulation explaining how whatever may be called the *distinct qualities of the buddhas* [and so forth], that may be counted as not two. Similarly, [the spiritual goals], up to and including all-aspect omniscience, are not one distinct thing, and nonarising another. The nature of nonarising is indeed all-aspect omniscience [and so forth]. The nature of all-aspect omniscience [and so forth] is indeed nonarising. That, Venerable Śāradvatīputra, is the formulation explaining how whatever may be called *all-aspect omniscience*, that may be counted as not two.”

13.45 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom and investigate those phenomena accordingly, owing to the utter purity [of physical forms], they do observe the nonarising of physical forms. Owing to their utter purity, they do observe the nonarising of feelings, perceptions, formative predispositions, and consciousness. Owing to their utter purity, they do observe the nonarising of the sense fields, the sensory elements, and the links of dependent origination. Owing to its utter purity, they do observe the nonarising of the perfection of generosity. Owing to their utter purity, they do observe the nonarising of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. Owing to its utter purity, they do observe the nonarising of the emptiness of internal phenomena. [F.365.a] Owing to their utter purity, they do observe the nonarising of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. Owing to their utter purity, they do observe the nonarising of the applications of mindfulness. Owing to their utter purity, they do observe the nonarising of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. Owing to their utter purity, they do observe the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas. Owing to their utter purity, they do observe the nonarising of [the spiritual goals], up to and including all-aspect omniscience. Owing to their utter purity, they do observe the nonarising of ordinary persons. Owing to their utter purity, they do observe the nonarising of the attributes of ordinary persons. Owing to their utter purity, they do observe the nonarising of those who have entered the stream to nirvāṇa and of the attributes of those who have entered the stream to nirvāṇa. Owing to their utter purity, they do observe the nonarising of those who are destined for only one more rebirth, of the attributes of those who are destined for only one more rebirth, of those who are no longer subject to rebirth, of the attributes of those who are no longer subject to rebirth, of the arhats, of the attributes of the arhats, of the pratyekabuddhas, of the attributes of the pratyekabuddhas, [F.365.b] of the bodhisattvas, of the attributes of the bodhisattvas, and of the buddhas. Owing to their utter purity, they do observe the nonarising of the attributes of the buddhas.”

13.46 The venerable Śāradvatīputra then addressed the venerable Subhūti as follows: “Venerable Subhūti, as I understand the meaning of your words, physical forms are indeed nonarising. Feelings, perceptions, formative predispositions, and consciousness are also nonarising. The sense fields are also nonarising. The sensory elements are also nonarising. The links of dependent origination are also nonarising. The perfections are also nonarising. All the aspects of emptiness are also nonarising. The thirty-seven factors of enlightenment are also nonarising. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions are also nonarising. The aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are also nonarising. The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are also nonarising. [The spiritual goals], up to and including all-aspect omniscience, are also nonarising. Ordinary persons are also nonarising. The attributes of ordinary persons are also nonarising. Those who have entered the stream to nirvāṇa are also nonarising. The attributes of those who have entered the stream to nirvāṇa are also nonarising. Those who are destined for only one more rebirth are also nonarising. The attributes of those who are destined for only one more rebirth are also nonarising. Those who are no longer subject to rebirth are also nonarising. The attributes of those who are no longer subject to rebirth are also nonarising. The arhats are also nonarising. The attributes of the arhats are also nonarising. The pratyekabuddhas are also nonarising. [F.366.a] The attributes of the pratyekabuddhas are also nonarising. The bodhisattvas are also nonarising. The attributes of the bodhisattvas are also nonarising. The buddhas are also nonarising. The attributes of the buddhas are also nonarising. If that is so, Venerable Subhūti—if physical forms do not arise; if [all phenomena, and all the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, also do not arise; if [the spiritual goals], up to and including all-aspect omniscience, also do not arise; if ordinary persons also do not arise; if the attributes of ordinary persons also do not arise; if those who have entered the stream to nirvāṇa and their attributes also do not arise; if those who are destined for only one more rebirth and their attributes also do not arise; if those who are no longer subject to rebirth and their attributes also do not arise; if the arhats and their attributes also do not arise; if the pratyekabuddhas and their attributes also do not arise; if the bodhisattvas and their attributes also do not arise; and if the buddhas and their attributes also do not arise—then indeed those who follow the vehicle of the śrāvakas would have already attained the fruit of

entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and arhatship. Those who follow the vehicle of the pratyekabuddhas, too, would have already attained their individual enlightenment. Also, bodhisattva great beings would have already attained all-aspect omniscience. The five classes of living beings would not even be differentiated. Bodhisattva great beings would have already attained the five degrees of enlightenment.³³⁶

13.47 “Venerable Subhūti, if all phenomena are nonarising, why should those entering the stream to nirvāṇa {Dt.260} cultivate the path in order to abandon the three fetters?³³⁷ Why should those destined for only one more rebirth cultivate the path in order to attenuate desire, hatred, and delusion? [F.366.b] Why should those no longer subject to rebirth cultivate the path in order to abandon the five fetters associated with the lower realms? Why should arhats cultivate the path in order to abandon the five fetters associated with the higher realms? Why should followers of the vehicle of the pratyekabuddhas cultivate the path for the sake of individual enlightenment? Why should bodhisattva great beings practice austerity and undergo sufferings for the sake of beings? Why should the tathāgatas attain consummate buddhahood in unsurpassed, complete enlightenment? Why should the tathāgatas turn the wheel of the Dharma?”

13.48 The venerable Subhūti then replied to the venerable Śāradvatīputra as follows: “Venerable Śāradvatīputra, I do not hold that nonarising phenomena have attainments or comprehension. I do not hold that in nonarising there are individuals entering the stream to nirvāṇa, nor do I hold that the fruit of entering the stream to nirvāṇa is to be actualized in it. I do not hold that in nonarising there are individuals destined for only one more rebirth, nor do I hold that the fruit of being destined for only one more rebirth is to be actualized in it. I do not hold that in nonarising there are individuals no longer subject to rebirth, nor do I hold that the fruit of no longer being subject to rebirth is to be actualized in it. I do not hold that in nonarising there are arhats, nor do I hold that arhatship is to be actualized in it. I do not hold that in nonarising there are pratyekabuddhas, nor do I hold that individual enlightenment is to be actualized in it.

13.49 “Venerable Śāradvatīputra, I do not hold that bodhisattva great beings maintain the practice of austerity. Bodhisattva great beings do not engage in it with the perception of hardship. If you ask why, Venerable Śāradvatīputra, when the perception of hardship develops, [F.367.a] it will not be possible to act for the benefit of immeasurable, countless beings. On the contrary, Venerable Śāradvatīputra, by developing the perception of beings as their mother, the perception [of beings] as their father, the perception [of beings] as themselves, and the perception [of beings] as their child, they are capable

of acting for the benefit of immeasurable, countless beings, without apprehending anything. Bodhisattva great beings set their minds on enlightenment in that manner. Just as the notion of individual selves is entirely nonexistent in all respects, and is nonapprehensible, in the same manner they should develop this perception with regard to all inner and outer phenomena. Having developed their perceptions in that manner, the notion of hardship³³⁸ will not arise. If you ask why, it is because they neither acquire nor do they maintain any phenomena.

13.50 “Venerable Śāradvatīputra, I do not hold that in nonarising there are tathāgatas, nor do I hold that unsurpassed, complete enlightenment is to be brought into being in it. If the tathāgatas were to turn the wheel of the Dharma, there is nothing at all that would be obtained or that should be attained on the basis of phenomena that are nonarising.”

13.51 “Venerable Subhūti, do you hold that attainment will ensue on the basis of phenomena that are arising, or else do you hold that attainment will ensue on the basis of phenomena that are nonarising?” {Dt.261}

“Venerable Śāradvatīputra,” replied Subhūti, “I do not hold that attainment will ensue on the basis of phenomena that are arising, nor do I hold that attainment will ensue on the basis of phenomena that are nonarising.”

13.52 “Venerable Subhūti, is there no attainment? Is there no clear realization?”

“Venerable Śāradvatīputra, there is indeed attainment and there is clear realization, but not on the basis of either of those two. Yet, Venerable Śāradvatīputra, attainment or clear realization is designated in accordance with worldly conventions. [F.367.b] Those entering the stream to nirvāṇa, those destined for only one more rebirth, those who will no longer be reborn, arhats, pratyekabuddhas, bodhisattvas, and buddhas are also designated according to worldly convention. But, ultimately, there is nothing that is designated as attainment or clear realization; or individuals entering the stream to nirvāṇa, destined for only one more rebirth, or no longer subject to rebirth; or arhats, pratyekabuddhas, bodhisattvas, or buddhas.” {Dt.262}

13.53 “Venerable Subhūti, as attainment and clear realization are designated according to worldly convention, is it the case that the five classes of living beings are also differentiated owing to worldly convention but not in ultimate reality?”

13.54 “Venerable Śāradvatīputra, that is so! Just as attainment and clear realization are designated according to worldly convention, it is the case that the five classes of living beings also are differentiated owing to worldly convention but not in ultimate reality. If you ask why, Venerable Śāradvatīputra, in ultimate reality there are no past actions, no ripening of past actions, no arising, no ceasing, no affliction, and no purification.”

13.55 “Venerable Subhūti, do nonarising phenomena arise, or else do arising phenomena arise?”

“Venerable Śāradvatīputra,” replied Subhūti, “I do not hold that nonarising phenomena arise, nor do I hold that arising phenomena arise.” [B26]

13.56 “Venerable Subhūti, what nonarising phenomena do you hold not to arise?”

“Venerable Śāradvatīputra, I do not hold that nonarising physical forms, which are empty of inherent existence, arise. Venerable Śāradvatīputra, I do not hold that nonarising feelings, perceptions, [F.368.a] formative predispositions, and consciousness, which are empty of inherent existence, arise. Venerable Śāradvatīputra, I do not hold that the nonarising sense fields, sensory elements, links of dependent origination, perfections, factors conducive to enlightenment, truths of the noble ones, meditative concentrations, immeasurable attitudes, formless absorptions, aspects of liberation, serial steps of meditative absorption, gateways to liberation—emptiness, signlessness, and wishlessness—extrasensory powers, meditative stabilities, dhāraṇī gateways, powers of the tathāgatas, fearlessnesses, kinds of exact knowledge, and distinct qualities of the buddhas, which are empty of inherent existence, arise. Venerable Śāradvatīputra, I do not hold that the nonarising [spiritual goals], up to and including all-aspect omniscience, which are empty of inherent existence, arise.”

13.57 “Venerable Subhūti, what arising phenomena do you hold not to arise?”

“Venerable Śāradvatīputra, I do not hold that arising physical forms, which are empty of inherent existence, arise. Venerable Śāradvatīputra, I do not hold that arising feelings, perceptions, formative predispositions, and consciousness, which are empty of inherent existence, arise. Venerable Śāradvatīputra, I do not hold that arising sense fields, sensory elements, links of dependent origination, perfections, factors conducive to enlightenment, truths of the noble ones, meditative concentrations, immeasurable attitudes, formless absorptions, [F.368.b] aspects of liberation, serial steps of meditative absorption, gateways to liberation—emptiness, signlessness, and wishlessness—extrasensory powers, meditative stabilities, dhāraṇī gateways, powers of the tathāgatas, fearlessnesses, kinds of exact knowledge, and distinct qualities of the buddhas, which are empty of inherent existence, arise. Venerable Śāradvatīputra, I do not hold that arising [spiritual goals], up to and including all-aspect omniscience, which are empty of inherent existence, arise.”

13.58 “Venerable Subhūti, does arising arise, or else, does nonarising arise?”³³⁹

“Venerable Śāradvatīputra, arising does not arise, nor does nonarising arise. If you ask why, Venerable Śāradvatīputra, it is because both phenomena that arise and phenomena that are nonarising are neither conjoined, nor disjoined, and they share a single defining characteristic in that they are all immaterial, unrevealed, unimpeded, and without defining characteristics. Those, Venerable Śāradvatīputra, are the formulations explaining how arising does not arise, nor does nonarising arise.”

13.59 The venerable Śāradvatīputra then asked, “Venerable Subhūti, if are you inspired to say that nonarising phenomena are indeed nonarising phenomena, then, Venerable Subhūti, are you inspired also to say that there is no arising with respect to nonarising phenomena?”³⁴⁰

13.60 “Venerable Śāradvatīputra,” replied Subhūti, “you ask whether I am inspired to say that nonarising phenomena are indeed nonarising phenomena. In that regard, Venerable Śāradvatīputra, I am not inspired³⁴¹ to say that nonarising phenomena are indeed nonarising phenomena. Nor am I inspired,³⁴² Venerable Śāradvatīputra, to say that there is no arising with respect to nonarising phenomena. [F.369.a] If you ask why, Venerable Śāradvatīputra, it is because nonarising phenomena, the absence of arising, the act of inspired speech, the statements that are expressed, and the phenomena that do not arise are all neither conjoined, nor disjoined, and they share a single defining characteristic in that they are all immaterial, unrevealed, unimpeded, and without defining characteristics.”

13.61 “Venerable Subhūti, is it then the case that those statements are nonarising, that the act of inspired speech is also nonarising, and that those phenomena about which you were inspired to say what you said are also nonarising?”

13.62 “Venerable Śāradvatīputra, it is so! Those statements are nonarising, the act of inspired speech is nonarising, and those phenomena about which I was inspired to say what I said are also nonarising. If you ask why, Venerable Śāradvatīputra, it is because physical forms are nonarising. Feelings, perceptions, formative predispositions, and consciousness are nonarising. The eyes are nonarising. The ears, nose, tongue, body, and mental faculty are nonarising. Sights are nonarising. Sounds, odors, tastes, tangibles, and mental phenomena are nonarising. Visual consciousness is nonarising. Auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are nonarising. Visually compounded sensory contact is nonarising. Aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are nonarising. Feelings due to sensory contact that is visually compounded are nonarising. Feelings

due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, [F.369.b] feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally contacted, and feelings due to sensory contact that is mentally compounded are nonarising. The earth element is nonarising. The water element is nonarising. The fire element, the wind element, the space element, and the consciousness element are nonarising. Fundamental ignorance is nonarising. Formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are nonarising. The perfection of generosity is nonarising. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are nonarising. The emptiness of internal phenomena is nonarising. The emptiness of external phenomena is nonarising. The emptiness of external and internal phenomena is nonarising. [The other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are nonarising. The applications of mindfulness are nonarising. The correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are nonarising. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and [F.370.a] the distinct qualities of the buddhas are nonarising. Those, Venerable Śāradvatīputra, are the formulations explaining how these statements are indeed nonarising, how the act of inspired speech, too, is nonarising, and how those phenomena about which there is the inspiration to make statements are also nonarising!” {Dt.263}

13.63 The venerable Śāradvatīputra then exclaimed, “Venerable Subhūti should rightly be established as foremost among those who teach the Dharma! If you ask why, it is because whatever the elder Subhūti is asked, in that regard he has no impediment!”

13.64 “Venerable Śāradvatīputra,” replied Subhūti, “it is the true nature of the śrāvakas of the Blessed One that they do not take any phenomena as their support. Whatever they are asked, in that regard they have no impediment! If you ask why, it is because all phenomena are without support.”

13.65 “Venerable Subhūti, in what way are all phenomena, being emptiness, without support?”

“Venerable Śāradvatīputra,” replied Subhūti, “physical forms, being empty of inherent existence, are internally without support, they are externally without support, and there is no support apprehended outside these two [extremes]. Venerable Śāradvatīputra, feelings, perceptions, formative predispositions, and consciousness, being empty of inherent existence, are internally without support, they are externally without support, and there is no support apprehended outside these two [extremes].

13.66 “Venerable Śāradvatīputra, the eyes, being empty of inherent existence, are internally without support, they are externally without support, and there is no support apprehended outside these two [extremes]. Venerable Śāradvatīputra, the ears, the nose, the tongue, the body, and the mental faculty, being empty of inherent existence, are internally without support, they are externally without support, and there is no support apprehended outside these two [extremes]. Venerable Śāradvatīputra, sights, being empty of inherent existence, are internally without support, they are externally without support, and there is no support apprehended outside these two [extremes]. Venerable Śāradvatīputra, sounds, odors, tastes, [F.370.b] tangibles, and mental phenomena, being empty of inherent existence, are internally without support, they are externally without support, and there is no support apprehended outside these two [extremes].

13.67 “Venerable Śāradvatīputra, visual consciousness, being empty of inherent existence, is internally without support, it is externally without support, and there is no support apprehended outside these two [extremes]. Venerable Śāradvatīputra, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness, being empty of inherent existence, are internally without support, they are externally without support, and there is no support apprehended outside these two [extremes].

13.68 “Venerable Śāradvatīputra, visually compounded sensory contact, being empty of inherent existence, is internally without support, it is externally without support, and there is no support apprehended outside these two [extremes]. Venerable Śāradvatīputra, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact, being empty of inherent existence, are internally without support, they are externally without support, and there is no support apprehended outside these two [extremes].

13.69 “Venerable Śāradvatīputra, feelings due to sensory contact that is visually compounded, being empty of inherent existence, are internally without support, they are externally without support, and there is no support apprehended outside these two [extremes]. Venerable Śāradvatīputra,

feelings due to sensory contact that is aurally compounded, feelings due to sensory contact that is nasally compounded, feelings due to sensory contact that is lingually compounded, feelings due to sensory contact that is corporeally contacted, and feelings due to sensory contact that is mentally compounded, being empty of inherent existence, are internally without support, they are externally without support, and there is no support apprehended outside these two [extremes].

13.70 “Venerable Śāradvatīputra, the earth element, being empty of inherent existence, is internally [F.371.a] without support, it is externally without support, and there is no support apprehended outside these two [extremes]. Venerable Śāradvatīputra, the water element, the fire element, the wind element, the space element, and the consciousness element, being empty of inherent existence, are internally without support, they are externally without support, and there is no support apprehended outside these two [extremes].

13.71 “Venerable Śāradvatīputra, ignorance, being empty of inherent existence, is internally without support, it is externally without support, and there is no support apprehended outside these two [extremes]. Venerable Śāradvatīputra, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death, being empty of inherent existence, are internally without support, they are externally without support, and there is no support apprehended outside these two [extremes].

13.72 “Venerable Śāradvatīputra, the perfection of generosity, being empty of inherent existence, is internally without support, it is externally without support, and there is no support apprehended outside these two [extremes]. Venerable Śāradvatīputra, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, being empty of inherent existence, are internally without support, they are externally without support, and there is no support apprehended outside these two [extremes].

13.73 “Venerable Śāradvatīputra, the emptiness of internal phenomena, being empty of inherent existence, is internally without support, it is externally without support, and there is no support apprehended outside these two [extremes]. Venerable Śāradvatīputra, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, being empty of inherent existence, are internally without support, they are externally without support, and there is no support apprehended outside these two [extremes].

- 13.74 “Venerable Śāradvatīputra, the applications of mindfulness, [F.371.b] being empty of inherent existence, are internally without support, they are externally without support, and there is no support apprehended outside these two [extremes]. Venerable Śāradvatīputra, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, being empty of inherent existence, are internally without support, they are externally without support, and there is no support apprehended outside these two [extremes]. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas, being empty of inherent existence, are internally without support, they are externally without support, and there is no support apprehended outside these two [extremes].
- 13.75 “Venerable Śāradvatīputra, [the spiritual goals], up to and including all-aspect omniscience, being empty of inherent existence, are internally without support, they are externally without support, and there is no support apprehended outside these two [extremes].
- 13.76 “Venerable Śāradvatīputra, those are the formulations explaining how all phenomena are without support because they are empty of inherent existence. Venerable Śāradvatīputra, bodhisattva great beings who practice the six perfections should refine physical forms in that manner. They should refine feelings, perceptions, formative predispositions, and consciousness. They should refine the sense fields, the sensory elements, and the links of dependent origination. [F.372.a] They should refine the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. They should refine [the spiritual goals], up to and including all-aspect omniscience.”
- 13.77 Then the venerable Śāradvatīputra asked the venerable Subhūti, “Venerable Subhūti, when bodhisattva great beings practice the six perfections, how do they refine the path to enlightenment?”

13.78 “Venerable Śāradvatīputra,” replied Subhūti, “the perfection of generosity is both mundane and supramundane. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are both mundane and supramundane.”

13.79 “Venerable Subhūti, what is the mundane perfection of generosity? What is the supramundane perfection of generosity?”

“Venerable [F.372.b] Śāradvatīputra,” replied Subhūti, “in this context, bodhisattva great beings practice generosity and, having become liberal donors, they offer food, drink, vehicles, clothing, flowers, garlands, incense, unguents, lodging, bedding, mats, utensils, medicines, and whatever other resources humans might need to virtuous ascetics, brahmin priests, the destitute, the starving, travelers, and to beggars who are in need of food [and so forth]. {Dt.264} They offer their sons to those in need of sons. They offer their daughters to those in need of daughters. They offer their wives to those in need of wives. They offer the kingdom to those in need of kingdoms. They offer their heads to those in need of heads. They offer their limbs and appendages to those in need of limbs and appendages. They offer their flesh, blood, and marrow to those in need of flesh, blood, and marrow. In doing so, they practice liberality while adhering to their supports, thinking, ‘I am giving. They are receiving. This is generosity. I am without miserliness. I am a donor. I give everything. I obey the lord buddhas. I practice the perfection of generosity.’ Having given these gifts, they then dedicate them by way of apprehending,³⁴³ saying, ‘I dedicate these for the sake of unsurpassed, complete enlightenment, making common cause with all beings! Through this, the fruit of my gift, may these beings attain happiness in this lifetime! May they attain final nirvāṇa, where is no residue of the aggregates!’ However, in giving these gifts, they are tied by three fetters. What, you may ask, are the three? They comprise the notion of self, the notion of others, and the notion of the act of giving. This act of giving gifts, when tied by these three fetters, is called the mundane perfection of generosity. If you ask why it is called the mundane perfection of generosity, [F.373.a] it is because it does not move beyond, sublimate, or transcend the mundane. For that reason, it is designated as the mundane perfection of generosity.

13.80 “What, you may ask, is the supramundane perfection of generosity? It is the purity of the three spheres. If you ask what is the purity of the three spheres, in this context, Venerable Śāradvatīputra, when bodhisattva great beings offer gifts, they do not apprehend a self, they do not apprehend a

recipient, and they do not apprehend a giving. They do not even rejoice in the ripening impact of their generosity. Śāradvatīputra, this is called bodhisattva great beings' purity of the three spheres.

13.81 “Moreover, Venerable Śāradvatīputra, bodhisattva great beings offer gifts, and they offer those gifts to all beings. Without apprehending those beings, they make their dedication for the sake of unsurpassed, complete enlightenment, but they do not observe even the slightest indication of anything. {Dt.265} This, Venerable Śāradvatīputra, is called the supramundane perfection of generosity. If you ask why it is called the supramundane perfection of generosity, it is because it moves beyond the mundane, it is superior to the mundane, and it transcends the mundane. For that reason, it is called the supramundane perfection of generosity.

13.82 “Venerable Śāradvatīputra, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are both mundane and supramundane.

13.83 “What, you may ask, is the mundane perfection of ethical discipline? [F.373.b] In this context, Venerable Śāradvatīputra, bodhisattva great beings maintain ethical discipline, and do so by adhering to supports, thinking, ‘I maintain ethical discipline for the sake of all beings. This is ethical discipline. I obey the buddhas.’ So saying, they maintain ethical discipline and are attached to three fetters comprising the notion of self, the notion of others, and the notion of ethical discipline. This is called the mundane perfection of ethical discipline. If you ask why it is called the mundane perfection of ethical discipline, it is because it does not move beyond, sublimates, or transcend the mundane. For that reason, it is said to be mundane.

13.84 “What, you may ask, is the supramundane perfection of ethical discipline? It is the purity of the three spheres. If you ask what is the purity of the three spheres, in this context, Venerable Śāradvatīputra, when bodhisattva great beings maintain ethical discipline, they do not apprehend the self, they do not apprehend beings, and they do not apprehend ethical discipline. They do not even rejoice in the ripening impact of their ethical discipline and they offer it on behalf of all beings. Without apprehending those beings, they make their dedication for the sake of unsurpassed, complete enlightenment, and they do not observe even the slightest indication [of anything]. This is called the supramundane perfection of ethical discipline. It is said to be supramundane because it does move beyond, sublimates, and transcends the mundane.

13.85 “What, you may ask, is the mundane perfection of tolerance? In this context, Venerable Śāradvatīputra, bodhisattva great beings cultivate tolerance, and [F.374.a] do so by adhering to supports, thinking, ‘I am

cultivating tolerance for the sake of all beings. This is tolerance. I obey the buddhas.’ So saying, they cultivate tolerance and are attached to three fetters comprising the notion of self, the notion of others, and the notion of tolerance. This is called the mundane perfection of tolerance. If you ask why it is called the mundane perfection of tolerance, it is because it does not move beyond, sublimates, or transcends the mundane. For that reason, it is said to be mundane.

13.86 “What, you may ask, is the supramundane perfection of tolerance? It is the purity of the three spheres. If you ask what is the purity of the three spheres, in this context, Venerable Śāradvatīputra, when bodhisattva great beings cultivate tolerance, they do not apprehend the self, they do not apprehend beings, and they do not apprehend tolerance. They do not even rejoice in the ripening impact of their tolerance and they offer it on behalf of all beings. Without apprehending those beings, they make their dedication for the sake of unsurpassed, complete enlightenment, and they do not observe even the slightest indication of anything. This is called the supramundane perfection of tolerance. It is said to be supramundane because it does move beyond, sublimates, and transcends the mundane.

13.87 “What, you may ask, is the mundane perfection of perseverance? In this context, Venerable Śāradvatīputra, bodhisattva great beings undertake perseverance, and do so by adhering to supports, thinking, ‘I am undertaking perseverance for the sake of all beings. [F.374.b] This is the body. This is the mind. This is perseverance. I obey the buddhas.’ So saying, they undertake perseverance and are attached to three fetters comprising the notion of self, the notion of others, and the notion of perseverance. This is called the mundane perfection of perseverance. If you ask why it is called the mundane perfection of perseverance, it is because it does not move beyond, sublimates, or transcends the mundane. For that reason, it is said to be mundane.

13.88 “What, you may ask, is the supramundane perfection of perseverance? It is the purity of the three spheres. If you ask what is the purity of the three spheres, in this context, Venerable Śāradvatīputra, when bodhisattva great beings undertake perseverance, they do not apprehend the self, they do not apprehend beings, and they do not apprehend perseverance. They do not even rejoice in the ripening impact of their perseverance and they offer it on behalf of all beings. Without apprehending those beings, they make their dedication for the sake of unsurpassed, complete enlightenment, and they do not observe even the slightest indication of anything. This is called the supramundane perfection of perseverance. It is said to be supramundane because it does move beyond, sublimates, and transcends the mundane.

- 13.89 “What, you may ask, is the mundane perfection of meditative concentration? In this context, Venerable Śāradvatīputra, bodhisattva great beings are absorbed in meditative concentration, and do so by adhering to supports, thinking, ‘I am absorbed in meditative concentration for the sake of all beings. [F.375.a] This is meditative concentration. I obey the buddhas.’ So saying, they are absorbed in meditative concentration and are attached to three fetters comprising the notion of self, the notion of others, and the notion of meditative concentration. This is called the mundane perfection of meditative concentration. If you ask why it is called the mundane perfection of meditative concentration, it is because it does not move beyond, sublimates, or transcends the mundane. For that reason, it is said to be mundane.
- 13.90 “What, you may ask, is the supramundane perfection of meditative concentration? It is the purity of the three spheres. If you ask what is the purity of the three spheres, in this context, Venerable Śāradvatīputra, when bodhisattva great beings are absorbed in meditative concentration, they do not apprehend the self, they do not apprehend beings, and they do not apprehend meditative concentration. They do not even rejoice in the ripening impact of their meditative concentration and they offer it on behalf of all beings. Without apprehending those beings, they make their dedication for the sake of unsurpassed, complete enlightenment, and they do not observe even the slightest indication of anything. This is called the supramundane perfection of meditative concentration. It is said to be supramundane because it does move beyond, sublimates, and transcends the mundane.
- 13.91 “What, you may ask, is the mundane perfection of wisdom? In this context, Venerable Śāradvatīputra, bodhisattva great beings cultivate wisdom, and do so by adhering to supports, thinking, [F.375.b] ‘I am cultivating wisdom for the sake of all beings. This is wisdom. I obey the buddhas.’ So saying, they cultivate wisdom and are attached to three fetters comprising the notion of self, the notion of others, and the notion of wisdom. This is called the mundane perfection of wisdom. If you ask why it is called the mundane perfection of wisdom, it is because it does not move beyond, sublimates, or transcends the mundane. For that reason, it is said to be mundane.³⁴⁴ {Dt.266}
- 13.92 “What, you may ask, is the supramundane perfection of wisdom? It is the purity of the three spheres. If you ask what is the purity of the three spheres, in this context, Venerable Śāradvatīputra, when bodhisattva great beings cultivate the perfection of wisdom, they do not apprehend the self, they do not apprehend beings, and they do not apprehend wisdom. They do not even rejoice in the ripening impact of their wisdom and they offer it on

behalf of all beings. Without apprehending those beings, they make their dedication for the sake of unsurpassed, complete enlightenment, and they do not observe even the slightest indication of anything. This is called the supramundane perfection of wisdom. It is said to be supramundane because it does move beyond, sublimates, and transcends the mundane.

13.93 “So it is, Venerable Śāradvatīputra, that bodhisattva great beings practice the six perfections and refine the path to enlightenment.”

13.94 “Venerable Subhūti, what is the bodhisattva great beings’ path to enlightenment?” {Dt.267} [F.376.a]

“Venerable Śāradvatīputra,” replied Subhūti, “the perfection of generosity constitutes the bodhisattva great beings’ path to enlightenment. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom constitute the bodhisattva great beings’ path to enlightenment.

13.95 “Venerable Śāradvatīputra, the emptiness of internal phenomena constitutes the bodhisattva great beings’ path to enlightenment. The emptiness of external phenomena constitutes the path to enlightenment that bodhisattva great beings pursue. The emptiness of external and internal phenomena constitutes the bodhisattva great beings’ path to enlightenment. [The other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, constitute the bodhisattva great beings’ path to enlightenment.

13.96 “Venerable Śāradvatīputra, the four applications of mindfulness constitute the bodhisattva great beings’ path to enlightenment. The four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path constitute the bodhisattva great beings’ path to enlightenment.

13.97 “Venerable Śāradvatīputra, the four truths of the noble ones constitute the bodhisattva great beings’ path to enlightenment. The four meditative concentrations, the four immeasurable attitudes, [F.376.b] the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the five extrasensory powers, all the meditative stabilities, and all the dhāraṇī gateways constitute the bodhisattva great beings’ path to enlightenment. The ten powers of the tathāgatas constitute the bodhisattva great beings’ path to enlightenment. The four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas constitute the bodhisattva great beings’ path to enlightenment.”

13.98 “Venerable Subhūti, well said! Well said! Which of the perfections is the efficacious power of this path to enlightenment?”

“Venerable Śāradvatīputra,” replied Subhūti, “it is the perfection of wisdom that generates the attributes of the śrāvakas, the attributes of the pratyekabuddhas, the attributes of the bodhisattvas, the attributes of the buddhas, and all virtuous attributes. Venerable Śāradvatīputra, the perfection of wisdom subsumes and is the subsumer of the attributes of the śrāvakas, the attributes of the pratyekabuddhas, the attributes of the bodhisattvas, the attributes of the buddhas, and all virtuous attributes. Venerable Śāradvatīputra, the tathāgatas, arhats, completely awakened buddhas of the past indeed attained manifest buddhahood in unsurpassed, complete enlightenment, having practiced this perfection of wisdom. Venerable Śāradvatīputra, the tathāgatas, arhats, completely awakened buddhas of the future [F.377.a] will indeed attain manifest buddhahood in unsurpassed, complete enlightenment, having practiced this perfection of wisdom. Venerable Śāradvatīputra, all the tathāgatas, arhats, completely awakened buddhas who are alive at the present time, residing in the world systems of the ten directions, indeed attain manifest buddhahood in unsurpassed, complete enlightenment, having practiced this perfection of wisdom.

13.99 “Venerable Śāradvatīputra, when the perfection of wisdom is explained, if bodhisattva great beings are without consternation or without stupidity, then, Venerable Śāradvatīputra, one should know that these bodhisattva great beings do engage in this way of life without apprehending anything, because they offer sanctuary to all beings and do not forsake any beings. One should know that these bodhisattva great beings are not separated from the attentiveness of great compassion.”

13.100 “Venerable Subhūti, if you hold that those who engage in this way of life are bodhisattva great beings because they focus their attention with great compassion and never part from focusing their attention, [F.377.b] then in that case, Venerable Subhūti, in that case all beings would indeed be bodhisattvas. {Dt.268} If you ask why would that be, Venerable Subhūti, it is because all beings never part from focusing their attention.”

13.101 “Venerable Śāradvatīputra, well said! Well said!” replied Subhūti. “Venerable Śāradvatīputra, you have grasped the very point of the question and what you say is quite true. If you ask why this is so, Venerable Śāradvatīputra, it is like this. One should know that attention is nonexistent because beings are nonexistent. One should know that attention is a nonentity because beings are nonentities. One should know that attention is without inherent existence because beings are without inherent existence. One should know that attention is emptiness because beings are emptiness.

One should know that attention is void because beings are void. One should know that attention will not attain consummate buddhahood because beings will not attain consummate buddhahood.

13.102 “Venerable Śāradvatīputra, one should know that attention is nonexistent because physical forms are nonexistent. One should know that attention is a nonentity because physical forms are nonentities. One should know that attention is without inherent existence because physical forms are without inherent existence. One should know that attention is emptiness because physical forms are emptiness. One should know that attention is void because physical forms are void. One should know that attention will not attain consummate buddhahood because physical forms will not attain consummate buddhahood.

13.103 “Venerable Śāradvatīputra, one should know that attention is nonexistent because feelings, perceptions, formative predispositions, and consciousness are nonexistent. [F.378.a] One should know that attention is a nonentity because consciousness [and so forth] are nonentities. One should know that attention is without inherent existence because consciousness [and so forth] are without inherent existence. One should know that attention is emptiness because consciousness [and so forth] are emptiness. One should know that attention is void because consciousness [and so forth] are void. One should know that attention will not attain consummate buddhahood because consciousness [and so forth] will not attain consummate buddhahood.

13.104 “Venerable Śāradvatīputra, one should know that attention is nonexistent because the sense fields, the sensory elements, and the links of dependent origination are nonexistent. One should know that attention is a nonentity because the links of dependent origination [and so forth] are nonentities. One should know that attention is without inherent existence because the links of dependent origination [and so forth] are without inherent existence. One should know that attention is emptiness because the links of dependent origination [and so forth] are emptiness. One should know that attention is void because the links of dependent origination [and so forth] are void. One should know that attention will not attain consummate buddhahood because the links of dependent origination [and so forth] will not attain consummate buddhahood.

13.105 “Venerable Śāradvatīputra, one should know that attention is nonexistent because the perfection of generosity is nonexistent. One should know that attention is a nonentity because the perfection of generosity is a nonentity. One should know that attention is without inherent existence because the perfection of generosity is without inherent existence. One should know that attention is emptiness because the perfection of generosity is emptiness. One should know that attention is void because the perfection of generosity

is void. [F.378.b] One should know that attention will not attain consummate buddhahood because the perfection of generosity will not attain consummate buddhahood.

13.106 “Venerable Śāradvatīputra, one should know that attention is nonexistent because the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are nonexistent. One should know that attention is a nonentity because the perfection of wisdom [and so forth] are nonentities. One should know that attention is without inherent existence because the perfection of wisdom [and so forth] are without inherent existence. One should know that attention is emptiness because the perfection of wisdom [and so forth] are emptiness. One should know that attention is void because the perfection of wisdom [and so forth] are void. One should know that attention will not attain consummate buddhahood because the perfection of wisdom [and so forth] will not attain consummate buddhahood.

13.107 “Venerable Śāradvatīputra, one should know that attention is nonexistent because the emptiness of internal phenomena is nonexistent.³⁴⁵ One should know that attention is a nonentity because the emptiness of internal phenomena is a nonentity. One should know that attention is without inherent existence because the emptiness of internal phenomena is without inherent existence. One should know that attention is emptiness because the emptiness of internal phenomena is emptiness. One should know that attention is void because the emptiness of internal phenomena is void. One should know that attention will not attain consummate buddhahood because the emptiness of internal phenomena will not attain consummate buddhahood.

13.108 “Venerable Śāradvatīputra, one should know that attention is nonexistent because [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are nonexistent. [F.379.a] One should know that attention is a nonentity because [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are nonentities. One should know that attention is without inherent existence because [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are without inherent existence. One should know that attention is emptiness because [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are emptiness. One should know that attention is void because [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are void. One should know that attention will

not attain consummate buddhahood because [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, will not attain consummate buddhahood.

13.109 “Venerable Śāradvatīputra, one should know that attention is nonexistent because the applications of mindfulness are nonexistent. One should know that attention is a nonentity because the applications of mindfulness are nonentities. One should know that attention is without inherent existence because the applications of mindfulness are without inherent existence. One should know that attention is emptiness because the applications of mindfulness are emptiness. One should know that attention is void because the applications of mindfulness are void. One should know that attention will not attain consummate buddhahood because the applications of mindfulness will not attain consummate buddhahood.

13.110 “Venerable Śāradvatīputra, one should know that attention is nonexistent because the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are nonexistent. One should know that attention is a nonentity because the noble eightfold path [and so forth] are nonentities. [F.379.b] One should know that attention is without inherent existence because the noble eightfold path [and so forth] are without inherent existence. One should know that attention is emptiness because the noble eightfold path [and so forth] are emptiness. One should know that attention is void because the noble eightfold path [and so forth] are void. One should know that attention will not attain consummate buddhahood because the noble eightfold path [and so forth] will not attain consummate buddhahood.

13.111 “One should know that attention is nonexistent because the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas are nonexistent. One should know that attention is a nonentity because the distinct qualities of the buddhas [and so forth] are nonentities. One should know that attention is without inherent existence because the distinct qualities of the buddhas [and so forth] are without inherent existence. One should know that attention is emptiness because the distinct qualities of the buddhas [and so forth] are emptiness. One should know that attention is void because the distinct qualities of the buddhas

[and so forth] are void. One should know that attention will not attain consummate buddhahood because the distinct qualities of the buddhas [and so forth] will not attain consummate buddhahood.

13.112 “Venerable Śāradvatīputra, [F.380.a] one should know that attention is nonexistent because [the spiritual goals], up to and including enlightenment, are nonexistent. One should know that attention is a nonentity because enlightenment [and so forth] are nonentities. One should know that attention is without inherent existence because enlightenment [and so forth] are without inherent existence. One should know that attention is emptiness because enlightenment [and so forth] are emptiness. One should know that attention is void because enlightenment [and so forth] are void. One should know that attention will not attain consummate buddhahood because enlightenment [and so forth] will not attain consummate buddhahood.

13.113 “Venerable Śāradvatīputra, those are the formulations explaining how one should know that bodhisattva great beings never part from focusing their attention with great compassion.”

13.114 Then the Blessed One congratulated the venerable Subhūti with the words, “Well said, Subhūti! Well said! Through the mighty power of the tathāgatas, the perfection of wisdom should be taught to bodhisattva great beings just as you, Subhūti, have explained it. Bodhisattva great beings should indeed train in the perfection of wisdom, just as you have explained it.”

13.115 When the venerable Subhūti had spoken this chapter of the perfection of wisdom, this world system of the great trichiliocosm shook in six ways. That is to say, it shook, shuddered, and juddered. It rocked, reeled, and tottered. It quivered, careened, and convulsed. It trembled, throbbed, and quaked. It rumbled, roared, [F.380.b] and thundered. It faltered, lurched, and staggered. As its eastern sides plunged down, its western sides reared up; as its western sides plunged down, its eastern sides reared up; as its southern sides plunged down, its northern sides reared up; as its northern sides plunged down, its southern sides reared up; as its edges plunged down, its center reared up; and as its center plunged down, its edges reared up. At that time, the Blessed One smiled.

13.116 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, what is the cause and what are the conditions that gave rise to your smile?”

The Blessed One replied to the venerable Subhūti, “Subhūti, just as I teach the perfection of wisdom in this world system of Patient Endurance, in immeasurable and countless world systems of the eastern direction, too, the tathāgatas, arhats, completely awakened buddhas teach this very perfection of wisdom to bodhisattva great beings. Subhūti, just as I teach the perfection

of wisdom in this world system of Patient Endurance, in immeasurable and countless world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, too, the tathāgatas, arhats, completely awakened buddhas teach this very perfection of wisdom to bodhisattva great beings.”
{Dt.269}

13.117 When this teaching on the perfection of wisdom was being delivered, [F.381.a] twelve hundred billion gods and human beings attained acceptance of the nonarising nature of phenomena. Also, when the blessed lord buddhas taught this perfection of wisdom in world systems throughout the ten directions, an immeasurable, countless number of beings set their minds on unsurpassed, complete enlightenment.³⁴⁶

13.118 *This completes the thirteenth chapter, “Subhūti,” from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*³⁴⁷

- 14.1 {Ki.II-III: 1} Then as many gods of the Caturmahārājakāyika realm as there are in this world system of the great trichiliocosm all congregated there, in that same assembly, along with their gods—many thousands of millions and hundreds of billions in number. Śakra, mighty lord of the gods [of Trayastrimśa] and as many gods as there are in the world systems of the great trichiliocosm all congregated there, in that same assembly, along with their gods—many thousands of millions and hundreds of billions in number. All the gods of the Yāma realm, the gods of the Tuṣita realm, the gods of the Nirmāṇarata realm, and the gods of the Paranirmitavaśavartin realm, as many as there are in the world systems of the great trichiliocosm also congregated there, in that same assembly.³⁴⁸ All the gods presiding over the Brahmā realms, as many as there are in the world systems of the great trichiliocosm, also congregated there, in that same assembly, along with their gods—many thousands of millions and hundreds of billions in number.³⁴⁹ All the gods presiding over the Pure Abodes, as many as there are in the world systems of the great trichiliocosm, [F.381.b] also congregated there, in that same assembly, along with their gods—many thousands of millions and hundreds of billions in number.³⁵⁰ Yet the radiance of their bodies, originating through the ripening of the past actions of the gods of the Caturmahārājakāyika realm, and the radiance of their bodies originating through the ripening of the past actions of the gods of Trayastrimśa, the gods of Yāma, the gods of Tuṣita, the gods of Nirmāṇarata, the gods of Paranirmitavaśavartin, the gods of Brahmakāyika [and so forth], the gods of Ābhāsvara [and so forth], the gods of Śubhakarṣna [and so forth], the gods of Br̥hatphala [and so forth], and the gods of the Pure Abodes did not approach even a hundredth part of the natural radiance of the Tathāgata. They did not approach even a thousandth part of it. They did not approach a hundred thousandth part, nor a thousand billionth part of it. Nor could they approach it in terms of any number, fraction, categorization, or comparison. Just as a

piece of dark iron or charred wood neither shines, nor gleams, nor sparkles alongside the gold of the Jambu River, so the radiance of all the gods, originating through the ripening of their past actions, neither shone, nor gleamed, nor sparkled alongside the natural effulgence of the Tathāgata's body. Indeed, the effulgence of the Tathāgata's body was the best among them. It was foremost. It was abundant. It was superior. It was supreme. It was higher. {Ki.II-III: 2} It was perfect. It was unsurpassed, and it was unexcelled.

14.2 Then Śakra, mighty lord of the gods, addressed the venerable Subhūti: [F.382.a] "Blessed Subhūti, since we, as many gods as we are in the world systems of the great trichiliocosm, extending from the gods of Caturmahārājakāyika, the gods of Trayastrimśa, the gods of Yāma, the gods of Tuṣita, the gods of Nirmāṇarata, the gods of Paranirmitavaśavartin, the gods of Brahmakāyika [and so forth], up to and including the gods of the Pure Abodes, all wish to hear this teaching on the perfection of wisdom being established, and since we have arrived here because we wish to listen to the Dharma, how then should bodhisattva great beings dwell in the perfection of wisdom? What is the bodhisattva great beings' perfection of wisdom? How should bodhisattva great beings train in the perfection of wisdom?"

14.3 The venerable Subhūti then replied to Śakra, mighty lord of the gods, [V27] [B27] [F.1.b] "Kauśika, you should therefore listen carefully and keep this in mind! Through the power of the buddhas, and through the blessings of the buddhas, I will explain to you bodhisattva great beings' perfection of wisdom, and how bodhisattva great beings should dwell in and train in the perfection of wisdom. Those gods among you who have not yet set your minds on unsurpassed, complete enlightenment should set your minds on unsurpassed, complete enlightenment! Those who have already arrived at authentic maturity will not be able to set their minds on unsurpassed complete enlightenment.³⁵¹ If you ask why, it is because they will have been hemmed in by³⁵² the continuum of cyclic existence. However, if they do set their minds on unsurpassed, complete enlightenment, [F.2.a] I will rejoice with them. Since they will acquire the most distinguished among the most distinguished of attributes, I will not obstruct those who are on the side of virtuous action.³⁵³

14.4 "Kauśika, in this regard, what, one might ask, is this perfection of wisdom of bodhisattva great beings? Kauśika, bodhisattva great beings who have set their minds on the enlightenment of all-aspect omniscience should, without apprehending anything, direct their attention to physical forms as being impermanent. They should direct their attention to physical forms as being

suffering, without a self, at peace and void, a disease, a pustule, a sharp pain, negativity and disease, alien, prone to decay, disturbed, brittle, dangerous, contagious, vacuous, unreliable, and calamitous.³⁵⁴

14.5 “Without apprehending anything, those who set their minds on the enlightenment of all-aspect omniscience should direct their attention to feelings, perceptions, formative predispositions, and consciousness as being impermanent. They direct their attention to consciousness [and those other aggregates] as being suffering, without self, at peace and void, a disease, a pustule, a sharp pain, negativity and disease, alien, prone to decay, disturbed, brittle, dangerous, contagious, vacuous, unreliable, and calamitous.

14.6 “Without apprehending anything, those who set their mind on the enlightenment of all-aspect omniscience should direct their attention to the eyes as being impermanent. They should direct their attention to the eyes as being suffering, without self, at peace and void, a disease, a pustule, a sharp pain, negativity and disease, alien, prone to decay, [F.2.b] disturbed, brittle, dangerous, contagious, vacuous, unreliable, and calamitous.

14.7 “Without apprehending anything, those who set their mind on the enlightenment of all-aspect omniscience should direct their attention to the ears, the nose, the tongue, the body, and the mental faculty as being impermanent. They should direct their attention to the mental faculty [and those other sense organs] as being suffering, without self, at peace and void, a disease, a pustule, a sharp pain, negativity and disease, alien, prone to decay, disturbed, brittle, dangerous, contagious, vacuous, unreliable, and calamitous.

14.8 “Without apprehending anything, those who set their mind on the enlightenment of all-aspect omniscience should direct their attention to sights as being impermanent. They should direct their attention to sights as being suffering, without self, at peace and void, a disease, a pustule, a sharp pain, negativity and disease, alien, prone to decay, disturbed, brittle, dangerous, contagious, vacuous, unreliable, and calamitous.

14.9 “Without apprehending anything, those who set their mind on the enlightenment of all-aspect omniscience should direct their attention to sounds, odors, tastes, tangibles, and mental phenomena as being impermanent. They should direct their attention to mental phenomena [and those other sense objects] as being suffering, without self, at peace and void, a disease, a pustule, a sharp pain, negativity and disease, alien, prone to decay, disturbed, brittle, dangerous, contagious, vacuous, unreliable, and calamitous.

- 14.10 “Without apprehending anything, those who set their mind on the enlightenment of all-aspect omniscience should direct their attention to visual consciousness as being impermanent. They should direct their attention to visual consciousness as being suffering, without self, at peace and void, a disease, a pustule, a sharp pain, negativity and disease, alien, prone to decay, disturbed, brittle, dangerous, contagious, vacuous, [F.3.a] unreliable, and calamitous.
- 14.11 “Without apprehending anything, those who set their mind on the enlightenment of all-aspect omniscience should direct their attention to auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness as being impermanent. They should direct their attention to mental consciousness [and so forth] as being suffering, without self, at peace and void, a disease, a pustule, a sharp pain, negativity and disease, alien, prone to decay, disturbed, brittle, dangerous, contagious, vacuous, unreliable, and calamitous.
- 14.12 “Without apprehending anything, those who set their mind on the enlightenment of all-aspect omniscience should direct their attention to visually compounded sensory contact as being impermanent. They should direct their attention to visually compounded sensory contact as being suffering, without self, at peace and void, a disease, a pustule, a sharp pain, negativity and disease, alien, prone to decay, disturbed, brittle, dangerous, contagious, vacuous, unreliable, and calamitous.
- 14.13 “Without apprehending anything, those who set their mind on the enlightenment of all-aspect omniscience should direct their attention to aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact as being impermanent. They should direct their attention to mentally compounded sensory contact [and so forth] as being suffering, without self, at peace and void, a disease, a pustule, a sharp pain, negativity and disease, alien, prone to decay, disturbed, brittle, dangerous, contagious, vacuous, unreliable, and calamitous.
- 14.14 “Without apprehending anything, those who set their mind on the enlightenment of all-aspect omniscience should direct their attention to feelings conditioned by visually compounded sensory contact as being impermanent. They should direct their attention to feelings conditioned by visually compounded sensory contact [F.3.b] as being suffering, without self, at peace and void, a disease, a pustule, a sharp pain, negativity and disease, alien, prone to decay, disturbed, brittle, dangerous, contagious, vacuous, unreliable, and calamitous.

- 14.15 “Without apprehending anything, those who set their mind on the enlightenment of all-aspect omniscience should direct their attention to feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact as being impermanent. They should direct their attention to feelings conditioned by mentally compounded sensory contact [and so forth] as being suffering, without self, at peace and void, a disease, a pustule, a sharp pain, negativity and disease, alien, prone to decay, disturbed, brittle, dangerous, contagious, vacuous, unreliable, and calamitous.
- 14.16 “Without apprehending anything, those who set their mind on the enlightenment of all-aspect omniscience should direct their attention to the earth element as being impermanent. They should direct their attention to the earth element as being suffering, without self, at peace and void, a disease, a pustule, a sharp pain, negativity and disease, alien, prone to decay, disturbed, brittle, dangerous, contagious, vacuous, unreliable, and calamitous.
- 14.17 “Without apprehending anything, those who set their mind on the enlightenment of all-aspect omniscience should direct their attention to the water element, the fire element, the wind element, the space element, and the consciousness element as being impermanent. They should direct their attention to the consciousness element [and so forth] as being suffering, without self, {Ki.II-III:3} at peace and void, a disease, a pustule, a sharp pain, negativity and disease, alien, prone to decay, disturbed, brittle, dangerous, [F.4.a] contagious, vacuous, unreliable, and calamitous.
- 14.18 “Without apprehending anything, those who set their mind on the enlightenment of all-aspect omniscience should direct their attention to ignorance as being impermanent. They should direct their attention to ignorance as being suffering, without self, at peace and void, a disease, a pustule, a sharp pain, negativity and disease, alien, prone to decay, disturbed, brittle, dangerous, contagious, vacuous, unreliable, and calamitous.
- 14.19 “Without apprehending anything, those who set their mind on the enlightenment of all-aspect omniscience should direct their attention to formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death as being impermanent. They should direct their attention to aging and death [and so forth] as being suffering, without

self, at peace and void, a disease, a pustule, a sharp pain, negativity and disease, alien, prone to decay, disturbed, brittle, dangerous, contagious, vacuous, unreliable, and calamitous.

14.20 “Similarly, without apprehending anything, those who set their mind on the enlightenment of all-aspect omniscience should direct their attention to the cessation of ignorance and the cessations of formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, aging, death, sorrow, lamentation, pain, discomfort, and disturbance as being without self. Similarly, they should direct their attention to these being at peace, void, vacuous, signless, wishless, and unconditioned. {Ki.II-III: 4}

14.21 “Moreover, Kauśika, without apprehending anything, those bodhisattva great beings who set their mind on the enlightenment of all-aspect omniscience practice the perfection of generosity. [F.4.b] Without apprehending anything, those who set their mind on the enlightenment of all-aspect omniscience practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom.

14.22 “Moreover, Kauśika, without apprehending anything, those bodhisattva great beings who set their mind on the enlightenment of all-aspect omniscience cultivate the four applications of mindfulness. Without apprehending anything, those who set their mind on the enlightenment of all-aspect omniscience cultivate the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path. Without apprehending anything, those who set their mind on the enlightenment of all-aspect omniscience cultivate the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.

14.23 “Moreover, Kauśika, when bodhisattva great beings practice the perfection of wisdom, they train as follows: They soften, mollify, perfect, augment, and contemplate phenomena simply in accordance with the Dharma.³⁵⁵ [They discern that] the concepts of ‘I’ and ‘mine’ are nonexistent. If you ask why, it is because [F.5.a] thoughts of dedication, possessed by bodhisattva great beings, are not associated with the mind of enlightenment. The mind of enlightenment is not associated with thoughts of dedication.

Kauśika, thoughts of dedication are nonexistent and nonapprehensible in the mind of enlightenment. The mind of enlightenment is nonexistent and nonapprehensible in thoughts of dedication. Indeed Kauśika, all attributes should be correctly discerned in that manner. That which does not move toward anything is the perfection of wisdom of bodhisattva great beings.”

14.24 Then Śakra, mighty lord of the gods, inquired of the venerable Subhūti, “Blessed Subhūti, in what way are thoughts of dedication not associated with the mind of enlightenment? In what way is the mind of enlightenment not associated with thoughts of dedication? In what way are thoughts of dedication nonexistent and nonapprehensible in the mind of enlightenment? In what way is the mind of enlightenment nonexistent and nonapprehensible in thoughts of dedication?”

14.25 “Kauśika,” replied Subhūti, “thoughts of dedication are not thought. The mind of enlightenment is not thought. Thus, that which is not thought is inconceivable, and that which is inconceivable is not thought. That which is not thought does not dedicate merits to that which is not thought. Nor does inconceivability dedicate merits to the inconceivable. Thus, that which is not mind is inconceivable. That which is inconceivable is not mind. That which discerns all phenomena accordingly is not fixated on anything at all, nor does it apprehend anything. This, Kauśika, is the bodhisattva great beings’ perfection of wisdom.”³⁵⁶

14.26 Then the Blessed One [F.5.b] said to the venerable Subhūti, “Excellent! It is excellent {Ki.II-III: 5} that in that way, Subhūti, you are teaching the perfection of wisdom to bodhisattva great beings and you are energizing them. Excellent, Subhūti, that is excellent!”

14.27 “Blessed Lord, I should feel gratitude, and I should not fail to feel gratitude,” replied Subhūti. “If one were to ask why, it is because when the tathāgatas, arhats, completely awakened buddhas of the past were alive, and formerly while the Tathāgata, Arhat, completely awakened Buddha was still a bodhisattva, their śrāvakas taught and instructed him in the six perfections. They caused him to delight in them, and they encouraged, induced, aroused, established, and absolutely secured him in them. Consequently, the Blessed Lord, formerly while he was still a bodhisattva, trained in the six perfections, and subsequently attained consummate buddhahood in unsurpassed, complete enlightenment. Blessed Lord, in that same way we too should teach and instruct bodhisattva great beings in the six perfections. We should cause them to delight in them. We should encourage them, induce them, arouse them, establish them, and absolutely secure them in them! Those bodhisattva great beings whom we have taught, instructed, caused to

delight in, encouraged, induced, aroused, established, and absolutely secured in the six perfections in that manner will also subsequently attain consummate buddhahood in unsurpassed, complete enlightenment.”

14.28 The venerable Subhūti then said to Śakra, mighty lord of the gods, [F.6.a] “For that reason, Kauśika, you should listen carefully and keep this in mind! I will explain how bodhisattva great beings should dwell and how they should not dwell in the perfection of wisdom.

14.29 “Kauśika, physical forms are empty of physical forms. Feelings, perceptions, formative predispositions, and consciousness are empty of consciousness [and the aforementioned aggregates]. The bodhisattvas are empty of the bodhisattvas. Thus, Kauśika, the emptiness of physical forms and the emptiness of feelings, perceptions, formative predispositions, and consciousness on the one hand, and this emptiness of the bodhisattvas on the other, are not two things, and are not to be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.

14.30 “Moreover, Kauśika, the eyes are empty of the eyes, and the ears, nose, tongue, body, and mental faculty are empty of the mental faculty [and those other sense organs]. The bodhisattvas are empty of the bodhisattvas. Thus, Kauśika, the emptiness of the eyes and the emptiness of the ears, nose, tongue, body, and mental faculty on the one hand, and this emptiness of the bodhisattvas on the other, are not two things, and are not to be divided into two.

14.31 “Moreover, Kauśika, sights are empty of sights, and sounds, odors, tastes, tangibles, and mental phenomena are empty of mental phenomena [and those other sense objects]. The bodhisattvas are empty of the bodhisattvas. Thus, Kauśika, the emptiness of sights and the emptiness of sounds, odors, tastes, tangibles, and mental phenomena on the one hand, and this emptiness of the bodhisattvas on the other, are not two things, and are not to be divided into two.

14.32 “Moreover, Kauśika, visual consciousness is empty of visual consciousness, and auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are empty of mental consciousness [and those other aspects of consciousness]. The bodhisattvas are empty of the bodhisattvas. Thus, Kauśika, the emptiness of visual consciousness and the emptiness of auditory consciousness, [F.6.b] olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness on the one hand, and this emptiness of the bodhisattvas on the other, are not two things, and are not to be divided into two.

- 14.33 “Moreover, Kauśika, visually compounded sensory contact is empty of visually compounded sensory contact, and aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are empty of mentally compounded sensory contact [and those other aspects of sensory contact]. The bodhisattvas are empty of the bodhisattvas. Thus, Kauśika, the emptiness of visually compounded sensory contact and the emptiness of aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact on the one hand, and this emptiness of the bodhisattvas on the other, are not two things, and are not to be divided into two.
- 14.34 “Moreover, Kauśika, feelings arising from visually compounded sensory contact are empty of feelings arising from visually compounded sensory contact. Feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, and feelings arising from mentally compounded sensory contact are empty of feelings arising from mentally compounded sensory contact [and those other aspects of feelings arising from sensory contact]. The bodhisattvas are empty of the bodhisattvas. Thus, Kauśika, the emptiness of feelings arising from visually compounded sensory contact and the emptiness of feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, and feelings arising from mentally compounded sensory contact on the one hand, and this emptiness of the bodhisattvas on the other, are not two things, and are not to be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.
- 14.35 “Moreover, Kauśika, the earth element [F.7.a] is empty of the earth element, and the water element, the fire element, the wind element, the space element, and the consciousness element are empty of the consciousness element [and those other elements]. {Ki.II-III: 6} The bodhisattvas are empty of the bodhisattvas. Thus, Kauśika, the emptiness of the earth element and the emptiness of the water element, the fire element, the wind element, the space element, and the consciousness element on the one hand, and this emptiness of the bodhisattvas on the other, are not two things, and are not to be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.

- 14.36 “Moreover, Kauśika, ignorance is empty of ignorance. Formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are empty of aging and death [and those other links of dependent origination]. The bodhisattvas are empty of the bodhisattvas. Thus, Kauśika, the emptiness of ignorance and the emptiness of formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death on the one hand, and this emptiness of the bodhisattvas on the other, are not two things, and are not to be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.
- 14.37 “Moreover, Kauśika, the cessation of ignorance is empty of the cessation of ignorance. Similarly, the cessations of formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are empty of the cessation of aging and death [and those other links of cessation]. The bodhisattvas are empty of the bodhisattvas. Thus, Kauśika, the emptiness of the cessation of ignorance and the emptiness of the cessation of aging and death [and so forth] on the one hand, and this emptiness of the bodhisattvas on the other, are not two things, and are not to be divided into two. Kauśika, bodhisattva great beings [F.7.b] should dwell accordingly in the perfection of wisdom.
- 14.38 “Moreover, Kauśika, the perfection of generosity is empty of the perfection of generosity. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are empty of the perfection of wisdom [and so forth]. The bodhisattvas are empty of the bodhisattvas. Thus, Kauśika, the emptiness of the perfection of generosity and the emptiness of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom on the one hand, and this emptiness of the bodhisattvas on the other, are not two things, and are not to be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.
- 14.39 “Moreover, Kauśika, the emptiness of internal phenomena is empty of the emptiness of internal phenomena, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are empty of the emptiness of the essential nature of nonentities [and so forth]. The bodhisattvas are empty of the bodhisattvas. Thus, Kauśika, the emptiness of the emptiness of internal phenomena and the emptiness of [the

other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, on the one hand, and this emptiness of the bodhisattvas on the other, are not two things, and are not to be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.

14.40 “Moreover, Kauśika, the applications of mindfulness are empty of the applications of mindfulness, and the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are empty of the noble eightfold path [and those other causal attributes]. The bodhisattvas are empty of the bodhisattvas. [F.8.a] Thus, Kauśika, the emptiness of the applications of mindfulness and the emptiness of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path on the one hand, and this emptiness of the bodhisattvas on the other, are not two things, and are not to be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.

14.41 “Kauśika, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are empty of the eighteen distinct qualities of the buddhas [and those other meditative and fruitional attributes]. The bodhisattvas are empty of the bodhisattvas. Thus, Kauśika, the emptiness of the truths of the noble ones and the emptiness of those [other meditative and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, on the one hand, and this emptiness of the bodhisattvas on the other, are not two things, and are not to be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom. {Ki.II-III: 7}

14.42 “Moreover, Kauśika, the vehicle of the śrāvakas is empty of the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas is empty of the vehicle of the pratyekabuddhas, and the vehicle of the buddhas is empty of the vehicle of the buddhas. The bodhisattvas are empty of the bodhisattvas. Thus, Kauśika, the emptiness of the vehicle of the śrāvakas, the emptiness of the vehicle of the pratyekabuddhas, and the emptiness of the vehicle of the buddhas on the one hand, and this emptiness of the bodhisattvas on the other, are not two things, and are not to be divided into two. [F.8.b] Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.

- 14.43 “Moreover, Kauśika, the śrāvakas are empty of the śrāvakas, the pratyekabuddhas are empty of the pratyekabuddhas, and the buddhas are empty of the buddhas. The bodhisattvas are empty of the bodhisattvas. Thus, Kauśika, the emptiness of the śrāvakas, the emptiness of the pratyekabuddhas, and the emptiness of the buddhas on the one hand, and this emptiness of the bodhisattvas on the other, are not two things, and are not to be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.
- 14.44 “Moreover, Kauśika, the fruit of entering the stream to nirvāṇa is empty of the fruit of entering the stream to nirvāṇa, and the fruit of being destined for only one more rebirth, the fruit of not being subject to further rebirth, arhatship, individual enlightenment, knowledge of the path, and all-aspect omniscience are empty of all-aspect omniscience [and those other realizations]. The bodhisattvas are empty of the bodhisattvas. Thus, Kauśika, the emptiness of the fruit of entering the stream to nirvāṇa and the emptiness of the fruit of being destined for only one more rebirth, the fruit of not being subject to further rebirth, arhatship, individual enlightenment, knowledge of the path, and all-aspect omniscience on the one hand, and this emptiness of the bodhisattvas on the other, are not two things, and are not to be divided into two. Kauśika, bodhisattva great beings should dwell accordingly in the perfection of wisdom.”
- 14.45 Then Śakra, mighty lord of the gods, asked the elder Subhūti, “Blessed Subhūti, in what way should bodhisattva great beings who practice the perfection of wisdom not dwell?”
- 14.46 “Kauśika,” replied Subhūti, “in this regard, bodhisattva great beings [F.9.a] who practice the perfection of wisdom should not, by way of apprehending, dwell on physical forms. They should not, by way of apprehending, dwell on feelings, perceptions, formative predispositions, or consciousness. They should not, by way of apprehending, dwell on the eyes, and they should not, by way of apprehending, dwell on the ears, nose, tongue, body, or mental faculty. They should not, by way of apprehending, dwell on sights, and they should not, by way of apprehending, dwell on sounds, odors, tastes, tangibles, or mental phenomena. They should not, by way of apprehending, dwell on visual consciousness, and they should not, by way of apprehending, dwell on auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, or mental consciousness. They should not, by way of apprehending, dwell on visually compounded sensory contact, and they should not, by way of apprehending, dwell on aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, or mentally compounded sensory contact. They should not,

by way of apprehending, dwell on feelings arising from visually compounded sensory contact, and they should not, by way of apprehending, dwell on feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, or feelings arising from mentally compounded sensory contact. They should not, by way of apprehending, dwell on the earth element, and they should not, by way of apprehending, dwell on the water element, the fire element, the wind element, the space element, or the consciousness element. They should not, by way of apprehending, dwell on ignorance, and they should not, by way of apprehending, dwell on formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, or aging and death. They should not, by way of apprehending, dwell on the perfection of generosity, and they should not, by way of apprehending, dwell on the perfection of ethical discipline, [F.9.b] the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. They should not, by way of apprehending, dwell on the emptiness of internal phenomena and they should not, by way of apprehending, dwell on [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They should not, by way of apprehending, dwell on the applications of mindfulness, and they should not, by way of apprehending, dwell on the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path. They should not, by way of apprehending, dwell on the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas. They should not, by way of apprehending, dwell on the vehicle of the śrāvakas. They should not, by way of apprehending, dwell on the vehicle of the pratyekabuddhas. They should not, by way of apprehending, dwell on the vehicle of the buddhas. They should not, by way of apprehending, dwell on the fruit of entering the stream to nirvāṇa. They should not, by way of apprehending, dwell on the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, or buddhahood. They

should not, by way of apprehending, dwell on knowledge of all the dharmas, and they should not, by way of apprehending, dwell on knowledge of the path or all-aspect omniscience.

14.47 “They should not, by way of apprehending, dwell on the notion of physical forms. [F.10.a] They should not, by way of apprehending, dwell on the notion of feelings, perceptions, formative predispositions, or consciousness. They should not, by way of apprehending, dwell on the notion of the sense fields, the sensory elements, or the links of dependent origination. They should not, by way of apprehending, dwell on the notion of the perfection of generosity, and they should not, by way of apprehending, dwell on the notion of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. They should not, by way of apprehending, dwell on the notion of the emptiness of internal phenomena, and they should not, by way of apprehending, dwell on the notion of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They should not, by way of apprehending, dwell on the notion of the applications of mindfulness, and they should not, by way of apprehending, dwell on the notion of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path. They should not, by way of apprehending, dwell on the notion of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the distinct qualities of the buddhas. They should not, by way of apprehending, dwell on the notion of the fruit of entering the stream to nirvāṇa. [F.10.b] They should not, by way of apprehending, dwell on the notion of the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, knowledge of the path, or all-aspect omniscience.

14.48 “They should not, by way of apprehending, dwell on the notion that physical forms are permanent or on the notion that they are impermanent. They should not, by way of apprehending, dwell on the notion that physical forms are imbued with happiness, on the notion that they are imbued with suffering, on the notion that they constitute a self, on the notion that they do not constitute a self, on the notion that they are pleasant, on the notion that they are unpleasant, on the notion that they are at peace, on the notion that they are not at peace, on the notion that they are void, on the notion that

they are not void, on the notion that they are empty, on the notion that they are not empty, on the notion that they are with signs, on the notion that they are without signs, on the notion that they have aspirations, or on the notion that they are without aspirations.

14.49 “They should not, by way of apprehending, dwell on the notion that feelings, perceptions, formative predispositions, or consciousness are permanent or on the notion that they are impermanent. They should not, by way of apprehending, dwell on the notion that consciousness [and so forth] are imbued with happiness, on the notion that they are imbued with suffering, on the notion that they constitute a self, on the notion that they do not constitute a self, on the notion that they are pleasant, on the notion that they are unpleasant, on the notion that they are at peace, on the notion that they are not at peace, on the notion that they are void, on the notion that they are not void, on the notion that they are empty, on the notion that they are not empty, on the notion that they are with signs, on the notion that they are without signs, on the notion that they have aspirations, or on the notion that they are without aspirations. {Ki.II-III: 8}

14.50 “They should not, by way of apprehending, dwell on the notion that the sense fields, sensory elements, and links of dependent origination are permanent or on the notion that they are impermanent. They should not, by way of apprehending, dwell on the notion that the links of dependent origination [and so forth] are imbued with happiness, on the notion that they are imbued with suffering, on the notion that they constitute a self, on the notion that they do not constitute a self, on the notion that they are pleasant, on the notion that they are unpleasant, on the notion that they are at peace, on the notion that they are not at peace, on the notion that they are void, on the notion that they are not void, on the notion that they are empty, on the notion that they are not empty, on the notion that they are with signs, on the notion that they are without signs, on the notion that they have aspirations, or on the notion that they are without aspirations. [F.11.a]

14.51 “They should not, by way of apprehending, dwell on the notion that the perfection of generosity is permanent or on the notion that it is impermanent. They should not, by way of apprehending, dwell on the notion that the perfection of generosity is imbued with happiness, on the notion that it is imbued with suffering, on the notion that it constitutes a self, on the notion it does not constitute a self, on the notion that it is pleasant, on the notion that it is unpleasant, on the notion that it is at peace, on the notion that it is not at peace, on the notion that it is void, on the notion that it is not void, on the notion that it is empty, on the notion that it is not empty, on the notion that it is with signs, on the notion that it is without signs, on the notion that it has aspirations, or on the notion that it is without aspirations.

- 14.52 “They should not, by way of apprehending, dwell on the notion that the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are permanent or on the notion that they are impermanent. They should not, by way of apprehending, dwell on the notion that the perfection of wisdom [and so forth] are imbued with happiness, on the notion that they are imbued with suffering, on the notion that they constitute a self, on the notion that they do not constitute a self, on the notion that they are pleasant, on the notion that they are unpleasant, on the notion that they are at peace, on the notion that they are not at peace, on the notion that they are void, on the notion that they are not void, on the notion that they are empty, on the notion that they are not empty, on the notion that they are with signs, on the notion that they are without signs, on the notion that they have aspirations, or on the notion that they are without aspirations.
- 14.53 “They should not, by way of apprehending, dwell on the notion that the emptiness of internal phenomena is permanent or on the notion that it is impermanent. They should not, by way of apprehending, dwell on the notion that the emptiness of internal phenomena is imbued with happiness, on the notion that it is imbued with suffering, on the notion that it constitutes a self, on the notion it does not constitute a self, on the notion that it is pleasant, on the notion that it is unpleasant, on the notion that it is at peace, on the notion that it is not at peace, on the notion that it is void, on the notion that it is not void, on the notion that it is empty, on the notion that it is not empty, on the notion that it is with signs, on the notion that it is without signs, on the notion that it has aspirations, or on the notion that it is without aspirations. [F.11.b]
- 14.54 “They should not, by way of apprehending, dwell on the notion that [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are permanent or on the notion that they are impermanent. They should not, by way of apprehending, dwell on the notion that [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are imbued with happiness, on the notion that they are imbued with suffering, on the notion that they constitute a self, on the notion they do not constitute a self, on the notion that they are pleasant, on the notion that they are unpleasant, on the notion that they are at peace, on the notion that they are not at peace, on the notion that they are void, on the notion that they are not void, on the notion that they are empty, on the notion that they are not empty, on the notion that they are with signs, on the notion that they are without signs, on the notion that they have aspirations, or on the notion that they are without aspirations.

14.55 “They should not, by way of apprehending, dwell on the notion that the applications of mindfulness are permanent or on the notion that they are impermanent. They should not, by way of apprehending, dwell on the notion that the applications of mindfulness are imbued with happiness, on the notion that they are imbued with suffering, on the notion that they constitute a self, on the notion they do not constitute a self, on the notion that they are pleasant, on the notion that they are unpleasant, on the notion that they are at peace, on the notion that they are not at peace, on the notion that they are void, on the notion that they are not void, on the notion that they are empty, on the notion that they are not empty, on the notion that they are with signs, on the notion that they are without signs, on the notion that they have aspirations, or on the notion that they are without aspirations.

14.56 “They should not, by way of apprehending, dwell on the notion that the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, [F.12.a] great compassion, or the eighteen distinct qualities of the buddhas are permanent or on the notion that they are impermanent. They should not, by way of apprehending, dwell on the notion that the eighteen distinct qualities of the buddhas [and those other attributes] are imbued with happiness, on the notion that they are imbued with suffering, on the notion that they constitute a self, on the notion they do not constitute a self, on the notion that they are pleasant, on the notion that they are unpleasant, on the notion that they are at peace, on the notion that they are not at peace, on the notion that they are void, on the notion that they are not void, on the notion that they are empty, on the notion that they are not empty, on the notion that they are with signs, on the notion that they are without signs, on the notion that they have aspirations, or on the notion that they are without aspirations.

14.57 “They should not, by way of apprehending, dwell on the notion that [the fruits and realizations], up to and including all-aspect omniscience, are permanent or on the notion that they are impermanent. They should not, by way of apprehending, dwell on the notion that [the fruits and realizations], up to and including all-aspect omniscience, are imbued with happiness, on the notion that they are imbued with suffering, on the notion that they constitute a self, on the notion they do not constitute a self, on the notion that they are pleasant, on the notion that they are unpleasant, on the notion

- that they are at peace, on the notion that they are not at peace, on the notion that they are void, on the notion that they are not void, on the notion that they are empty, on the notion that they are not empty, on the notion that they are with signs, on the notion that they are without signs, on the notion that they have aspirations, or on the notion that they are without aspirations.
- 14.58 “Moreover, Kauśika, they should not, by way of apprehending, dwell on the notion that the fruit of entering the stream to nirvāṇa derives its dignity from unconditioned phenomena,³⁵⁷ nor should they, by way of apprehending, dwell on the notion that the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and unsurpassed, complete enlightenment derive their dignity from unconditioned phenomena.
- 14.59 “They should not, by way of apprehending, dwell on the notion that those who have entered the stream to nirvāṇa are worthy of gifts. They should not, by way of apprehending, dwell on the notion that those who are destined for only one more rebirth, those who are no longer subject to rebirth, those who are arhats, those who are pratyekabuddhas, and those who are tathāgatas, arhats, completely awakened buddhas are worthy of gifts. [F.12.b]
- 14.60 “Moreover, Kauśika, bodhisattva great beings should not, by way of apprehending, dwell on the first [bodhisattva] level. They should not, by way of apprehending, dwell on the second level, the third level, the fourth level, the fifth level, the sixth level, the seventh level, the eighth level, the ninth level, or the tenth level. If you ask why, it is because if they were to dwell thereon, that dwelling would be unstable.
- 14.61 “Moreover, Kauśika, bodhisattva great beings should not, by way of apprehending, dwell on the notion, ‘I, abiding in the initial setting of the mind on enlightenment, should perfect the perfection of generosity.’ They should not, by way of apprehending, dwell on the notion, ‘I should perfect the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom.’
- 14.62 “They should not, by way of apprehending, dwell on the notion, ‘I should perfect the applications of mindfulness.’ They should not, by way of apprehending, dwell on the notion, ‘I should perfect the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path.’
- 14.63 “Bodhisattva great beings should not, by way of apprehending, dwell on the notion, ‘I should enter a bodhisattva’s full maturity.’ They should not, by way of apprehending, dwell on the notion, ‘I, having entered into the maturity of the bodhisattvas, should then dwell on the irreversible [eighth] level.’ They should not, by way of apprehending, dwell on the notion, ‘I,

maintaining the five extrasensory powers of a bodhisattva, {Ki.II-III: 9} should proceed to inestimable, countless buddhafields in order to behold the lord buddhas, [F.13.a] pay homage to them, worship and venerate them, listen to the Dharma in their presence, and after hearing it teach it in just that way to others.' Nor should they, by way of apprehending, dwell on the notions, 'I should master similar fields to those fields of the lord buddhas,' or 'I, having traveled through inestimable, countless world systems, should venerate, respect, honor, and worship the tathāgatas, arhats, completely awakened buddhas with flowers, garlands, perfumes, unguents, powders, religious robes, parasols, victory banners, and many ribbons,' or to the notion, 'I should worship those tathāgatas with many hundred billion trillions of garments.'

14.64 "They should not, by way of apprehending, dwell on the notion, 'I should establish inestimable, countless beings in unsurpassed, complete enlightenment.' They should not, by way of apprehending, dwell on the notion, 'I should cultivate the five eyes,' which, if you were to ask, is to say, 'I should cultivate the eye of flesh, the eye of divine clairvoyance, the eye of the Dharma, the eye of wisdom, and the eye of the buddha.' Nor should they, by way of apprehending, dwell on the notions, 'I should master all the meditative stabilities. I should play with whatever meditative stabilities I desire to play with. I should master all the dhāraṇī gateways. I should master the ten powers of the tathāgatas. I should master the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.'

14.65 "They should not, by way of apprehending, dwell on the notions, 'I should attain the body of a great person, [F.13.b] endowed with the thirty-two major marks,' or 'I should attain a body endowed with the eighty minor marks.'

14.66 "They should not, by way of apprehending, dwell on the notions, 'I am a follower on account of faith,' or 'I am a follower on account of the doctrine,' or 'I am on the eighth-lowest level,' or 'I am one who has entered the stream to nirvāṇa,' or 'I am one who will only be subject to rebirth seven more times,' or 'I will be reborn within an identical class [of gods or humans] over successive lives,' or 'I am one who has only a single further intervening rebirth,' or 'I am an individual on a par with those whose series of lives has ended, and whose afflicted mental states have ended.'

14.67 "They should not, by way of apprehending, dwell on the notion, 'I am one who has entered the stream to nirvāṇa.' They should not, by way of apprehending, dwell on the notions, 'I, having reentered this world for the last time, as one destined for only one more rebirth, will bring suffering to an end,' or 'I have entered [this world] in order to manifest the fruit of one no

longer subject to rebirth,’ or ‘I, as one no longer subject to rebirth, will attain final nirvāṇa in this life,’ or ‘I have entered [this world] in order to manifest the fruit of arhatship,’ {Ki.II-III: 10} or ‘In this very lifetime I will attain final nirvāṇa in the expanse of nirvāṇa where no residue of the aggregates is left behind,’ or ‘I am a pratyekabuddha.’

14.68 “They should not, by way of apprehending, dwell on the notion, ‘I should transcend the level of the śrāvakas and the level of the pratyekabuddhas, and dwell on the levels of the bodhisattvas.’

14.69 “They should not, by way of apprehending, dwell on the notion, ‘I should dwell in the wisdom that is knowledge of the path and in the wisdom of all-aspect omniscience.’

14.70 “They should not, by way of apprehending, dwell on the notions, ‘I, having attained consummate buddhahood with respect to all phenomena and in all ways, should end all afflicted mental states arising through connecting propensities,’ or ‘I, having attained unsurpassed, completely awakened buddhahood, should turn the wheel of the Dharma,’ or ‘I, having enacted the deeds of the buddhas, should proceed to inestimable, countless world systems and bring beings to attain final nirvāṇa.’ [F.14.a]

14.71 “They should not, by way of apprehending, dwell on the notion, ‘I, abiding in the four supports for miraculous ability, should enter into and become absorbed in such meditative stabilities that would enable me to remain for eons, as numerous as the grains of sand of the river Gaṅgā.’

14.72 “They should not, by way of apprehending, dwell on the notion, ‘May the limit of my lifespan be inestimable!’ They should not, by way of apprehending, dwell on the notion, ‘May I possess the thirty-two major marks of a great person, and consummate each of these with one hundred merits!’ They should not, by way of apprehending, dwell on the notion, ‘May my single buddhafield equal in its extent the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, and may it equal in its extent the world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, numerous as the grains of sand of the river Gaṅgā!’

14.73 “They should not, by way of apprehending, dwell the notion, ‘May the world systems of this, my great trichiliocosm, be fashioned of indestructible reality!’ They should not, by way of apprehending, dwell on the notion, ‘May the harmful influence of the desire, hatred, and delusion of those beings who have scented the fragrance of my Tree of Enlightenment be eliminated, and may they not cultivate the mindsets of the śrāvakas or pratyekabuddhas!’

14.74 “They should not, by way of apprehending, dwell on the notion, ‘May they all indeed be assured of unsurpassed, complete enlightenment, and may those beings who have scented the fragrance of my Tree of

Enlightenment be without physical or mental ailments!

- 14.75 “They should not, by way of apprehending, dwell on the notion, ‘In this, my buddhafiield, may the term *physical forms* not exist!’ They should not, by way of apprehending, dwell on the notion, ‘May the terms *feelings, perceptions, formative predispositions, and consciousness* not exist!’ [F.14.b] They should not, by way of apprehending, dwell on the notion, ‘In this, my buddhafiield, may the terms *sense fields, sensory elements, and links of dependent origination* not exist!’ They should not, by way of apprehending, dwell on the notions, ‘In this, my buddhafiield, may the terms *perfection of generosity, perfection of ethical discipline, perfection of tolerance, perfection of perseverance, perfection of meditative concentration, and perfection of wisdom* not exist! May the term *emptiness of internal phenomena* not exist! May the term *emptiness of external phenomena* not exist! May the term *emptiness of external and internal phenomena* not exist! May the terms corresponding to [the other aspects of emptiness], up to and including the *emptiness of the essential nature of nonentities* not exist!’
- 14.76 “They should not, by way of apprehending, dwell on the notions, ‘In this, my buddhafiield, may the term *applications of mindfulness* not exist! May the terms *correct exertions, supports for miraculous ability, faculties, powers, branches of enlightenment, and noble eightfold path* not exist! May the terms *truths of the noble ones, meditative concentrations, immeasurable attitudes, formless absorptions, aspects of liberation, serial steps of meditative absorption, gateways of liberation—emptiness, signlessness, and wishlessness—extrasensory powers, meditative stabilities, dhāraṇī gateways, powers of the tathāgatas, fearlessnesses, kinds of exact knowledge, great loving kindness, great compassion, and distinct qualities of the buddhas* not exist!’
- 14.77 “They should not, by way of apprehending, dwell on the notions, ‘[In this, my buddhafiield], may the term *one who enters the stream to nirvāṇa* not exist! May the term *one who is destined for only one more rebirth*, the term *one no longer subject to rebirth*, and the term *arhatship* not exist!’ They should not, by way of apprehending, dwell on the notions, ‘[In this, my buddhafiield], may the term *pratyekabuddha* not exist! [F.15.a] May the term *bodhisattva* not exist! May the term *buddha* not exist!’
- 14.78 “If you ask why this is so, it is because once the tathāgatas, arhats, completely awakened buddhas have attained consummate buddhahood in unsurpassed, complete enlightenment, all phenomena are nonapprehensible. {Ki.II-III: 11} So it is, Kauśika, that bodhisattva great beings should not dwell on the perfection of wisdom.”
- 14.79 Then the venerable Śāradvatīputra thought, “How should bodhisattva great beings dwell on the perfection of wisdom?”

Thereupon the venerable Subhūti, knowing in his own mind the thoughts of the venerable Śāradvatīputra, addressed the latter as follows: “Venerable Śāradvatīputra, do you think that the tathāgatas, arhats, completely awakened buddhas dwell on anything?”

14.80 “Venerable Subhūti,” he replied, “the tathāgatas do not dwell on anything at all. Venerable Subhūti, the mind of the tathāgatas, arhats, completely awakened buddhas does not dwell on the perfection of generosity, and it does not dwell on the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. It does not dwell on physical forms. It does not dwell on feelings, perceptions, formative predispositions, or consciousness. It does not dwell on the sense fields, the sensory elements, or the links of dependent origination. It does not dwell on the emptiness of internal phenomena. It does not dwell on the emptiness of external phenomena. It does not dwell on the emptiness of external and internal phenomena. It does not dwell on the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. [F.15.b] [B28]

14.81 “It does not dwell on the thirty-seven factors of enlightenment. It does not dwell on the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas. It does not dwell on all-aspect omniscience.”

14.82 Subhūti then said, “Venerable Śāradvatīputra, bodhisattva great beings should dwell on the perfection of wisdom in the same way that the tathāgatas, arhats, completely awakened buddhas neither dwell, nor do they not dwell on physical forms; just as they neither dwell, nor do they not dwell on feelings, perceptions, formative predispositions, or consciousness; just as they neither dwell, nor do they not dwell on the eyes; just as they neither dwell, nor do they not dwell on the ears, nose, tongue, body, or mental faculty; just as they neither dwell, nor do they not dwell on sights; just as they neither dwell, nor do they not dwell on sounds, odors, tastes, tangibles, or mental phenomena; just as they neither dwell, nor do they not dwell on visual consciousness; just as they neither dwell, nor do they not dwell on auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, or mental consciousness; just as they neither dwell, nor do they not dwell on visually compounded sensory contact; [F.16.a] just as they neither dwell, nor do they not dwell on aurally compounded sensory

contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, or mentally compounded sensory contact; just as they neither dwell, nor do they not dwell on feelings conditioned by visually compounded sensory contact; just as they neither dwell, nor do they not dwell on feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, or feelings conditioned by mentally compounded sensory contact; just as they neither dwell, nor do they not dwell on the earth element; just as they neither dwell, nor do they not dwell on the water element, the fire element, the wind element, the space element, or the consciousness element; just as they neither dwell, nor do they not dwell on ignorance; just as they neither dwell, nor do they not dwell on formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, or aging and death; just as they neither dwell, nor do they not dwell on the perfection of generosity; just as they neither dwell, nor do they not dwell on the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom; just as they neither dwell, nor do they not dwell on the emptiness of internal phenomena; just as they neither dwell, nor do they not dwell on [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; just as they neither dwell, nor do they not dwell on the applications of mindfulness; just as they neither dwell, nor do they not dwell on the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, [F.16.b] or the noble eightfold path; just as they neither dwell, nor do they not dwell on the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas; and just as they neither dwell, nor do they not dwell on [the fruits and realizations], up to and including all-aspect omniscience. Venerable Śāradvatīputra, bodhisattva great beings should train and dwell on the perfection of wisdom accordingly, without apprehending anything.”

- 14.83 There were then some gods among the assembly who thought, “We can understand the words of the yakṣas, the language of the yakṣas, the terminology of the yakṣas, and the expressions of the yakṣas, when uttered by the yakṣas, and yet we cannot understand these explanations, statements, teachings, interpretations, elucidations, and established instructions of the perfection of wisdom, which the venerable Subhūti has just given.”
- 14.84 Then the venerable Subhūti, knowing in his own mind the thoughts of these gods, addressed them as follows: “Divine princes! Are you unable to understand the perfection of wisdom?” {Ki.II-III: 12}
- “Indeed, Blessed Subhūti, we cannot understand the perfection of wisdom,” they replied.
- 14.85 Then the venerable Subhūti again addressed these gods: “Divine princes! Are you unable to understand what I have said?”
- “Noble Subhūti, we cannot understand,” replied the gods.
- 14.86 Subhūti said, “Divine princes, not a single syllable has been uttered, [F.17.a] and so you cannot hear that which is not expressed. You cannot understand that which you cannot hear. If you ask why, divine princes, it is because the perfection of wisdom does not consist of syllables, and there is no one who would teach it, no listener who would hear it, and no one who would understand it. If you ask why, divine princes, it is because there are no syllables in the enlightenment of the tathāgatas, arhats, completely awakened buddhas. Divine princes! Suppose that the tathāgatas, arhats, completely awakened buddhas were to conjure an emanation, and if that emanation too were to conjure forth the four assemblies of monks, nuns, laymen, and laywomen, and if through that emanation they were to teach the Dharma to these four assemblies, do you think, divine princes, that there would be anyone teaching those assemblies, or anyone who would hear, or anyone who would understand?”³⁵⁸
- “There would not, venerable, blessed Subhūti!” they answered.
- 14.87 Subhūti then said, “Divine princes, similarly, all doctrines are like phantoms. They are not taught by anyone. They are not heard by anyone, and indeed they are not known by anyone at all.
- 14.88 “Divine princes, suppose that someone were to see in a dream a tathāgata, arhat, completely awakened buddha, teaching the Dharma. Do you think, divine princes, that anything would be taught, heard, or understood by anyone?”
- “It would not, blessed Subhūti!” they answered.
- 14.89 “Divine princes,” Subhūti continued, “similarly, all doctrines are like dreams. They are not taught by anyone. They are not heard by anyone, and they are not understood by anyone at all.

- 14.90 “Divine princes, suppose two people standing in the defile of a ravine were to praise the Buddha, and likewise praise the Dharma and the Saṅgha, [F.17.b] and if echoes were to reverberate from those two, do you think, divine princes, that the first echo would understand the sound of the second echo?”
- “It would not, blessed Subhūti!” they answered.
- 14.91 “Divine princes,” Subhūti continued, “similarly, all doctrines are like echoes. They are not taught by anyone. They are not heard by anyone, and they are not understood by anyone at all.
- 14.92 “Divine princes, suppose that an illusionist or the apprentice of an illusionist, standing at a major crossroads, were to conjure a tathāgata, arhat, completely awakened buddha, and he were then to conjure up the four assemblies of monks, nuns, laymen, and laywomen, and if that very [phantom of the tathāgata] were to teach the Dharma to those four phantom assemblies, do you think, divine princes, that there would be anyone teaching or listening, or understanding?”
- “There would not, blessed Subhūti!” they answered.
- 14.93 “Divine princes,” Subhūti continued, “similarly, all doctrines are like illusions. They are not taught by anyone. They are not heard by anyone, and they are not understood by anyone at all.” {Ki.II-III: 13}
- 14.94 Then these gods thought, “May this elder Subhūti continue to elucidate these matters! May this noble Subhūti elucidate the perfection of wisdom! He is teaching that which is most profound of all. He is introducing that which is most subtle of all.”
- 14.95 Then the venerable Subhūti, knowing in his own mind the thoughts in the minds of these gods, addressed them as follows: “Divine princes! Physical forms are neither profound nor subtle. Feelings, perceptions, formative predispositions, and consciousness are neither profound nor subtle. If you ask why, the nature of physical forms is neither profound nor subtle. [F.18.a] The nature of feelings, perceptions, formative predispositions, and consciousness is neither profound nor subtle.
- 14.96 “The eyes are neither profound nor subtle. The ears, nose, tongue, body, and mental faculty are neither profound nor subtle. If you ask why, the nature of the eyes is neither profound nor subtle. The nature of the ears, nose, tongue, body, and mental faculty is neither profound nor subtle.
- 14.97 “Sights are neither profound nor subtle. Sounds, odors, tastes, tangibles, and mental phenomena are neither profound nor subtle. If you ask why, the nature of sights is neither profound nor subtle. The nature of sounds, odors, tastes, tangibles, and mental phenomena is neither profound nor subtle.

- 14.98 “Visual consciousness is neither profound nor subtle. Auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are neither profound nor subtle. If you ask why, the nature of visual consciousness is neither profound nor subtle. The nature of auditory consciousness, the nature of olfactory consciousness, the nature of gustatory consciousness, the nature of tactile consciousness, and the nature of mental consciousness are neither profound nor subtle.
- 14.99 “Visually compounded sensory contact is neither profound nor subtle. Aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are neither profound nor subtle. If you ask why, the nature of visually compounded sensory contact is neither profound nor subtle. The nature of aurally compounded sensory contact, the nature of nasally compounded sensory contact, the nature of lingually compounded sensory contact, the nature of corporeally compounded sensory contact, and the nature of mentally compounded sensory contact are neither profound nor subtle. [F.18.b]
- 14.100 “Feelings conditioned by visually compounded sensory contact are neither profound nor subtle. Feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact are neither profound nor subtle. If you ask why, the nature of feelings conditioned by visually compounded sensory contact is neither profound nor subtle. The nature of feelings conditioned by aurally compounded sensory contact, the nature of feelings conditioned by nasally compounded sensory contact, the nature of feelings conditioned by lingually compounded sensory contact, the nature of feelings conditioned by corporeally compounded sensory contact, and the nature of feelings conditioned by mentally compounded sensory contact are neither profound nor subtle.
- 14.101 “The earth element is neither profound nor subtle. The water element, the fire element, the wind element, the space element, and the consciousness element are neither profound nor subtle. If you ask why, the nature of the earth element is neither profound nor subtle. The nature of the water element, the nature of the fire element, the nature of the wind element, the nature of the space element, and the nature of the consciousness element are neither profound nor subtle.

- 14.102 “Fundamental ignorance is neither profound nor subtle. Formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are neither profound nor subtle. If you ask why, the nature of ignorance is neither profound nor subtle. The nature of formative predispositions, the nature of consciousness, the nature of name and form, the nature of the six sense fields, the nature of sensory contact, the nature of sensation, the nature of craving, the nature of grasping, [F.19.a] the nature of the rebirth process, the nature of actual birth, and the nature of aging and death are neither profound nor subtle.
- 14.103 “The perfection of generosity is neither profound nor subtle. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are neither profound nor subtle. If you ask why, the nature of the perfection of generosity is neither profound nor subtle. The nature of the perfection of ethical discipline, the nature of the perfection of tolerance, the nature of the perfection of perseverance, the nature of the perfection of meditative concentration, and the nature of the perfection of wisdom are neither profound nor subtle.
- 14.104 “The emptiness of internal phenomena is neither profound nor subtle. The [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are neither profound nor subtle. If you ask why, the nature of the emptiness of internal phenomena is neither profound nor subtle. The natures of the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are neither profound nor subtle.
- 14.105 “The applications of mindfulness are neither profound nor subtle. The correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are neither profound nor subtle. If you ask why, the nature of the applications of mindfulness is neither profound nor subtle. The nature of the correct exertions, the nature of the supports for miraculous ability, the nature of the faculties, the nature of the powers, the nature of the branches of enlightenment, and the nature of the noble eightfold path are neither profound nor subtle.
- 14.106 “The truths of the noble ones are neither profound nor subtle. The meditative concentrations, the immeasurable attitudes, [F.19.b] the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are neither profound nor subtle. If you ask why, the

nature of the truths of the noble ones is neither profound nor subtle. The natures of the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are neither profound nor subtle.

14.107 “The ten powers of the tathāgatas are neither profound nor subtle. The four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, and the [fruits and realizations], up to and including all-aspect omniscience, are neither profound nor subtle. If you ask why, the nature of the ten powers of the tathāgatas is neither profound nor subtle. The natures of the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas and the [fruits and realizations], up to and including all-aspect omniscience, are neither profound nor subtle.”

14.108 Then these gods thought, “In this teaching of the Dharma, there is no conception of physical forms.³⁵⁹ There is no conception of feelings, perceptions, formative predispositions, or consciousness. In this teaching of the Dharma, there is no conception of the sense fields, the sensory elements, or the links of dependent origination. In this teaching of the Dharma, there is no conception of the perfection of generosity, and there is no conception of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, [F.20.a] the perfection of meditative concentration, or the perfection of wisdom. In this teaching of the Dharma, there is no conception of the emptiness of internal phenomena and there is no conception of the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities.

14.109 “In this Dharma, there no conception of the thirty-seven factors conducive to enlightenment. There is no conception of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, {Ki.II-III: 14} the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, or the eighteen distinct qualities of the buddhas.

14.110 “In this Dharma, there is no conception of entering the stream to nirvāṇa, and there is no conception of the fruit of entering the stream to nirvāṇa. There is no conception of being destined for only one more rebirth, of the fruit of being destined for only one more rebirth, of no longer being subject to further rebirth, of the fruit of no longer being subject to rebirth, of

arhatship, of pratyekabuddhas, of individual enlightenment, of the bodhisattva levels, or of the buddhas and enlightenment. There is no conception of syllables.”

- 14.111 Then the venerable Subhūti said to these gods, “Divine princes! It is so! It is so! The enlightenment of the tathāgatas is inexpressible, and it cannot be spoken. It cannot be taught by anyone. It cannot be heard by anyone. It cannot be known by anyone. Divine princes! So it is that those who seek to dwell in the fruit of entering the stream to nirvāṇa, [F.20.b] or who seek to actualize the fruit of entering the stream to nirvāṇa, cannot do so without relying on accepting this. Those who seek to dwell on the fruit of being destined for only one more rebirth, on the fruit of no longer being subject to further rebirth, on arhatship, on individual enlightenment, and those who seek to dwell on unsurpassed, complete enlightenment, or who seek to actualize unsurpassed, complete enlightenment, cannot do so without relying on this acceptance. In this way, divine princes, bodhisattva great beings, starting from the time when they first begin to set their mind on enlightenment onward, should dwell in the perfection of wisdom, because it cannot be expressed and it cannot be heard.”

- 14.112 *This completes the fourteenth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 15

- 15.1 Then the gods thought, “What should those who hear the Dharma from the elder Subhūti seek to be?”

Thereupon the venerable Subhūti, knowing in his own mind the thoughts in the minds of those gods, said to them, “Divine princes! The Dharma taught by me resembles a magical display. Divine princes! Those who listen to my Dharma should also seek to resemble a magical display. Divine princes! The Dharma taught by me resembles a phantom. Divine princes! Those who listen to my Dharma should also seek to resemble a phantom. They will not hear anything at all, nor will they actualize anything at all.”

- 15.2 Then the gods inquired of the venerable Subhūti, “Blessed Subhūti, are those beings like a magical display, and are those who listen to the Dharma like a magical display? Are those beings like a phantom, and are those who listen to the Dharma like a phantom?”

- 15.3 “Divine princes, it is so! It is so!” replied Subhūti. “Those beings are like a magical display, and those who listen to the Dharma are also like a magical display. Those beings are like a phantom, and those who listen to the Dharma are also like a phantom. Divine princes, those beings [F.21.a] are like a dream, like a magical display.

- 15.4 “Divine princes, physical forms are also like a dream, like a magical display. Divine princes, feelings, perceptions, formative predispositions, and consciousness are also like a dream, like a magical display. Divine princes, the eyes are also like a dream, like a magical display. The ears, the nose, the tongue, the body, and the mental faculty are also like a dream, like a magical display. Divine princes, sights are also like a dream, like a magical display. {Ki.II-III: 15} Sounds, odors, tastes, tangibles, and mental phenomena are also like a dream, like a magical display. Visual consciousness is also like a dream, like a magical display. Auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are also like a dream, like a magical display. Visually

compounded sensory contact is also like a dream, like a magical display. Aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are also like a dream, like a magical display. Feelings arising from visually compounded sensory contact are also like a dream, like a magical display. Feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, and feelings arising from mentally compounded sensory contact are also like a dream, like a magical display. The earth element is also like a dream, like a magical display. The water element, the fire element, the wind element, the space element, and the consciousness element are also like a dream, like a magical display. Fundamental ignorance is also like a dream, like a magical display. Formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are also like a dream, like a magical display.

15.5 “The perfection of generosity [F.21.b] is also like a dream, like a magical display. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are also like a dream, like a magical display. The emptiness of internal phenomena is also like a dream, like a magical display. The [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are also like a dream, like a magical display. The applications of mindfulness are also like a dream, like a magical display. The correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are also like a dream, like a magical display. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the distinct qualities of the buddhas are also like a dream, like a magical display.

15.6 “The fruit of entering the stream to nirvāṇa is also like a dream, like a magical display. The fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment are also like a dream, like a magical display. Divine princes, complete enlightenment is also like a dream, like a magical display.”

- 15.7 Then, the gods asked the venerable Subhūti, “Blessed Subhūti, when you say that enlightenment is also like a dream, like a magical display, in that case do you also say that nirvāṇa is like a dream, like a magical display?”
- 15.8 “Divine princes, [F.22.a] I do say that nirvāṇa also is like a dream, like a magical display,” replied Subhūti. “If there were anything else more sublime than nirvāṇa, that too, I say, would be like a dream, like a magical display. If you ask why, divine princes, it is because being like a dream and being like a magical display on the one hand, and nirvāṇa on the other, are not two things, and are not to be divided into two.”
- 15.9 Then, the venerable Śāradvatīputra, the venerable Mahāmaudgalyāyana, the venerable Mahākauṣṭhila, the venerable Mahākātyāyana, the venerable Pūrṇa Maitrāyaṇīputra, and the venerable Mahākāśyapa, along with many thousands of bodhisattvas, inquired of the venerable Subhūti, “Blessed Subhūti, who will have confidence in this perfection of wisdom, which is so profound, {Ki.II-III: 16} so hard to discern, so hard to realize, so peaceful, so clear, so subtle, and so noble?”
- 15.10 Then the venerable Subhūti replied to those great śrāvakas and those bodhisattva great beings, “Venerable ones! Irreversible bodhisattvas will have confidence in this perfection of wisdom, which is so profound, which is extremely hard to investigate, which is so subtle, so clear, so hard to realize, so peaceful, so noble, so utterly sublime, and which is to be known by the learned and the wise. Those individuals who discern the truth, arhats who are free from contaminants and who have fulfilled their intentions, beings who have carried out their duties with respect to the conquerors of the past and cultivated the roots of virtuous action under many tens of millions of buddhas, and noble sons or noble daughters who have been accepted by a spiritual mentor—all of these will have confidence in this perfection of wisdom, [F.22.b] which is so profound, so hard to investigate, so hard to discern, so hard to realize, so peaceful, so utterly sublime, and which is to be known by the learned and the wise.
- 15.11 “They will not construe the notion that physical forms are empty, and they will not construe the notion that emptiness is physical forms. They will not construe the notion that feelings, perceptions, formative predispositions, and consciousness are empty, and they will not construe the notion that emptiness is consciousness [and the aforementioned aggregates]. They will not construe the notion that physical forms are signless, and they will not construe the notion that signlessness is physical forms. They will not construe the notion that feelings, perceptions, formative predispositions, and consciousness are signless, and they will not construe the notion that signlessness is consciousness [and so forth]. They will not construe the notion that physical forms are wishless, and they will not construe the

notion that wishlessness is physical forms. They will not construe the notion that feelings, perceptions, formative predispositions, and consciousness are wishless, and they will not construe the notion that wishlessness is consciousness [and so forth]. They will not construe the notion that physical forms are nonarising, and they will not construe the notion that nonarising is physical forms. They will not construe the notion that feelings, perceptions, formative predispositions, and consciousness are nonarising, and they will not construe the notion that nonarising is consciousness [and so forth]. They will not construe the notion that physical forms are unceasing, and they will not construe the notion that noncessation is physical forms. They will not construe the notion that feelings, perceptions, formative predispositions, and consciousness are unceasing, [F.23.a] and they will not construe the notion that noncessation is consciousness [and so forth]. They will not construe the notion that physical forms are peace, and they will not construe the notion that peace is physical forms. They will not construe the notion that feelings, perceptions, formative predispositions, and consciousness are peace, and they will not construe the notion that peace is consciousness [and so forth]. They will not construe the notion that physical forms are void, and they will not construe the notion that voidness is physical forms. They will not construe the notion that feelings, perceptions, formative predispositions, and consciousness are void, and they will not construe the notion that voidness is consciousness [and so forth].

- 15.12 “They will not construe the notion that the eyes are empty, and they will not construe the notion that emptiness is the eyes. They will not construe the notion that the ears, nose, tongue, body, and mental faculty are empty, and they will not construe the notion that emptiness is the mental faculty [and so forth]. They will not construe the notion that the eyes are signless, and they will not construe the notion that signlessness is the eyes. They will not construe the notion that the ears, nose, tongue, body, and mental faculty are signless, and they will not construe the notion that signlessness is the mental faculty [and so forth]. They will not construe the notion that the eyes are wishless, and they will not construe the notion that wishlessness is the eyes. They will not construe the notion that the ears, nose, tongue, body, and mental faculty are wishless, and they will not construe the notion that wishlessness is the mental faculty [and so forth]. They will not construe the notion that the eyes are nonarising, and they will not construe the notion that nonarising is the eyes. They will not construe the notion that the ears, nose, tongue, body, and mental faculty are nonarising, [F.23.b] and they will not construe the notion that nonarising is the mental faculty [and so forth]. They will not construe the notion that the eyes are unceasing, and they will not construe the notion that noncessation is the eyes. They will not construe

the notion that the ears, nose, tongue, body, and mental faculty are unceasing, and they will not construe the notion that noncessation is the mental faculty [and so forth]. They will not construe the notion that the eyes are peace, and they will not construe the notion that peace is the eyes. They will not construe the notion that the ears, nose, tongue, body, and mental faculty are peace, and they will not construe the notion that peace is the mental faculty [and so forth]. They will not construe the notion that they eyes are void, and they will not construe the notion that voidness is the eyes. They will not construe the notion that the ears, nose, tongue, body, and mental faculty are void, and they will not construe the notion that voidness is the mental faculty [and so forth].

- 15.13 “They will not construe the notion that sights are empty, and they will not construe the notion that emptiness is sights. They will not construe the notion that sounds, odors, tastes, tangibles, and mental phenomena are empty, and they will not construe the notion that emptiness is mental phenomena [and so forth]. They will not construe the notion that sights are signless, and they will not construe the notion that signlessness is sights. They will not construe the notion that sounds, odors, tastes, tangibles, and mental phenomena are signless, and they will not construe the notion that signlessness is mental phenomena [and so forth]. They will not construe the notion that sights are wishless, and they will not construe the notion that wishlessness is sights. They will not construe the notion that sounds, odors, tastes, tangibles, and mental phenomena are wishless, and they will not construe the notion that wishlessness is mental phenomena [and so forth]. [F.24.a] They will not construe the notion that sights are nonarising, and they will not construe the notion that nonarising is sights. They will not construe the notion that sounds, odors, tastes, tangibles, and mental phenomena are nonarising, and they will not construe the notion that nonarising is mental phenomena [and so forth]. They will not construe the notion that sights are unceasing, and they will not construe the notion that noncessation is sights. They will not construe the notion that sounds, odors, tastes, tangibles, and mental phenomena are unceasing, and they will not construe the notion that noncessation is mental phenomena [and so forth]. They will not construe the notion that sights are peace, and they will not construe the notion that peace is sights. They will not construe the notion that sounds, odors, tastes, tangibles, and mental phenomena are peace, and they will not construe the notion that peace is mental phenomena [and so forth]. They will not construe the notion that sights are void, and they will not construe the notion that voidness is sights. They will not construe the notion that sounds, odors, tastes, tangibles, and mental phenomena are void, and they will not construe the notion that voidness is mental phenomena [and so forth].

15.14 “They will not construe the notion that visual consciousness is empty, and they will not construe the notion that emptiness is visual consciousness. They will not construe the notion that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are empty, and they will not construe the notion that emptiness is mental consciousness [and so forth]. They will not construe the notion that visual consciousness is signless, and they will not construe the notion that signlessness is visual consciousness. [F.24.b] They will not construe the notion that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are signless, and they will not construe the notion that signlessness is mental consciousness [and so forth]. They will not construe the notion that visual consciousness is wishless, and they will not construe the notion that wishlessness is visual consciousness. They will not construe the notion that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are wishless, and they will not construe the notion that wishlessness is mental consciousness [and so forth]. They will not construe the notion that visual consciousness is nonarising, and they will not construe the notion that nonarising is visual consciousness. They will not construe the notion that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are nonarising, and they will not construe the notion that nonarising is mental consciousness [and so forth]. They will not construe the notion that visual consciousness is unceasing, and they will not construe the notion that noncessation is visual consciousness. They will not construe the notion that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are unceasing, and they will not construe the notion that noncessation is mental consciousness [and so forth]. They will not construe the notion that visual consciousness is peace, and they will not construe the notion that peace is visual consciousness. [F.25.a] They will not construe the notion that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are peace, and they will not construe the notion that peace is mental consciousness [and so forth]. They will not construe the notion that visual consciousness is void, and they will not construe the notion that voidness is visual consciousness. They will not construe the notion that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are void, and they will not construe the notion that voidness is mental consciousness [and so forth].

15.15 “They will not construe the notion that visually compounded sensory contact is empty, and they will not construe the notion that emptiness is visually compounded sensory contact. They will not construe the notion that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are empty, and they will not construe the notion that emptiness is mentally compounded sensory contact [and so forth]. They will not construe the notion that visually compounded sensory contact is signless, and they will not construe the notion that signlessness is visually compounded sensory contact. They will not construe the notion that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are signless, and they will not construe the notion that signlessness is mentally compounded sensory contact [and so forth]. They will not construe the notion that visually compounded sensory contact is wishless, and they will not construe the notion that wishlessness is visually compounded sensory contact. They will not construe the notion that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally [F.25.b] compounded sensory contact, and mentally compounded sensory contact are wishless, and they will not construe the notion that wishlessness is mentally compounded sensory contact [and so forth]. They will not construe the notion that visually compounded sensory contact is nonarising, and they will not construe the notion that nonarising is visually compounded sensory contact. They will not construe the notion that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are nonarising, and they will not construe the notion that nonarising is mentally compounded sensory contact [and so forth]. They will not construe the notion that visually compounded sensory contact is unceasing, and they will not construe the notion that noncessation is visually compounded sensory contact. They will not construe the notion that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are unceasing, and they will not construe the notion that noncessation is mentally compounded sensory contact [and so forth]. They will not construe the notion that visually compounded sensory contact is peace, and they will not construe the notion that peace is visually compounded sensory contact. They will not construe the notion that aurally compounded sensory contact,

nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are peace, and they will not construe the notion that peace is mentally compounded sensory contact [and so forth]. They will not construe the notion that visually compounded sensory contact is void, and they will not construe the notion that voidness is visually compounded sensory contact. They will not construe the notion that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are void, [F.26.a] and they will not construe the notion that voidness is mentally compounded sensory contact [and so forth].

- 15.16 “They will not construe the notion that feelings arising from visually compounded sensory contact are empty, and they will not construe the notion that emptiness is feelings arising from visually compounded sensory contact. They will not construe the notion that feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, and feelings arising from mentally compounded sensory contact are empty, and they will not construe the notion that emptiness is feelings arising from mentally compounded sensory contact [and so forth]. They will not construe the notion that feelings arising from visually compounded sensory contact are signless, and they will not construe the notion that signlessness is feelings arising from visually compounded sensory contact. They will not construe the notion that feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, and feelings arising from mentally compounded sensory contact are signless, and they will not construe the notion that signlessness is feelings arising from mentally compounded sensory contact [and so forth]. They will not construe the notion that feelings arising from visually compounded sensory contact are wishless, and they will not construe the notion that wishlessness is feelings arising from visually compounded sensory contact. They will not construe the notion that feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, and [F.26.b] feelings arising from mentally compounded sensory contact are wishless, and they will not construe the notion that wishlessness is feelings arising from mentally compounded sensory contact

[and so forth]. They will not construe the notion that feelings arising from visually compounded sensory contact are nonarising, and they will not construe the notion that nonarising is feelings arising from visually compounded sensory contact. They will not construe the notion that feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, and feelings arising from mentally compounded sensory contact are nonarising, and they will not construe the notion that nonarising is feelings arising from mentally compounded sensory contact [and so forth]. They will not construe the notion that feelings arising from visually compounded sensory contact are unceasing, and they will not construe the notion that noncessation is feelings arising from visually compounded sensory contact. They will not construe the notion that feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, and feelings arising from mentally compounded sensory contact are unceasing, and they will not construe the notion that noncessation is feelings arising from mentally compounded sensory contact [and so forth]. They will not construe the notion that feelings arising from visually compounded sensory contact are peace, and they will not construe the notion that peace is feelings arising from visually compounded sensory contact. They will not construe the notion that feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, [F.27.a] feelings arising from corporeally compounded sensory contact, and feelings arising from mentally compounded sensory contact are peace, and they will not construe the notion that peace is feelings arising from mentally compounded sensory contact [and so forth]. They will not construe the notion that feelings arising from visually compounded sensory contact are void, and they will not construe the notion that voidness is feelings arising from visually compounded sensory contact. They will not construe the notion that feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, and feelings arising from mentally compounded sensory contact are void, and they will not construe the notion that voidness is feelings arising from mentally compounded sensory contact [and so forth].

15.17 “They will not construe the notion that the earth element is empty, and they will not construe the notion that emptiness is the earth element. They will not construe the notion that the water element, the fire element, the wind element, the space element, and the consciousness element are empty, and they will not construe the notion that emptiness is the consciousness element [and so forth]. They will not construe the notion that the earth element is signless, and they will not construe the notion that signlessness is the earth element. They will not construe the notion that the water element, the fire element, the wind element, the space element, and the consciousness element are signless, and they will not construe the notion that signlessness is the consciousness element [and so forth]. They will not construe the notion that the earth element is wishless, [F.27.b] and they will not construe the notion that wishlessness is the earth element. They will not construe the notion that the water element, the fire element, the wind element, the space element, and the consciousness element are wishless, and they will not construe the notion that wishlessness is the consciousness element [and so forth]. They will not construe the notion that the earth element is nonarising, and they will not construe the notion that nonarising is the earth element. They will not construe the notion that the water element, the fire element, the wind element, the space element, and the consciousness element are nonarising, and they will not construe the notion that nonarising is the consciousness element [and so forth]. They will not construe the notion that the earth element is unceasing, and they will not construe the notion that noncessation is the earth element. They will not construe the notion that the water element, the fire element, the wind element, the space element, and the consciousness element are unceasing, and they will not construe the notion that noncessation is the consciousness element [and so forth]. They will not construe the notion that the earth element is peace, and they will not construe the notion that peace is the earth element. They will not construe the notion that the water element, the fire element, the wind element, the space element, and the consciousness element are peace, and they will not construe the notion that peace is the consciousness element [and so forth]. They will not construe the notion that the earth element is void, and they will not construe the notion that voidness is the earth element. They will not construe the notion that the water element, the fire element, the wind element, the space element, and the consciousness element are void, [F.28.a] and they will not construe the notion that voidness is the consciousness element [and so forth].

15.18 “They will not construe the notion that ignorance is empty, and they will not construe the notion that emptiness is ignorance. They will not construe the notion that formative predispositions, consciousness, name and form, the

six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are empty, and they will not construe the notion that emptiness is aging and death [and so forth]. They will not construe the notion that ignorance is signless, and they will not construe the notion that signlessness is ignorance. They will not construe the notion that formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are signless, and they will not construe the notion that signlessness is aging and death [and so forth]. They will not construe the notion that ignorance is wishless, and they will not construe the notion that wishlessness is ignorance. They will not construe the notion that formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are wishless, and they will not construe the notion that wishlessness is aging and death [and so forth]. They will not construe the notion that ignorance is nonarising, and they will not construe the notion that nonarising is ignorance. They will not construe the notion that formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are nonarising, and they will not construe the notion that nonarising is aging and death [and so forth]. They will not construe the notion that ignorance is unceasing, [F.28.b] and they will not construe the notion that noncessation is ignorance. They will not construe the notion that formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are unceasing, and they will not construe the notion that noncessation is aging and death [and so forth]. They will not construe the notion that ignorance is peace, and they will not construe the notion that peace is ignorance. They will not construe the notion that formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are peace, and they will not construe the notion that peace is aging and death [and so forth]. They will not construe the notion that ignorance is void, and they will not construe the notion that voidness is ignorance. They will not construe the notion that formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are void, and they will not construe the notion that voidness is aging and death [and so forth]. [B29]

15.19 “They will not construe the notion that the perfection of generosity is empty, and they will not construe the notion that emptiness is the perfection of generosity. They will not construe the notion that the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are empty, and they will not construe the notion that emptiness is the perfection of wisdom [and so forth]. [F.29.a] They will not construe the notion that the perfection of generosity is signless, and they will not construe the notion that signlessness is the perfection of generosity. They will not construe the notion that the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are signless, and they will not construe the notion that signlessness is the perfection of wisdom [and so forth]. They will not construe the notion that the perfection of generosity is wishless, and they will not construe the notion that wishlessness is the perfection of generosity. They will not construe the notion that the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are wishless, and they will not construe the notion that wishlessness is the perfection of wisdom [and so forth]. They will not construe the notion that the perfection of generosity is nonarising, and they will not construe the notion that nonarising is the perfection of generosity. They will not construe the notion that the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are nonarising, and they will not construe the notion that nonarising is the perfection of wisdom [and so forth]. They will not construe the notion that the perfection of generosity is unceasing, and they will not construe the notion that noncessation is the perfection of generosity. They will not construe the notion that the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are unceasing, [F.29.b] and they will not construe the notion that noncessation is the perfection of wisdom [and so forth]. They will not construe the notion that the perfection of generosity is peace, and they will not construe the notion that peace is the perfection of generosity. They will not construe the notion that the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are peace, and they will not construe the notion that peace is the perfection of wisdom [and so forth]. They will not construe the notion that the perfection of generosity is void, and they will not construe the notion that voidness is the perfection of generosity. They will

not construe the notion that the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are void, and they will not construe the notion that voidness is the perfection of wisdom [and so forth].

15.20 “They will not construe the notion that the emptiness of internal phenomena is empty, and they will not construe the notion that emptiness is the emptiness of internal phenomena. They will not construe the notion that the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are empty, and they will not construe the notion that emptiness is the emptiness of the essential nature of nonentities [and so forth]. They will not construe the notion that the emptiness of internal phenomena is signless, and they will not construe the notion that signlessness is the emptiness of internal phenomena. They will not construe the notion that the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are signless, and they will not construe the notion that signlessness is the emptiness of the essential nature of nonentities [and so forth]. They will not construe the notion that the emptiness of internal phenomena is wishless, and they will not construe the notion that wishlessness is the emptiness of internal phenomena. [F.30.a] They will not construe the notion that the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are wishless, and they will not construe the notion that wishlessness is the emptiness of the essential nature of nonentities [and so forth]. They will not construe the notion that the emptiness of internal phenomena is nonarising, and they will not construe the notion that nonarising is the emptiness of internal phenomena. They will not construe the notion that the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are nonarising, and they will not construe the notion that nonarising is the emptiness of the essential nature of nonentities [and so forth]. They will not construe the notion that the emptiness of internal phenomena is unceasing, and they will not construe the notion that noncessation is the emptiness of internal phenomena. They will not construe the notion that the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are unceasing, and they will not construe the notion that noncessation is the emptiness of the essential nature of nonentities [and so forth]. They will not construe the notion that the emptiness of internal phenomena is peace, and they will not construe the notion that peace is the emptiness of internal phenomena. They will not construe the notion that the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are peace, and

they will not construe the notion that peace is the emptiness of the essential nature of nonentities [and so forth]. They will not construe the notion that the emptiness of internal phenomena is void, and they will not construe the notion that voidness is the emptiness of internal phenomena. They will not construe the notion that the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are void, and they will not construe the notion that voidness is the emptiness of the essential nature of nonentities [and so forth].

15.21 “They will not construe the notion that the applications of mindfulness are empty, and they will not construe the notion that emptiness is the applications of mindfulness. They will not construe the notion that the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, [F.30.b] and the noble eightfold path are empty, and they will not construe the notion that emptiness is the noble eightfold path [and so forth]. They will not construe the notion that the applications of mindfulness are signless, and they will not construe the notion that signlessness is the applications of mindfulness. They will not construe the notion that the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are signless, and they will not construe the notion that signlessness is the noble eightfold path [and so forth]. They will not construe the notion that the applications of mindfulness are wishless, and they will not construe the notion that wishlessness is the applications of mindfulness. They will not construe the notion that the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are wishless, and they will not construe the notion that wishlessness is the noble eightfold path [and so forth]. They will not construe the notion that the applications of mindfulness are nonarising, and they will not construe the notion that nonarising is the applications of mindfulness. They will not construe the notion that the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are nonarising, and they will not construe the notion that nonarising is the noble eightfold path [and so forth]. They will not construe the notion that the applications of mindfulness are unceasing, [F.31.a] and they will not construe the notion that noncessation is the applications of mindfulness. They will not construe the notion that the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are unceasing, and they will not construe the notion that noncessation is the noble eightfold path [and so forth]. They will not construe the notion that the applications of mindfulness are peace, and

they will not construe the notion that peace is the applications of mindfulness. They will not construe the notion that the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are peace, and they will not construe the notion that peace is the noble eightfold path [and so forth]. They will not construe the notion that the applications of mindfulness are void, and they will not construe the notion that voidness is the applications of mindfulness. They will not construe the notion that the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are void, and they will not construe the notion that voidness is the noble eightfold path [and so forth].

- 15.22 “They will not construe the notion that the truths of the noble ones are empty, and they will not construe the notion that emptiness is the truths of the noble ones. {Ki.II-III: 17} They will not construe the notion that the [other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are empty, and they will not construe the notion that emptiness is the eighteen distinct qualities of the buddhas [and so forth]. [F.31.b] They will not construe the notion that the truths of the noble ones are signless, and they will not construe the notion that signlessness is the truths of the noble ones. They will not construe the notion that the [other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are signless, and they will not construe the notion that signlessness is the eighteen distinct qualities of the buddhas [and so forth]. They will not construe the notion that the truths of the noble ones are wishless, and they will not construe the notion that wishlessness is the truths of the noble ones. They will not construe the notion that the [other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are wishless, and they will not construe the notion that wishlessness is the eighteen distinct qualities of the buddhas [and so forth]. They will not construe the notion that the truths of the noble ones are nonarising, and they will not construe the notion that nonarising is the truths of the noble ones. They will not construe the notion that the [other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are nonarising, and they will not construe the notion that nonarising is the eighteen distinct qualities of the buddhas [and so forth]. They will not construe the notion that the truths of the noble ones are unceasing, and they will not construe the notion that noncessation is the truths of the noble ones. They will not construe the notion that the [other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are unceasing, and they will not construe the notion that noncessation is the eighteen distinct qualities of the buddhas [and so forth].

They will not construe the notion that the truths of the noble ones are peace, and they will not construe the notion that peace is the truths of the noble ones. They will not construe the notion that the [other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are peace, and they will not construe the notion that peace is the eighteen distinct qualities of the buddhas [and so forth]. They will not construe the notion that the truths of the noble ones are void, [F.32.a] and they will not construe the notion that voidness is the truths of the noble ones. They will not construe the notion that the [other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are void, and they will not construe the notion that voidness is the eighteen distinct qualities of the buddhas [and so forth].

- 15.23 “They will not construe the notion that the fruit of entering the stream to nirvāṇa is empty, and they will not construe the notion that emptiness is the fruit of entering the stream to nirvāṇa. They will not construe the notion that the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and all-aspect omniscience are empty, and they will not construe the notion that emptiness is all-aspect omniscience [and so forth]. They will not construe the notion that the fruit of entering the stream to nirvāṇa is signless, and they will not construe the notion that signlessness is the fruit of entering the stream to nirvāṇa. They will not construe the notion that the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and all-aspect omniscience are signless, and they will not construe the notion that signlessness is all-aspect omniscience [and so forth]. They will not construe the notion that the fruit of entering the stream to nirvāṇa is wishless, and they will not construe the notion that wishlessness is the fruit of entering the stream to nirvāṇa. They will not construe the notion that the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and all-aspect omniscience are wishless, and they will not construe the notion that wishlessness is all-aspect omniscience [and so forth]. [F.32.b] They will not construe the notion that the fruit of entering the stream to nirvāṇa is nonarising, and they will not construe the notion that nonarising is the fruit of entering the stream to nirvāṇa. They will not construe the notion that the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and all-aspect omniscience are nonarising, and they will not construe the notion that nonarising is all-aspect omniscience [and so forth]. They will not construe the notion that the fruit of entering the stream to nirvāṇa is unceasing, and they will not construe the notion that

noncessation is the fruit of entering the stream to nirvāṇa. They will not construe the notion that the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and all-aspect omniscience are unceasing, and they will not construe the notion that noncessation is all-aspect omniscience [and so forth]. They will not construe the notion that the fruit of entering the stream to nirvāṇa is peace, and they will not construe the notion that peace is the fruit of entering the stream to nirvāṇa. They will not construe the notion that the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and all-aspect omniscience are peace, and they will not construe the notion that peace is all-aspect omniscience [and so forth]. They will not construe the notion that the fruit of entering the stream to nirvāṇa is void, and they will not construe the notion that voidness is the fruit of entering the stream to nirvāṇa. They will not construe the notion that the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and all-aspect omniscience are void, [F.33.a] and they will not construe the notion that voidness is all-aspect omniscience [and so forth].

15.24 “They will not construe the notion that the conditioned elements are empty, and they will not construe the notion that emptiness is the conditioned elements. They will not construe the notion that the conditioned elements are signless, and they will not construe the notion that signlessness is the conditioned elements. They will not construe the notion that the conditioned elements are wishless, and they will not construe the notion that wishlessness is the conditioned elements. They will not construe the notion that the conditioned elements are nonarising, and they will not construe the notion that nonarising is the conditioned elements. They will not construe the notion that the conditioned elements are unceasing, and they will not construe the notion that noncessation is the conditioned elements. They will not construe the notion that the conditioned elements are peace, and they will not construe the notion that peace is the conditioned elements. They will not construe the notion that the conditioned elements are void, and they will not construe the notion that voidness is the conditioned elements.

15.25 “They will not construe the notion that the unconditioned elements are empty, and they will not construe the notion that emptiness is the unconditioned elements. They will not construe the notion that the unconditioned elements are signless, and they will not construe the notion that signlessness is the unconditioned elements. They will not construe the notion that the unconditioned elements are wishless, and they will not construe the notion that wishlessness is the unconditioned elements. They

will not construe the notion that the unconditioned elements are nonarising, [F.33.b] and they will not construe the notion that nonarising is the unconditioned elements. They will not construe the notion that the unconditioned elements are unceasing, and they will not construe the notion that noncessation is the unconditioned elements. They will not construe the notion that the unconditioned elements are peace, and they will not construe the notion that peace is the unconditioned elements. {Ki.II-III: 18} They will not construe the notion that the unconditioned elements are void, and they will not construe the notion that voidness is the unconditioned elements.

15.26 “Divine princes,³⁶⁰ this formulation explains how there is no one at all who will have confidence in this perfection of wisdom, since it is so profound, and so forth, and so utterly sublime—so much so that it should be known by the learned and the wise. If you ask why, it is because nothing at all is expressed and explained in it. Insofar as there is nothing at all that is expressed or explained in it, there are no beings at all who will have confidence in it.”

15.27 Then the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, in this perfection of wisdom, have the three vehicles—that is to say, the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the completely awakened buddhas—not been extensively presented? Has the acceptance of bodhisattva great beings not been taught, and has the path of the bodhisattvas, commencing from the time of their initial setting of the mind on enlightenment and continuing as far as their tenth setting of the mind on enlightenment, also not been taught? That is to say, have the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, all the aspects of emptiness, the four applications of mindfulness, [F.34.a] the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the distinct qualities of the buddhas also not been taught?

15.28 “Has the emanational play of bodhisattva great beings, owing to their extrasensory power and miraculous ability, not also been taught? And then is it not the case that bodhisattva great beings will practice the perfection of

wisdom and take birth miraculously; is it not the case that they will have extrasensory powers that know no diminishing; is it not the case that they will indeed be excellently endowed with those roots of virtuous action through which they will seek to serve, respect, honor, and worship those lord buddhas; is it not the case that they will never interrupt the continuity of any Dharmas that they hear from those lord buddhas, until they have attained all-aspect omniscience; is it not the case that they will always be absorbed [in meditation], without lacking meditative absorption; [F.34.b] and is it not the case that they will be endowed with inspired speech that is unimpeded, inspired speech that is uninterrupted, inspired speech that is rational, inspired speech that is well connected, inspired speech that is purposeful, and inspired speech that is distinguished and supramundane?"³⁶¹ {Ki.II-III: 19}

15.29 "Venerable Śāradvatīputra, it is so!" replied Subhūti. "It is just as you have said. In this perfection of wisdom, the three vehicles—that is to say, the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the completely awakened buddhas—have been extensively taught. The acceptance of bodhisattva great beings has also been taught, and it is the case that [all those other attributes you mentioned] will come about, up to and including the endowment of inspired speech that is distinguished and supramundane, but they will do so without anything being apprehended!

15.30 "If you ask what is it that is not apprehended, this will come about without a self being apprehended; without sentient beings, life forms, living beings, life, living creatures, individuals, human beings, people, actors, experiencers, knowers, or viewers being apprehended; without physical forms being apprehended; without feelings, perceptions, formative predispositions, or consciousness being apprehended; without the eyes being apprehended; without the ears, nose, tongue, body, or mental faculty being apprehended; without sights being apprehended; without sounds, odors, tastes, tangibles, or mental phenomena being apprehended; without visual consciousness being apprehended; without auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, or mental consciousness being apprehended; without visually compounded sensory contact being apprehended; [F.35.a] without aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, or mentally compounded sensory contact being apprehended; without feelings arising from visually compounded sensory contact being apprehended; without feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally

compounded sensory contact, or feelings arising from mentally compounded sensory contact being apprehended; without the earth element being apprehended; without the water element, the fire element, the wind element, the space element, or the consciousness element being apprehended; without ignorance being apprehended; without formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, or aging and death being apprehended; without the perfection of generosity being apprehended; without the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom being apprehended; without the emptiness of internal phenomena being apprehended; without the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, being apprehended; without the applications of mindfulness being apprehended; without the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path being apprehended; without the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, [F.35.b] the aspects of liberation, the serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas being apprehended; and without the [fruits and realizations], up to and including all-aspect omniscience, being apprehended.”

15.31 Then the venerable Śāradvatīputra inquired of the venerable Subhūti, “Venerable Subhūti, why in this perfection of wisdom are the three vehicles extensively taught without anything being apprehended? Similarly, why is the acceptance of bodhisattva great beings taught without anything being apprehended, and why do [all those other attributes I mentioned], up to and including the endowment of inspired speech that is distinguished and supramundane, come about, without anything being apprehended?”

15.32 The venerable Subhūti replied to the venerable Śāradvatīputra, “Venerable Śāradvatīputra, it is owing to the emptiness of internal phenomena, {Ki.II-III: 20} the emptiness of external phenomena, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, that the three vehicles have been extensively taught without anything being apprehended. It is owing to the emptiness of internal phenomena, the emptiness of external phenomena, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of

nonentities, that the acceptance of bodhisattva great beings has been taught. Bodhisattva great beings will be endowed with inspired speech that is distinguished and supramundane, without anything being apprehended.”
[F.36.a]

- 15.33 *This completes the fifteenth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 16

- 16.1 Then Śakra, mighty lord of the gods, thought, “Since the elder Subhūti is teaching in this manner, causing this cascade of the Dharma, I should also conjure up many flowers in order to worship this perfection of wisdom and scatter them, widely scatter them, and thoroughly scatter them upon the Lord Buddha, the bodhisattva great beings, the saṅgha of monks, and the elder Subhūti.”
- 16.2 Then all the gods in this great trichiliocosm, from the Caturmahārājakāyika realm, up to and including Akaniṣṭha, also had the thought, “Since the elder Subhūti is teaching in this manner, causing this cascade of the Dharma, we should also conjure up many flowers in order to worship this perfection of wisdom and scatter them, manifestly scatter them, and thoroughly scatter them upon the Lord Buddha, the bodhisattva great beings, the saṅgha of monks, and the elder Subhūti.”
- 16.3 Then Śakra, mighty lord of the gods, and also all the gods in this great trichiliocosm, from the Caturmahārājakāyika realm, up to and including Akaniṣṭha, conjured up many coral flowers, which are divine sacraments, in order to worship this perfection of wisdom, and then they scattered them, widely scattered them, and thoroughly scattered them upon the Lord Buddha, the bodhisattva great beings, the saṅgha of monks, and [F.36.b] the elder Subhūti. As soon as these flowers had been scattered, the ground of this great trichiliocosm was covered with flowers and a delightful and pleasant towering mansion of flowers formed in the sky above, as large as the great trichiliocosm.
- 16.4 The elder Subhūti thought, “I have not previously seen even in all the god realms these flowers that the gods are so widely scattering in this manner. These flowers have been conjured up. So these flowers that the gods are scattering have not originated from trees. They have not grown from water.

They have not grown from the plains. These flowers that the gods are so widely scattering have originated from mind. These flowers have not originated from trees.”

16.5 Then Śakra, mighty lord of the gods, mentally said to the elder Subhūti, “Blessed Subhūti, these flowers have not originated at all. These flowers have not originated from mind, and they have not originated from trees.”

16.6 “Kauśika,” replied Subhūti, “you have said that these flowers have not originated and have not grown, that these flowers have neither originated from mind, nor have they originated from trees. Kauśika, since in that way they are nonarising, they are not flowers at all.”

16.7 Śakra responded, “Blessed Subhūti, is it not only these flowers that are ephemeral and unoriginated, but are physical forms also unoriginated? Are feelings, perceptions, formative predispositions, and consciousness also unoriginated?” {Ki.II-III:21}

16.8 “Kauśika,” replied Subhūti, “it is not only these flowers that are ephemeral and unoriginated, but, Kauśika, physical forms are also unoriginated, and that which is unoriginated is not physical forms. Kauśika, feelings, [F.37.a] perceptions, formative predispositions, and consciousness are also unoriginated, and that which is unoriginated is not consciousness [and so forth]. Kauśika, the eyes are unoriginated, and that which is unoriginated is not the eyes. Kauśika, the ears, nose, tongue, body, and mental faculty are unoriginated, and that which is unoriginated is not the mental faculty [and so forth]. Kauśika, sights are unoriginated, and that which is unoriginated is not sights. Kauśika, sounds, odors, tastes, tangibles, and mental phenomena are unoriginated, and that which is unoriginated is not mental phenomena [and so forth]. Kauśika, visual consciousness is unoriginated, and that which is unoriginated is not visual consciousness. Kauśika, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are unoriginated, and that which is unoriginated is not mental consciousness [and so forth]. Kauśika, visually compounded sensory contact is unoriginated, and that which is unoriginated is not visually compounded sensory contact. Kauśika, aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are unoriginated, and that which is unoriginated is not mentally compounded sensory contact [and so forth]. Kauśika, feelings arising from visually compounded sensory contact are unoriginated, and that which is unoriginated is not feelings arising from visually compounded sensory contact. Kauśika, feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded

sensory contact, feelings arising from corporeally compounded sensory contact, and feelings arising from mentally compounded sensory contact are unoriginated, and that which is unoriginated is not feelings arising from mentally compounded sensory contact [and so forth]. Kauśika, the earth element is unoriginated, and that which is unoriginated is not the earth element. Kauśika, the water element, the fire element, the wind element, the space [F.37.b] element, and the consciousness element are unoriginated, and that which is unoriginated is not the consciousness element [and so forth]. Kauśika, ignorance is unoriginated, and that which is unoriginated is not ignorance. Kauśika, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are unoriginated, and that which is unoriginated is not aging and death [and so forth]. Kauśika, the perfection of generosity is unoriginated, and that which is unoriginated is not the perfection of generosity. Kauśika, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are unoriginated, and that which is unoriginated is not the perfection of wisdom [and so forth]. Kauśika, the emptiness of internal phenomena is unoriginated, and that which is unoriginated is not the emptiness of internal phenomena. Kauśika, the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are unoriginated, and that which is unoriginated is not the emptiness of the essential nature of nonentities [and so forth]. Kauśika, the applications of mindfulness are unoriginated, and that which is unoriginated is not the applications of mindfulness. Kauśika, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are unoriginated, and that which is unoriginated is not the noble eightfold path [and so forth]. Kauśika, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, [F.38.a] great loving kindness, great compassion, and the distinct qualities of the buddhas are unoriginated, and that which is unoriginated is not the distinct qualities of the buddhas [and so forth]. Kauśika, the fruit of entering the stream to nirvāṇa is unoriginated, and that which is unoriginated is not the fruit of entering the stream to nirvāṇa. Kauśika, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment are unoriginated, and that

which is unoriginated is not individual enlightenment [and so forth]. Kauśika, all-aspect omniscience is unoriginated, and that which is unoriginated is not all-aspect omniscience. Kauśika, those who enter the stream to nirvāṇa are unoriginated, and that which is unoriginated is not those who enter the stream to nirvāṇa. Kauśika, those who are destined for only one more rebirth, those who are no longer subject to rebirth, and the arhats are unoriginated, and that which is unoriginated is not the arhats. Kauśika, the pratyekabuddhas are unoriginated, and that which is unoriginated is not the pratyekabuddhas. Kauśika, the bodhisattvas are unoriginated, and that which is unoriginated is not the bodhisattvas. Kauśika, the tathāgatas are unoriginated, and that which is unoriginated is not the tathāgatas.” {Ki.II-III: 22}

- 16.9 Then Śakra, mighty lord of the gods, thought, “Oh! The elder Subhūti who teaches the nature of reality without contradicting such conceptualizations is profoundly wise.”
- 16.10 Then the Lord Buddha said to Śakra, mighty lord of the gods, “It is so! Kauśika, it is so! This elder Subhūti is endowed with profound wisdom. That is to say, he even teaches the nature of reality without contradicting such conceptualizations.”
- 16.11 Then Śakra, mighty lord of the gods, asked, “Blessed Lord, how does this elder Subhūti even teach the nature of reality without contradicting conceptualizations?”
- 16.12 The Lord [Buddha] replied to Śakra, mighty lord of the gods, [F.38.b] “Kauśika, physical forms are merely conceptualized, and that which is merely conceptualized is the nature of reality. This is taught without contradiction by the elder Subhūti. Kauśika, feelings, perceptions, formative predispositions, and consciousness are merely conceptualized, and that which is merely conceptualized is the nature of reality. This is taught without contradiction by the elder Subhūti. If you ask why, Kauśika, that which is the real nature of phenomena is not contradicted and cannot be contradicted. That which is not contradicted and cannot be contradicted is taught and not contradicted by the elder Subhūti.
- 16.13 “Kauśika, the sense fields, the sensory elements, and the links of dependent origination are merely conceptualized, and that which is merely conceptualized is the nature of reality. This is taught without contradiction by the elder Subhūti. If you ask why, Kauśika, that which is the real nature of phenomena is not contradicted and cannot be contradicted. That which is not contradicted and cannot be contradicted is taught and not contradicted by the elder Subhūti.

16.14 “Kauśika, the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, the emptiness of internal phenomena, the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, [F.39.a] the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are merely conceptualized, and that which is merely conceptualized is the nature of reality. This is taught without contradiction by the elder Subhūti. If you ask why, Kauśika, that which is the real nature of phenomena is not contradicted and cannot be contradicted. That which is not contradicted and cannot be contradicted is taught and not contradicted by the elder Subhūti.

16.15 “The fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment are merely conceptualized, and that which is merely conceptualized is the nature of reality. This is taught without contradiction by the elder Subhūti. Kauśika, all-aspect omniscience is merely conceptualized, and that which is merely conceptualized is the nature of reality. This is taught without contradiction by the elder Subhūti. Kauśika, those who enter the stream to nirvāṇa are merely conceptualized, and that which is merely conceptualized is the nature of reality. This is taught without contradiction by the elder Subhūti. Kauśika, those who are destined for only one more rebirth, those who are no longer subject to rebirth, arhats, pratyekabuddhas, bodhisattvas, and completely awakened buddhas are merely conceptualized, and that which is merely conceptualized is the nature of reality. This is taught without contradiction by the elder Subhūti. If you ask why, Kauśika, that which is the real nature of phenomena is not contradicted and cannot be contradicted. That which is not contradicted and cannot be contradicted is taught and not contradicted by the elder Subhūti. So it is, Kauśika, that the elder Subhūti does indeed teach the nature of reality without contradicting conceptualizations.” {Ki.II-III: 23} [F.39.b]

16.16 Then the venerable Subhūti addressed Śakra, mighty lord of the gods: “Kauśika, it is so! It is so! The Blessed Lord indeed teaches that all phenomena are merely conceptualizations. Kauśika, bodhisattva great

beings should also know in that way that all phenomena are merely conceptualizations, and they should train in the perfection of wisdom. Kauśika, bodhisattva great beings who train accordingly do not train in physical forms. If you ask why, it is because they do not observe any physical forms in which they should train. They do not train in feelings, perceptions, formative predispositions, or consciousness. If you ask why, it is because they do not observe any consciousness [and so forth] in which they should train. Bodhisattva great beings who train accordingly do not train in the eyes. If you ask why, it is because they do not observe any eye in which they should train. They do not train in the ears, nose, tongue, body, or mental faculty. If you ask why, it is because they do not observe any mental faculty [and so forth] in which they should train. Bodhisattva great beings who train accordingly do not train in sights. If you ask why, it is because they do not observe any sights in which they should train. They do not train in sounds, odors, tastes, tangibles, or mental phenomena. If you ask why, it is because they do not observe any mental phenomena [and so forth] in which they should train. Bodhisattva great beings who train accordingly do not train in visual consciousness. If you ask why, it is because they do not observe any visual consciousness in which they should train. They do not train in auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, or mental [F.40.a] consciousness. If you ask why, it is because they do not observe any mental consciousness [and so forth] in which they should train. Bodhisattva great beings who train accordingly do not train in visually compounded sensory contact. If you ask why, it is because they do not observe any visually compounded sensory contact in which they should train. They do not train in aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, or mentally compounded sensory contact. If you ask why, it is because they do not observe any mentally compounded sensory contact [and so forth] in which they should train. Bodhisattva great beings who train accordingly do not train in feelings conditioned by visually compounded sensory contact. If you ask why, it is because they do not observe any feelings conditioned by visually compounded sensory contact in which they should train. They do not train in feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, or feelings conditioned by mentally compounded sensory contact. If you ask why, it is because they do not observe any feelings conditioned by mentally compounded sensory contact [and so forth] in which they should train. Bodhisattva great beings

who train accordingly do not train in the earth element. If you ask why, it is because they do not observe any earth element in which they should train. They do not train in the water element, the fire element, the wind element, the space element, or the consciousness element. If you ask why, it is because they do not observe any consciousness element [and so forth] in which they should train.

16.17 “Bodhisattva great beings who train accordingly do not train in ignorance. If you ask why, [F.40.b] it is because they do not observe any ignorance in which they should train. They do not train in formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, or aging and death. If you ask why, it is because they do not observe any aging and death [and so forth] in which they should train.

16.18 “Bodhisattva great beings who train accordingly do not train in the perfection of generosity. If you ask why, it is because they do not observe any perfection of generosity in which they should train. They do not train in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. If you ask why, it is because they do not observe any perfection of wisdom [and so forth] in which they should train.

16.19 “Bodhisattva great beings who train accordingly do not train in the emptiness of internal phenomena. If you ask why, it is because they do not observe any emptiness of internal phenomena in which they should train. They do not train in the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. If you ask why, it is because they do not observe any emptiness of the essential nature of nonentities [and so forth] in which they should train.

16.20 “Bodhisattva great beings who train accordingly do not train in the applications of mindfulness. If you ask why, it is because they do not observe any applications of mindfulness in which they should train. They do not train in the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path. If you ask why, it is because they do not observe any noble eightfold path [and so forth] in which they should train.

16.21 “Bodhisattva great beings who train accordingly do not train in the noble [F.41.a] truths, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, or the distinct qualities of the buddhas. If you ask

why, it is because they do not observe any distinct qualities of the buddhas [and so forth] in which they should train. They do not train in the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, or individual enlightenment. They do not train in knowledge of the path. They do not train in all-aspect omniscience. If you ask why, it is because they do not observe any all-aspect omniscience [and so forth] in which they should train.”

16.22 Then Śakra, mighty lord of the gods, asked the elder Subhūti, “Blessed Subhūti, why do bodhisattva great beings not observe physical forms? Why do they not observe feelings, perceptions, formative predispositions, or consciousness? Why do they not observe the sense fields, the sensory elements, or the links of dependent origination? Why do they not observe the perfections, all the aspects of emptiness, or the thirty-seven factors conducive to enlightenment? Why do they not observe the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, [F.41.b] signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas? Why do they not observe [the fruits and realizations], up to and including all-aspect omniscience?”

16.23 “Kauśika,” replied Subhūti, “it is because physical forms are empty of physical forms. Feelings are empty of feelings, perceptions are empty of perceptions, formative predispositions are empty of formative predispositions, and consciousness is empty of consciousness. {Ki.II-III: 24} The sense fields, the sensory elements, and the links of dependent origination are empty of the links of dependent origination [and so forth]. The perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas and [all the fruits and realizations], up to and including all-aspect omniscience, are empty of all-aspect omniscience [and so forth].

16.24 “Kauśika, the emptiness of physical forms does not observe the emptiness of physical forms. The emptiness of feelings does not observe the emptiness of feelings. The emptiness of perceptions does not observe the emptiness of

perceptions. The emptiness of formative predispositions does not observe the emptiness of formative predispositions, and the emptiness of consciousness does not observe the emptiness of consciousness. [F.42.a] The emptiness of [all the attributes and fruits], up to and including all-aspect omniscience, does not observe all-aspect omniscience [and so forth].

16.25 “Kauśika, so it is that whoever trains in this emptiness trains in emptiness through there not being two. That is to say, they train in the emptiness of physical forms without any dividing into two. They train in the emptiness of feelings, the emptiness of perceptions, the emptiness of perceptions, the emptiness of formative predispositions, and the emptiness of consciousness without any dividing into two. They train in the emptiness of the sense fields, the sensory elements, and the links of dependent origination without any dividing into two. They train in the emptiness of the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, and of [all the fruits and realizations], up to and including all-aspect omniscience, without any dividing into two.

16.26 “Kauśika, those who train, without any dividing into two, in the emptiness of physical forms, and those who train, without any dividing into two, in the emptiness of feelings, perceptions, formative predispositions, and consciousness, train, without any dividing into two, in the perfection of generosity, and they train, without any dividing into two, in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, [F.42.b] the perfection of meditative concentration, and the perfection of wisdom. They train, without any dividing into two, in the emptiness of internal phenomena, and they train, without any dividing into two, in the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They train, without any dividing into two, in the applications of mindfulness, and they train, without any dividing into two, in the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. They train, without any dividing into two, in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the

tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas. They train, without any dividing into two, in the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, buddhahood, knowledge of the path, and all-aspect omniscience.

16.27 “Those who train in the perfection of generosity without any dividing into two; those who train in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom without any dividing into two; those who train in the emptiness of internal phenomena without any dividing into two; those who train in the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, without any dividing into two; those who train in the applications of mindfulness without any dividing into two; [F.43.a] those who train in the [other causal attributes], up to and including the noble eightfold path, without any dividing into two; those who train in the [fruitful attributes], up to and including the eighteen distinct qualities of the buddhas, without any dividing into two; those who train in knowledge of all the dharmas without any dividing into two; and those who train in the [other fruits and realizations], up to and including all-aspect omniscience, without any dividing into two—all of them train in the incalculable and immeasurable attributes of the buddhas, without any dividing into two.

16.28 “Those who train in the incalculable and immeasurable attributes of the buddhas, without any dividing into two, do not train in order to enhance or diminish physical forms. They do not train in order to enhance or diminish feelings, perceptions, formative predispositions, or consciousness. They do not train in order to enhance or diminish the sense fields, the sensory elements, or the links of dependent origination. {Ki.II-III: 25} They do not train in order to enhance or diminish the perfection of generosity. They do not train in order to enhance or diminish the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. They do not train in order to enhance or diminish the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, or the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They do not train in order to enhance or diminish the applications of mindfulness. They do not train in order to enhance or diminish the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or [F.43.b] the noble eightfold path. They do not train in order to enhance or

diminish the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge or the eighteen distinct qualities of the buddhas. They do not train in order to enhance or diminish [the fruits and realizations], up to and including all-aspect omniscience.

16.29 “Those who do not train in order to enhance or diminish physical forms; who do not train in order to enhance or diminish feelings, perceptions, formative predispositions, or consciousness; and who do not train in order to enhance or diminish [all the attributes, fruits, and realizations], up to and including all-aspect omniscience, do not train in order to accept or negate physical forms. They do not train in order to accept or negate feelings, perceptions, formative predispositions, or consciousness. They do not train in order to accept or negate the sense fields, the sensory elements, or the links of dependent origination. They do not train in order to accept or negate the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, [F.44.a] the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, or the eighteen distinct qualities of the buddhas. They do not train in order to accept or negate [all the fruits and realizations], up to and including all-aspect omniscience.”
[B30]

16.30 Then the venerable Śāradvatīputra asked the venerable Subhūti, “Venerable Subhūti, do bodhisattva great beings who train accordingly not train in order to accept or negate physical forms? Do they not train in order to accept or negate feelings, perceptions, formative predispositions, or consciousness? Do they not train in order to accept or negate [all the attributes and fruits], up to and including all-aspect omniscience?”

16.31 “Venerable Śāradvatīputra,” replied Subhūti, “bodhisattva great beings who train accordingly do not train in order to accept or negate physical forms. They do not train in order to accept or negate feelings, perceptions, formative predispositions, or consciousness. They do not train in order to accept or negate [all the attributes and fruits], up to and including all-aspect omniscience.”

- 16.32 “Venerable Subhūti,” he asked, “why do bodhisattva great beings not train in order to accept or negate physical forms? Why do they not train in order to accept or negate feelings, perceptions, formative predispositions, or consciousness? Why do they not train in order to accept or negate [all attributes and fruits], up to and including all-aspect omniscience?”
- 16.33 “Venerable Śāradvatīputra,” replied Subhūti, [F.44.b] “it is because there is no acceptance of physical forms. That is to say, there is no acceptance of physical forms as physical forms, owing to the emptiness of external and internal phenomena. It is because there is no acceptance of feelings, perceptions, formative predispositions, or consciousness. That is to say, there is no acceptance of consciousness [and so forth] as consciousness [and so forth], owing to the emptiness of external and internal phenomena. {Ki.II-III: 26} It is because there is no acceptance of the sense fields, the sensory elements, or the links of dependent origination. That is to say, there is no acceptance of the links of dependent origination [and so forth] as the links of dependent origination [and so forth], owing to the emptiness of external and internal phenomena. It is because there is no acceptance of the perfections, all the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, or the distinct qualities of the buddhas. That is to say, there is no acceptance of the distinct qualities of the buddhas [and so forth] as the distinct qualities of the buddhas [and so forth], owing to the emptiness of external and internal phenomena. It is because there is no acceptance of [the fruits and realizations], up to and including all-aspect omniscience. That is to say, there is no acceptance of all-aspect omniscience [and so forth] as all-aspect omniscience [and so forth], owing to the emptiness of external and internal phenomena. Venerable Śāradvatīputra, so it is that they will be emancipated in all-aspect omniscience through the nonacceptance of all phenomena.”
- 16.34 “Venerable Subhūti,” he asked, “will bodhisattva great beings who train in this manner train in the perfection of wisdom and [F.45.a] be emancipated in all-aspect omniscience, owing to the nonacceptance of all phenomena?”
- 16.35 “Venerable Śāradvatīputra,” replied Subhūti, “bodhisattva great beings who train in this manner will train in the perfection of wisdom and be emancipated in all-aspect omniscience, owing to the nonacceptance of all phenomena.”

16.36 “Venerable Subhūti,” he asked, “how will bodhisattva great beings who train in this manner train in it and be emancipated in all-aspect omniscience, owing to the nonacceptance of all phenomena?”

16.37 “Venerable Śāradvatīputra,” replied Subhūti, “in this regard, when bodhisattva great beings practice the perfection of wisdom, they do not observe the arising of physical forms, nor do they observe their cessation, appropriation, rejection, affliction, purification, accumulation, diminishing, decrease, or increase. If you ask why, it is because physical forms do not exist and are not apprehended, owing to the intrinsic nature of physical forms. They do not observe the arising of feelings, perceptions, formative predispositions, or consciousness, nor do they observe their cessation, appropriation, rejection, affliction, purification, accumulation, diminishing, decrease, or increase. If you ask why, it is because consciousness [and so forth] do not exist and are not apprehended, owing to the intrinsic nature of consciousness [and so forth]. They do not observe the arising of the sense fields, the sensory elements, the links of dependent origination, the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, [F.45.b] signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, {Ki.II-III: 27} the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, or [all fruits and realizations], up to and including all-aspect omniscience, nor do they observe their cessation, appropriation, rejection, affliction, purification, accumulation, diminishing, decrease, or increase. If you ask why, it is because all-aspect omniscience [and so forth] do not exist and are not apprehended, owing to the intrinsic nature of all-aspect omniscience [and so forth]. Venerable Śāradvatīputra, so it is that bodhisattva great beings train in the perfection of wisdom and are emancipated in all-aspect omniscience through the nonarising, noncessation, nonappropriation, nonrejection, nonaffliction, nonpurification, nonaccumulation, nondiminishing, nondecrease, and nonincrease of all phenomena.”

16.38 Then Śakra, mighty lord of the gods, asked the venerable Śāradvatīputra, “Venerable Śāradvatīputra, where should one search for the bodhisattva great beings’ perfection of wisdom?”

“Mighty lord of the gods, one should seek the bodhisattva great beings’ perfection of wisdom in the discourse of Subhūti,”³⁶² replied Śāradvatīputra.

- 16.39 Then Śakra, mighty lord of the gods, said to the venerable Subhūti, “The noble Śāradvatīputra has said that one should seek the perfection of wisdom that bodhisattva great beings have in the discourse of Subhūti. Is this through your power, through your blessing?”
- “Kauśika,” replied Subhūti, “it is not through my power. It is not through my blessing.”
- 16.40 Śakra asked, [F.46.a] “Blessed Subhūti, in that case, whose power is it, and whose blessing is it?”
- “Kauśika,” replied Subhūti, “it is the power of the tathāgatas. It is the blessing of the tathāgatas.”
- 16.41 Śakra then asked, “Blessed Subhūti, if all phenomena are without blessing, how can it be said that this is the power of the tathāgatas, this is the blessing of the tathāgatas? The tathāgatas are nonapprehensible apart from reality that is devoid of blessings. The existence of the tathāgatas is nonapprehensible apart from the real nature.”
- 16.42 “Kauśika, it is so! It is so!” replied Subhūti. “The existence of the tathāgatas is not apprehensible apart from reality that is devoid of blessings. The existence of the tathāgatas is not apprehensible apart from the real nature. The tathāgatas are not apprehensible in reality that is devoid of blessings. Nor indeed is reality devoid of blessings apprehensible in the tathāgatas. The tathāgatas are not apprehensible in the real nature. Nor indeed is the real nature apprehensible in the tathāgatas.
- 16.43 “The tathāgatas are not apprehensible in the real nature of physical forms. Nor indeed is the real nature of physical forms apprehensible in the tathāgatas. The tathāgatas are not apprehensible in the reality of physical forms. Nor indeed is the reality of physical forms apprehensible in the tathāgatas.
- 16.44 “The tathāgatas are not apprehensible in the real nature of feelings, perceptions, formative predispositions, or consciousness. {Ki.II-III: 28} Nor indeed is the real nature of consciousness [and so forth] apprehensible in the tathāgatas. The tathāgatas are not apprehensible in the reality of consciousness [and so forth]. Nor indeed is the reality of consciousness [and so forth] apprehensible in the tathāgatas.
- 16.45 “The tathāgatas are not apprehensible in the real nature of the sense fields, the sensory elements, the links of dependent origination, the perfections, [F.46.b] all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the

fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, or [any of the fruits and realizations], up to and including all-aspect omniscience. Nor indeed is the real nature of all-aspect omniscience [and so forth] apprehensible in the tathāgatas. The tathāgatas are not apprehensible in the reality of all-aspect omniscience [and so forth]. Nor indeed is the reality of all-aspect omniscience [and so forth] apprehensible in the tathāgatas.

16.46 “Kauśika, that which is a tathāgata is neither conjoined with nor disjoined from the real nature of physical forms. It is neither conjoined with nor disjoined from the reality of physical forms. It is neither conjoined with nor disjoined from anything other than the real nature of physical forms. It is neither conjoined with nor disjoined from anything other than the reality of physical forms.

16.47 “It is neither conjoined with nor disjoined from the real nature of feelings, perceptions, formative predispositions, or consciousness. It is neither conjoined with nor disjoined from the reality of consciousness [and so forth]. It is neither conjoined with nor disjoined from anything other than the real nature of consciousness [and so forth]. It is neither conjoined with nor disjoined from anything other than the reality of consciousness [and so forth].

16.48 “Kauśika, that which is a tathāgata is neither conjoined with nor disjoined from the real nature of [all the attributes, fruits, and realizations], up to and including all-aspect omniscience. [F.47.a] It is neither conjoined with nor disjoined from the reality of all-aspect omniscience [and so forth]. It is neither conjoined with nor disjoined from anything other than the real nature of all-aspect omniscience [and so forth]. It is neither conjoined with nor disjoined from anything other than the reality of all-aspect omniscience [and so forth]. Kauśika, this is the power of those who are neither conjoined with nor disjoined from all those phenomena. This is their blessing inasmuch as they are devoid of blessing.

16.49 “Kauśika, you asked where bodhisattva great beings should seek the perfection of wisdom. Kauśika, they should not seek it in physical forms. They should not seek it in anything other than physical forms. They should not seek it in feelings, perceptions, formative predispositions, or consciousness. They should not seek it in anything other than consciousness [and so forth]. If you ask why, Kauśika, it is because all those phenomena—be they ‘physical forms,’ be they ‘feelings,’ ‘perceptions,’ ‘formative predispositions,’ or ‘consciousness,’ be they ‘bodhisattvas,’ be they ‘the perfection of wisdom,’ or be they ‘the act of seeking’—are neither

conjoined nor disjoined, and they are immaterial, invisible, and unimpeded, with a single defining characteristic, in that they are without defining characteristics.

16.50 “Moreover, Kauśika, bodhisattva great beings should not seek the perfection of wisdom even in the sense fields, the sensory elements, or the links of dependent origination. Nor should they seek it in the perfections, the aspects of emptiness, the factors conducive to enlightenment, {Ki.II-III: 29} the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, [F.47.b] the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, or in [any of the fruits and realizations], up to and including all-aspect omniscience. If you ask why, Kauśika, it is because all those phenomena—be they ‘physical forms,’ be they ‘all-aspect omniscience’ [and so forth], be they ‘bodhisattvas,’ be they ‘the perfection of wisdom,’ or be they ‘the act of seeking’—are neither conjoined nor disjoined, and they are immaterial, invisible, and unimpeded, with a single defining characteristic, in that they are without defining characteristics.

16.51 “If you ask why, Kauśika, it is because physical forms are not the perfection of wisdom. Nor indeed is the perfection of wisdom anything other than physical forms. The real nature of physical forms is not the perfection of wisdom. Nor indeed is the perfection of wisdom anything other than the real nature of physical forms. The reality of physical forms is not the perfection of wisdom. Nor indeed is the perfection of wisdom anything other than the reality of physical forms.

16.52 “Feelings, perceptions, formative predispositions, and consciousness are not the perfection of wisdom. Nor indeed is the perfection of wisdom anything other than consciousness [and so forth]. The real nature of consciousness [and so forth] is not the perfection of wisdom. Nor indeed is the perfection of wisdom anything other than the real nature of consciousness [and so forth]. The reality of consciousness [and so forth] is not the perfection of wisdom. Nor indeed is the perfection of wisdom anything other than the reality of consciousness [and so forth].

16.53 “The sense fields, the sensory elements, [F.48.a] the links of dependent origination, the perfections, all the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative

stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, and [the fruits and realizations], up to and including all-aspect omniscience, are not the perfection of wisdom. Nor indeed is the perfection of wisdom anything other than all-aspect omniscience [and so forth]. The real nature of all-aspect omniscience [and so forth] is not the perfection of wisdom. Nor indeed is the perfection of wisdom anything other than the real nature of all-aspect omniscience [and so forth]. The reality of all-aspect omniscience [and so forth] is not the perfection of wisdom. Nor indeed is the perfection of wisdom anything other than the reality of all-aspect omniscience [and so forth].

16.54 “If you ask why, Kauśika, it is because all phenomena do not exist and are not apprehensible. Since all phenomena do not exist and are not apprehensible, the perfection of wisdom is not physical forms. Nor indeed is the perfection of wisdom anything other than physical forms. The perfection of wisdom is not the real nature of physical forms. Nor indeed is the perfection of wisdom anything other than the real nature of physical forms. The perfection of wisdom is not the reality of physical forms. Nor indeed is the perfection of wisdom anything other than the reality of physical forms.

16.55 “The perfection of wisdom is not feelings, [F.48.b] perceptions, formative predispositions, or consciousness. Nor indeed is the perfection of wisdom anything other than consciousness [and so forth]. The perfection of wisdom is not the real nature of consciousness [and so forth]. Nor indeed is the perfection of wisdom anything other than the real nature of consciousness [and so forth]. The perfection of wisdom is not the reality of consciousness [and so forth]. {Ki.II-III: 30} Nor indeed is the perfection of wisdom anything other than the reality of consciousness [and so forth].

16.56 “The perfection of wisdom is not [the fruits and realizations], up to and including all-aspect omniscience. Nor indeed is the perfection of wisdom anything other than all-aspect omniscience [and so forth]. The perfection of wisdom is not the real nature of all-aspect omniscience [and so forth]. Nor indeed is the perfection of wisdom anything other than the real nature of all-aspect omniscience [and so forth]. The perfection of wisdom is not the reality of all-aspect omniscience [and so forth]. Nor indeed is the perfection of wisdom anything other than the reality of all-aspect omniscience [and so forth].”

16.57 Then Śakra, mighty lord of the gods, said to the elder Subhūti, “Blessed Subhūti, this perfection that bodhisattva great beings have is great. Such is the perfection of wisdom! Blessed Subhūti, this perfection that bodhisattva great beings have is immeasurable. Such is the perfection of wisdom! Blessed Subhūti, this perfection that bodhisattva great beings have is infinite. Such is

the perfection of wisdom! Training in it, those who enter the stream to nirvāṇa have attained, will attain, and are attaining the fruit of entering the stream to nirvāṇa. Those who are destined for only one more rebirth, those who are no longer subject to rebirth, and those who are arhats have attained, will attain, and are attaining arhatship [and those other fruits]. [F.49.a] Those who are pratyekabuddhas have awakened, are awakening, and will awaken to individual enlightenment. Training in it, bodhisattva great beings have brought beings to maturity, refined the buddhafiels, and then attained, will attain, and are attaining consummate buddhahood in unsurpassed, complete enlightenment.”

16.58 “Kauśika, it is so! It is so!” replied Subhūti. “This perfection that bodhisattva great beings have is great. Such is the perfection of wisdom! This perfection that bodhisattva great beings have is immeasurable. Such is the perfection of wisdom! This perfection that bodhisattva great beings have is infinite. Such is the perfection of wisdom! Training in it, those who enter the stream to nirvāṇa have attained, will attain, and are attaining the fruit of entering the stream to nirvāṇa. Those who are destined for only one more rebirth, those who are no longer subject to rebirth, and those who are arhats have attained, will attain, and are attaining arhatship [and those other fruits]. Those who are pratyekabuddhas have awakened, are awakening, and will awaken to individual enlightenment. Training in it, bodhisattva great beings have brought beings to maturity, refined the buddhafiels, and then attained, will attain, and are attaining consummate buddhahood in unsurpassed, complete enlightenment.

16.59 “Kauśika, since physical forms are extensive, this perfection that bodhisattva great beings have is extensive. [F.49.b] If you ask why, Kauśika, it is because the past limit of physical forms is not apprehensible, the future limit is not apprehensible, and the intervening present is not apprehensible. Kauśika, since feelings, perceptions, formative predispositions, and consciousness are extensive, this perfection that bodhisattva great beings have is extensive. If you ask why, Kauśika, it is because the past limit of consciousness [and so forth] is not apprehensible, {Ki.II-III: 31} the future limit is not apprehensible, and the intervening present is not apprehensible. Since the sense fields, the sensory elements, the links of dependent origination, the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the distinct

qualities of the buddhas, and [the fruits and realizations], up to and including all-aspect omniscience, are extensive, this perfection that bodhisattva great beings have is extensive. If you ask why, Kauśika, it is because the past limit of all-aspect omniscience [and so forth] is not apprehensible, the future limit is not apprehensible, and the intervening present is not apprehensible. Kauśika, this formulation explains how the perfection that bodhisattva great beings have is extensive. Such is the perfection of wisdom!

- 16.60 “Kauśika, since physical forms are immeasurable, this perfection that bodhisattva great beings have is immeasurable. If you ask why, Kauśika, [F.50.a] it is because the limits of physical forms are nonapprehensible. Kauśika, just as space is nonapprehensible, in the same way, Kauśika, the limits of physical forms are also nonapprehensible. Since space is immeasurable, physical forms are immeasurable. Since physical forms are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since feelings, perceptions, formative predispositions, and consciousness are immeasurable, this perfection that bodhisattva great beings have is immeasurable. If you ask why, Kauśika, it is because the limits of consciousness [and so forth] are nonapprehensible. Kauśika, just as space is nonapprehensible, in the same way, Kauśika, the limits of consciousness [and so forth] are also nonapprehensible. Since space is immeasurable, consciousness [and so forth] are immeasurable. Since consciousness [and so forth] are immeasurable, the perfection of wisdom is immeasurable. Kauśika, since the sense fields, the sensory elements, the links of dependent origination, the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, and [the fruits and realizations], up to and including all-aspect omniscience, are immeasurable, this perfection that bodhisattva great beings have is immeasurable. If you ask why, Kauśika, it is because the limits of all-aspect omniscience [and so forth] [F.50.b] are nonapprehensible. Kauśika, just as space is nonapprehensible, in the same way, Kauśika, the limits of all-aspect omniscience [and so forth] are also nonapprehensible. Since space is immeasurable, all-aspect omniscience [and so forth] are immeasurable. Since all-aspect omniscience [and so forth] are

immeasurable, the perfection of wisdom is immeasurable. Kauśika, this formulation explains how the perfection that bodhisattva great beings have is immeasurable. Such is the perfection of wisdom! {Ki.II-III: 32}

16.61 “Kauśika, since physical forms are infinite, this perfection that bodhisattva great beings have is infinite. If you ask why, Kauśika, it is because the [past and future] limits of physical forms, and the intervening present, are nonapprehensible. Since feelings, perceptions, formative predispositions, and consciousness are infinite, this perfection that bodhisattva great beings have is infinite. If you ask why, Kauśika, it is because the [past and future] limits of consciousness [and so forth], and the intervening present, are nonapprehensible. Since the sense fields, the sensory elements, the links of dependent origination, the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the eighteen distinct qualities of the buddhas, and [the fruits and realizations], up to and including all-aspect omniscience, are infinite, this perfection that bodhisattva great beings have is infinite. If you ask why, Kauśika, [F.51.a] it is because the [past and future] limits of all-aspect omniscience [and so forth], and the intervening present, are nonapprehensible. Kauśika, this formulation explains how the perfection that bodhisattva great beings have is infinite because physical forms are infinite, because feelings, perceptions, formative predispositions, and consciousness are infinite, and because [all the attributes, fruits, and realizations], up to and including all-aspect omniscience, are infinite. Such is the perfection of wisdom!

16.62 “Moreover, Kauśika, this perfection that bodhisattva great beings have is infinite because there is an infinitude of objective referents. Such is the perfection of wisdom!”

16.63 Śakra then asked, “Blessed Subhūti, why do you say, ‘This perfection that bodhisattva great beings have is infinite because there is an infinitude of objective referents. Such is the perfection of wisdom?’”

“Kauśika,” replied Subhūti, “this perfection that bodhisattva great beings have is infinite because all-aspect omniscience [and the other attributes, fruits, and realizations] have an infinitude of objective referents. Such is the perfection of wisdom.

16.64 “Moreover, Kauśika, this perfection that bodhisattva great beings have is infinite because phenomena have an infinitude of objective referents. Such is the perfection of wisdom.”

- 16.65 Śakra then asked, “Blessed Subhūti, why do you say, ‘This perfection that bodhisattva great beings have is infinite because phenomena have an infinitude of objective referents. Such is the perfection of wisdom?’” {Ki.II-III: 33}
- “Kauśika,” replied Subhūti, “this perfection that bodhisattva great beings have is infinite because the realm of phenomena has an infinitude [of objective referents].³⁶³ Such is the perfection of wisdom.
- 16.66 “Moreover, Kauśika, this perfection that bodhisattva great beings have is infinite because the real nature has an infinitude of objective referents.³⁶⁴ Such is the perfection of wisdom.” [F.51.b]
- 16.67 Śakra then asked, “Blessed Subhūti, why do you say, ‘This perfection that bodhisattva great beings have is infinite because there is an infinitude of objective referents. Such is the perfection of wisdom?’”
- “Kauśika,” replied Subhūti, “there is an infinitude of objective referents because the real nature is infinite. The real nature is infinite because there is an infinitude of objective referents. Kauśika, this perfection that bodhisattva great beings have is infinite because the real nature has an infinitude of objective referents.
- 16.68 “Moreover, Kauśika, this perfection that bodhisattva great beings have is infinite because beings are infinite.”
- 16.69 Śakra asked, “Blessed Subhūti, why do you say, ‘This perfection that bodhisattva great beings have is infinite because beings are infinite?’”
- Subhūti asked in return, “Kauśika, do you think that the term *being* designates something?”
- 16.70 “Blessed Subhūti,” replied Śakra, “it is neither the designation of anything nor is it the designation of nothing. This being the case, the term *being* is an appellation that is appended adventitiously, appended to nonentities, and appended without objective referent.”
- 16.71 Subhūti then asked, “Kauśika, do you think that in this perfection of wisdom there is anything that is explained as a ‘being’?”
- “No, venerable Subhūti!” replied Śakra.
- 16.72 “Kauśika,” said Subhūti, “beings are infinite in this context where nothing at all is explained as a ‘being.’³⁶⁵ Kauśika, if the tathāgatas, arhats, completely awakened buddhas, present in eons as numerous as the grains of sand of the river Gaṅgā, were to speak of ‘beings,’ [F.52.a] do you think, Kauśika, that any being would arise or cease?”
- “No, venerable Subhūti!” replied Śakra. “If you ask why, it is because beings are pure from the beginning.”
- 16.73 Subhūti then said, “Kauśika, this formulation explains how one should know that the perfection of wisdom is infinite because beings are infinite.”³⁶⁶ {Ki.II-III: 34}

- 16.74 Then the gods in the entourage of Indra, the gods in the entourage of Brahmā, and the gods in the entourage of Prajāpati, along with many men and women, made the following pronouncement three times: “Ah! This Dharma that the elder Subhūti has explained, expressed, and revealed through the blessing of the tathāgatas and through the power of the tathāgatas, in order that the tathāgatas might come forth, has been eloquently explained! Ah! This Dharma has been eloquently explained. Ah! This reality of the Dharma has been eloquently explained!
- 16.75 “Blessed Lord, we shall uphold as the very tathāgata those bodhisattva great beings who are not separated from this perfection of wisdom. Although nothing at all is apprehensible—for physical forms, feelings, perceptions, formative predispositions, consciousness, and everything else, up to and including all-aspect omniscience, are all nonapprehensible—three vehicles are nonetheless set forth, that is to say the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the completely awakened buddhas.”
- 16.76 Then the Blessed One said to those gods in the entourage of Indra, “Divine princes, it is so! It is just as you have spoken. Although nothing at all is apprehensible—for physical forms, [F.52.b] feelings, perceptions, formative predispositions, consciousness, and everything else, up to and including all-aspect omniscience, are indeed all nonapprehensible—there are nonetheless three vehicles set forth, that is to say the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the completely awakened buddhas. Divine princes, you should uphold as the very tathāgata those bodhisattva great beings who, by way of not apprehending anything, are not separated from this perfection of wisdom. If you ask why, it is because from this perfection of wisdom they extensively teach the three vehicles, that is to say, as they explain, the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the completely awakened buddhas.
- 16.77 “A tathāgata is nevertheless not apprehensible as anything other than the perfections, all the aspects of emptiness, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, and [all the fruits and realizations], up to and including all-aspect omniscience.

16.78 “Divine princes, bodhisattva great beings should train in all these attributes. That is to say, they should train in the perfection of generosity, and they should train in the perfection of ethical discipline, the perfection of tolerance, [F.53.a] the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. They should train in the emptiness of internal phenomena, and they should train in [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They should train in the applications of mindfulness, and they should train in the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, and [all the fruits and realizations], up to and including all-aspect omniscience. {Ki.II-III: 35}

16.79 “Divine princes, it is for that reason that bodhisattva great beings who practice this perfection of wisdom inseparably are said to be tathāgatas. Divine princes, when I attended upon the tathāgata, arhat, completely awakened Buddha Dīpaṃkara, and stood in the middle of the market in the Padmavatī royal court at Rājagṛha,³⁶⁷ I was not separated from the perfection of generosity. I was not separated from the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, the emptiness of internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, [F.53.b] the branches of enlightenment, the path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, or the distinct qualities of the buddhas. Without apprehending anything, I was not separated even from the other immeasurable attributes of the buddhas. Divine princes, at that time, the tathāgata, arhat, completely awakened Buddha Dīpaṃkara prophesied that I would attain unsurpassed, complete enlightenment, saying, “My child, in the future, after countless

eons in this world system, during the Auspicious Eon, you will become Śākyamuni, a tathāgata, arhat, completely awakened buddha perfect in wisdom and conduct,³⁶⁸ a sugata who knows the world, a steersman for living creatures who are to be trained, an unsurpassed teacher of gods and humans.”

16.80 The gods then said to the Blessed One, “Blessed Lord, it is wonderful how the bodhisattva great beings’ perfection of wisdom favorably sustains the bodhisattva great beings’ all-aspect omniscience, without acquiring or relinquishing physical forms; without acquiring or relinquishing feelings, perceptions, formative predispositions, or consciousness; and without acquiring or relinquishing the sense fields, the sensory elements, the links of dependent origination, [F.54.a] the perfections, the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the eighteen distinct qualities of the buddhas, or [any of the fruits and realizations], up to and including all-aspect omniscience.”

16.81 Then the Blessed One, knowing that all four assemblies of monks, nuns, laymen, and laywomen were gathered and present, along with the bodhisattva great beings, the gods of the Caturmahārājakāyika realm, and the assembled gods of all other realms, up to and including Akaniṣṭha, {Ki.II-III 36} established them all as witnesses, and addressed Śakra, mighty lord of the gods: “Kauśika, evil Māra and the gods of the māras’ realm will find no opportunity to inflict harm on those bodhisattva great beings or monks, nuns, laymen, laywomen, noble sons, noble daughters, gods, or goddesses who take up, uphold, recite, master, cultivate, extensively explain to others, and focus their attention correctly on this perfection of wisdom and are never separated from the mind set on all-aspect omniscience. If you ask why, it is because these noble sons and noble daughters will have been totally consecrated in [the understanding] that physical forms are emptiness, [F.54.b] and similarly they will have been totally consecrated in [the understanding] that feelings, perceptions, formative predispositions, and consciousness are emptiness. If you ask why, it is because there is no opportunity for emptiness to impinge upon emptiness. There is no opportunity for signlessness to impinge upon signlessness. There is no opportunity for wishlessness to impinge upon wishlessness.

- 16.82 “In the same way, these noble sons and noble daughters will have been totally consecrated in [the understanding] that the sense fields, the sensory elements, the links of dependent origination, the perfections, all the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the eighteen distinct qualities of the buddhas, and [all the fruits and realizations], up to and including all-aspect omniscience, are emptiness. If you ask why, it is because there is no opportunity for emptiness to impinge upon emptiness. There is no opportunity for signlessness to impinge upon signlessness. There is no opportunity for wishlessness to impinge upon wishlessness. If you ask why, it is because that which would find an opportunity to impinge upon them, the situation in which it would find an opportunity to impinge, and that upon which it would find an opportunity to impinge are all without inherent existence.
- 16.83 “Kauśika, humans or nonhumans who would look for and seek an opportunity to impinge upon those noble sons or noble daughters will not find an opportunity to impinge. If you ask why, Kauśika, it is because these noble sons and noble daughters fully cultivate loving kindness, compassion, empathetic joy, and equanimity toward all beings, by way of not apprehending anything. {Ki.II-III: 37} It will not happen that those noble sons and noble daughters [F.55.a] fail to avoid any misfortunes that might have caused them untimely death. If you ask why, it is because noble sons and noble daughters who practice the perfection of generosity respect all beings with genuine acts of service.
- 16.84 “Kauśika, those gods of the Caturmahārājakāyika realm, situated throughout the world systems of the great trichiliocosm, along with those gods of the Trayastriṃśa realm, those of the Yāma realm, those of the Tuṣita realm, those of the Nirmāṇarata realm, those of the Paranirmitavaśavartin realm, those of the Ābhāsvara realms, those of the Śubhakarṣṇa realms, and those of the Bṛhatphala realms,³⁶⁹ who have embarked upon unsurpassed, complete enlightenment, and those gods who have not yet heard, taken up, upheld, mastered, and focused their attention correctly on this perfection of wisdom should listen to, take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, and they should not be separated from the mind set on all-aspect omniscience.

- 16.85 “Moreover, Kauśika, if these noble sons or noble daughters take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, and they are not separated from the mind set on all-aspect omniscience, they will not be afraid or terrified, whether they are staying in an empty hut, whether they are staying in an exposed place, or whether they have lost their way.³⁷⁰ If you ask why, it is because these noble sons and noble daughters have totally cultivated the emptiness of internal phenomena, without apprehending anything. They have totally cultivated the emptiness of external phenomena, the emptiness of external and internal phenomena and [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, without apprehending anything.”
- 16.86 Then, at that time, all the gods situated throughout this world system of the great trichiliocosm—that is to say, the gods of the Caturmahārājakāyika realm, along with the gods of the Trayastriṃśa realm, [F.55.b] those of the Yāma realm, those of the Tuṣita realm, those of the Nirmāṇarata realm, those of the Paranirmitavaśavartin realm, and those [of the other realms], up to and including the Pure Abodes—said to the Blessed One, “Blessed Lord, we shall always guard, nurture, and shelter, without interruption, those noble sons and noble daughters who observe, take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, teaching it extensively to others, and who focus their attention on all-aspect omniscience and are never separated from it. {Ki.II-III:38} If one were to ask why, Blessed Lord, it is because when bodhisattva great beings are present, rebirths among the denizens of the hells, as well as rebirths in the animal realm and the world of Yama, will be cut off, as will destitution among the gods. Poverty among humans, and all epidemics, misfortunes, and contagious diseases, will also be cut off and brought to an end, or else will not occur. All sorrow due to famine will be cut off too.
- 16.87 “Blessed Lord, when bodhisattva great beings are present, the ways of the ten virtuous actions will emerge in the world, and the four meditative concentrations will emerge in the world. The four immeasurable attitudes will emerge in the world. The four formless absorptions will emerge in the world. The five extrasensory powers will emerge in the world. The perfection of generosity will emerge in the world. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom will emerge in the world. The emptiness of internal phenomena and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, will emerge in the world. The applications of mindfulness, the correct exertions, [F.56.a] the supports for miraculous ability, the faculties,

the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, and [all the fruits and realizations], up to and including all-aspect omniscience, will emerge in the world.

16.88 “When bodhisattva great beings are present, those of great and lofty royal families³⁷¹ will be discerned.³⁷² Those of great and lofty priestly families, and those of great and lofty householder families will be discerned, as will imperial monarchs, the gods of the Caturmahārājakāyika realm, and the gods of [the other realms], up to and including Akaniṣṭha.

16.89 “When bodhisattva great beings are present, the fruit of entering the stream to nirvāṇa and those individuals who enter the stream to nirvāṇa will be discerned. The fruit of being destined for only one more rebirth and those individuals who are destined for only one more rebirth will be discerned. The fruit of no longer being subject to rebirth and those individuals who are no longer subject to rebirth will be discerned. Arhatship and actual arhats will be present. Individual enlightenment and pratyekabuddhas will be discerned.

16.90 “When bodhisattva great beings are present, the maturation of beings will be discerned, the refinement of the buddhafiels will be discerned, {Ki.II-III: 39} and the tathāgatas, arhats, completely awakened buddhas will emerge in the world. The turning of the wheel of the Dharma will be discerned. [F.56.b] The precious jewel of the Buddha, the precious jewel of the Dharma, and the precious jewel of the Saṅgha will emerge.

16.91 “Blessed Lord, as this formulation explains, we will ensure that bodhisattva great beings will be guarded, nurtured, and sheltered by the world with its gods, humans, and asuras.”

16.92 The Blessed One then said to Śakra, mighty lord of the gods, “Kauśika, it is so! It is so! When bodhisattva great beings are present, rebirths among the denizens of the hells, rebirths in the animal realm, and those in all the worlds of Yama will be cut off. Destitute gods, human poverty, and all epidemics, misfortunes, and contagious diseases will be cut off, ended, and rendered nonexistent. All sorrow due to famine will be cut off.

16.93 “When bodhisattva great beings are present, the ways of the ten virtuous actions will emerge in the world. The four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers will emerge in the world. The perfections, all the

aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, and [all the fruits and realizations], up to and including all-aspect omniscience will emerge in the world.

- 16.94 “When bodhisattva great beings are present, [F.57.a] those of great and lofty royal families will be discerned, as will those of great and lofty priestly families, and those of great and lofty householder families, imperial monarchs, the gods of the Caturmahārājakāyika realm, and the gods of [the other realms], up to and including Akaniṣṭha, will be discerned.
- 16.95 “When bodhisattva great beings are present, the fruit of entering the stream to nirvāṇa and those individuals who enter the stream to nirvāṇa will be discerned. The fruit of being destined for only one more rebirth and those individuals who are destined for only one more rebirth will be discerned. The fruit of no longer being subject to rebirth and those individuals who are no longer subject to rebirth will be discerned. Arhatship and actual arhats will be discerned. Individual enlightenment and pratyekabuddhas will be discerned.
- 16.96 “When bodhisattva great beings are present, the maturation of beings will be discerned, the refinement of the buddhafiels will be discerned, and the tathāgatas, arhats, completely awakened buddhas will emerge in the world. The turning of the wheel of the Dharma will be discerned. The precious jewels of the Buddha, the Dharma, and the Saṅgha will emerge.
- 16.97 “So it is that bodhisattva great beings should be honored, venerated, respected, and granted offerings by the world with its gods, humans, and asuras. You should guard, nurture, and shelter them, without interruption, at all times.
- 16.98 “Kauśika, those who think that bodhisattva great beings should be honored, venerated, respected, and granted offerings are thinking that I should be honored, venerated, respected, and granted offerings. Thus, bodhisattva great beings should be honored, venerated, respected, and granted offerings by the world with its gods, humans, and asuras. {Ki.II-III: 40} [F.57.b] You should guard, nurture, and shelter them, without interruption, at all times.
- 16.99 “Kauśika, if this world system of the great trichiliocosm were filled entirely with śrāvakas or pratyekabuddhas, like a grove of reeds, like a grove of bamboo, like a grove of sugarcane, like a grove of canes, like a grove of vetiver, like a paddy field of rice, or like a field of sesame, and if some noble

sons or noble daughters were to honor, venerate, respect, and grant offerings to them, with all their necessities, for as long as they lived, but there was one who instead were to honor, venerate, respect, and grant offerings to a single bodhisattva great being, who had just experienced the initial setting of the mind on enlightenment and was not separated from the six perfections, that noble child would generate much greater merit. If you ask why, Kauśika, it is because, when there are śrāvakas and pratyekabuddhas, bodhisattva great beings will not emerge in the world and the tathāgatas, arhats, completely awakened buddhas will not emerge in the world. Rather, Kauśika, it is when bodhisattva great beings are present that all śrāvakas and pratyekabuddhas are discerned in the world, and that the tathāgatas, arhats, completely awakened buddhas emerge in the world. Kauśika, so it is that you should always ensure that bodhisattva great beings are honored, venerated, respected, and granted offerings by the world with its gods, humans, and asuras. You should guard, nurture, and shelter them, without interruption, at all times.”

16.100 *This completes the sixteenth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

- 17.1 Then [F.58.a] Śakra, mighty lord of the gods, said to the Blessed One, “Blessed Lord, how wonderful it is that bodhisattva great beings who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom will acquire these attributes that may be attained in this lifetime, and that in order to bring beings to maturation, to refine the buddhafiels, and to venerate the lord buddhas, they move from buddhafiels to buddhafiels, and that the roots of virtuous action through which they seek to honor, venerate, respect, and make offerings to those lord buddhas will also become excellent! [How wonderful it is that] the Dharmas that they heard from those lord buddhas they will remember without defect until they attain consummate buddhahood in unsurpassed, complete enlightenment, that they will acquire the excellence of the spiritual family, and that they will acquire the excellence of felicity, the excellence of longevity, the excellence of retinue, the excellence of defining characteristics, the excellence of luminosity, the excellence of eyes, the excellence of voice, the excellence of meditative stability, and the excellence of dhāraṇī! {Ki.II-III: 41} [How wonderful it is that] through skillful means, they themselves will emanate in the physical form of the buddhas, journey from world system to world system, and be present in places where the lord buddhas have not been born and have not appeared, describing the attributes of the perfection of generosity; describing the attributes of the perfection of ethical discipline, the perfection of tolerance, [F.58.b] the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; describing the attributes of the emptiness of internal phenomena and of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; describing the attributes of the applications of mindfulness; and describing the attributes of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths

of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas! [How wonderful it is that] through skillful means they instruct beings in the three vehicles, namely, the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the buddhas!”

17.2 Then Śakra, mighty lord of the gods, again³⁷³ addressed the Blessed One: “Blessed Lord, how wonderful it is that when this perfection of wisdom has been acquired, all the six perfections will be acquired, and that all the aspects of emptiness, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, [F.59.a] the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, and [all the fruits and realizations], up to and including all-aspect omniscience, will be acquired!”

17.3 The Blessed One replied to Śakra, mighty lord of the gods, “Kauśika, it is so! It is so! By acquiring the perfection of wisdom, all the six perfections will be acquired, and all the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, and [all the fruits and realizations], up to and including all-aspect omniscience, will be acquired. {Ki.II-III: 42}

17.4 “Moreover, Kauśika, when they affirm, take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, the noble sons or noble daughters will acquire whichever attributes [are appropriate] in this lifetime. I will reveal them! Listen well and keep it in mind!”

17.5 Śakra, mighty lord of the gods, replied, “Blessed Lord, so be it!” and he listened again to the Blessed One.

17.6 The Blessed One then spoke as follows: “Kauśika, [F.59.b] if there are any rival tīrthikas, followers of tīrthika practices, wandering mendicants, māras, gods included among the class of māras, or proud individuals who wish to dispute this perfection of wisdom, who wish to be separate from it, who wish to quarrel with it, or who wish to contradict it, all the disputations, separations, quarrels, and contradictions raised by those who wish to dispute, separate from, quarrel with, and contradict it will swiftly subside and become nonexistent. The intentions of those who delight in disputation, those who delight in separation, those who delight in quarreling, and those who delight in contradiction will not be fulfilled. If you ask why, Kauśika, it is because when bodhisattva great beings practice the six perfections over a long period of time, they will have forsaken those outer and inner phenomena for the sake of which beings have for so long fought, quarreled, raged, and contended. Therefore, they establish those beings in the perfection of generosity. Bodhisattva great beings will have forsaken those outer and inner phenomena for the sake of which beings have for so long resorted to immorality. Therefore, they establish those beings in the perfection of ethical discipline. Bodhisattva great beings will have forsaken those outer and inner phenomena for the sake of which beings have for so long resorted to anger, malice, and harmfulness. Therefore, they establish those beings in the perfection of tolerance. Bodhisattva great beings will have forsaken those outer and inner phenomena for the sake of which beings have for so long resorted to indolence. [F.60.a] Therefore, they establish those beings in the perfection of perseverance. Bodhisattva great beings will have forsaken those outer and inner phenomena for the sake of which beings resort to distraction for a long time. Therefore, they establish those beings in the perfection of meditative concentration. Bodhisattva great beings will have forsaken those outer and inner phenomena for the sake of which beings have for so long resorted to stupidity. Therefore, they establish those beings in the perfection of wisdom.

17.7 “Kauśika, bodhisattva great beings will have eliminated those latent impulses and obsessions for the sake of which beings wander in cyclic existence. {Ki.II-III: 43} Therefore they genuinely exhort beings toward the four meditative concentrations. Therefore, they genuinely exhort them toward the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the four applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the

dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas. Therefore, they genuinely exhort them toward the fruit of entering the stream to nirvāṇa, [F.60.b] the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and unsurpassed, complete enlightenment.

17.8 “Kauśika, when bodhisattva great beings practice the conduct of a bodhisattva in that manner, those attributes will emerge within them. In other lives, too, they will attain manifest buddhahood in unsurpassed, complete enlightenment, and then turn the wheel of the Dharma. Having established beings in accordance with their aspirations, they will then attain final nirvāṇa, in the expanse of nirvāṇa where the aggregates are not left behind.

17.9 “Moreover, Kauśika, in the vicinity of places where noble sons or noble daughters take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, no māras, or gods included among the māras, or rival tīrthikas, or wandering mendicants, or proud individuals will be able to intrude to distract their minds from this perfection of wisdom, or to dispute it, quarrel with it, contradict it, or negate it. In addition to that, there will be [other] attributes and advantages, in that those [māras and so forth] will listen to, take up, and cultivate this perfection of wisdom, and after being emancipated through the three vehicles, they will put an end to suffering.

17.10 “Kauśika, there is an herb called *maghī* that alleviates all poisons. As an analogy, if a snake or creature famished by hunger, wanting to eat, were to see another creature, and in order to eat that creature pursue it, and if that other creature, while being pursued, [F.61.a] in fear of death and in terror, were to go to a place where the herb maghī is growing, then that snake would turn back simply on smelling the herb. {Ki.II-III: 44} If you ask why, Kauśika, it is because the herbal attributes of maghī would overpower the venom of the snake. Kauśika, such is the potency of the herb maghī. Similarly, Kauśika, those who would dispute, quarrel with, or contradict any noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom would all be pacified and eliminated by the brilliance of the perfection of wisdom and by the power of the perfection of wisdom. Wherever they appear, they would be eliminated in that very place and they would not prosper. If you ask why, Kauśika, it is because the perfection of wisdom pacifies all negative and nonvirtuous phenomena, and does not allow them to prosper.

- 17.11 “If you ask what constitutes all the negative and nonvirtuous phenomena that the perfection of wisdom pacifies and does not allow to prosper, it is the case that it pacifies and does not allow desire, hatred, or delusion to prosper. It pacifies ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, aging, death, sorrow, lamentation, suffering, discomfort, and agitation, up to and including the entire conglomerate of sufferings, and does not allow them to prosper.
- 17.12 “It pacifies obstacles; obscurations; latent impulses; obsessions; views of self and views of sentient beings, life forms, living beings, life, living creatures, [F.61.b] individuals, human beings, people, actors, experiencers, knowers, and viewers; views of nihilism, views of eternalism, views of existence, and views of nonexistence; all aspects of wrong view; miserliness, immorality, malice, indolence, agitation, and stupidity; the notion of permanence, the notion of happiness, the notion of self, and the notion that existence is pleasant; the indulgence in craving due to craving; the grasping after physical forms; the grasping after feelings, perceptions, formative predispositions, and consciousness; the grasping after the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the grasping after the emptiness of internal phenomena; the grasping after [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; the grasping after the applications of mindfulness; and the grasping after the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, and [all the fruits and realizations], up to and including all-aspect omniscience, and it does not allow [those graspings] to prosper. It pacifies the grasping after nirvāṇa [F.62.a] and does not allow it to prosper. Kauśika, this perfection of wisdom pacifies all those negative and nonvirtuous phenomena, and does not allow them to prosper. {Ki.II-III: 45}
- 17.13 “Kauśika, the Four Great Kings in the great trichiliocosm, and Śakra, the mighty lord of the gods, and Brahmā, the lord of the world of Patient Endurance, and all the gods, up to and including those of Akaniṣṭha, will

indeed always guard, shelter, and nurture without interruption those noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom. [B31]

17.14 “Those lord buddhas who are alive at present in the world systems of the ten directions will indeed always guard, shelter, and nurture without interruption those noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom. Those [sons and daughters] will abandon nonvirtuous attributes and their virtuous attributes will prosper. By way of not apprehending anything, they will prosper and not decline due to the perfection of generosity. By way of not apprehending anything, they will prosper and not decline due to the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. By way of not apprehending anything, they will prosper and not decline due to the emptiness of internal phenomena. [F.62.b] By way of not apprehending anything, they will prosper and not decline due to [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. By way of not apprehending anything, they will prosper and not decline due to the applications of mindfulness. By way of not apprehending anything, they will prosper and not decline due to the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. By way of not apprehending anything, they will prosper and not decline due to the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, and [all the fruits and realizations], up to and including all-aspect omniscience.

17.15 “They will be endowed with agreeable speech, they will be endowed with measured speech, they will be endowed with coherent speech, they will not be overpowered by anger, they will not be overpowered by pride, and they will not become miserly or envious. They themselves will abstain from killing, and, in addition, they will genuinely encourage others to abstain from killing. They will praise abstention from killing and they will praise and rejoice with others when they abstain from killing. They themselves will abstain from stealing, {Ki.II-III: 46} sexual misconduct, falsehood, slander, verbal abuse, irresponsible chatter, covetousness, malice, and wrong views, [F.63.a] and, in addition, they will genuinely encourage others to abstain

from wrong views [and so forth]. They will praise abstention from wrong views [and so forth], and they will praise and rejoice with others when they abstain from wrong views [and so forth]. {Ki.II-III:47}

17.16 “They themselves will engage in the perfection of generosity, and, in addition, they will genuinely encourage others to engage in the perfection of generosity. They will praise the perfection of generosity and they will also praise and rejoice with others when they engage in the perfection of generosity. They themselves will engage in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, and, in addition, they will genuinely encourage others to engage in the perfection of wisdom [and so forth]. They will praise the perfection of wisdom [and so forth], and they will also praise and rejoice with others when they engage in the perfection of wisdom [and so forth].

17.17 “They themselves will cultivate the emptiness of internal phenomena, and, in addition, they will genuinely encourage others to cultivate the emptiness of internal phenomena. They will praise the emptiness of internal phenomena and they will also praise and rejoice with others when they cultivate the emptiness of internal phenomena. {Ki.II-III:48} They themselves will cultivate [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, and, in addition, they will genuinely encourage others to cultivate the emptiness of the essential nature of nonentities [and so forth]. They will praise the emptiness of the essential nature of nonentities [and so forth], and they will also praise and rejoice with others when they cultivate the emptiness of the essential nature of nonentities [and so forth].

17.18 “They themselves will be absorbed in all the meditative stabilities, and, in addition, they will genuinely encourage others to be absorbed in all the meditative stabilities. [F.63.b] They will praise absorption in all the meditative stabilities, and they will also praise and rejoice with others when they are absorbed in all the meditative stabilities.

17.19 “They themselves will attain the dhāraṇīs, and, in addition, they will genuinely encourage others to attain the dhāraṇīs. They will praise the attaining of the dhāraṇīs, and they will also praise and rejoice with others when they attain the dhāraṇīs.

17.20 “They themselves will be absorbed in the first meditative concentration, and, in addition, they will genuinely encourage others to be absorbed in the first meditative concentration. They will praise the first meditative concentration and they will also praise and rejoice with others when they are absorbed in the first meditative concentration. They themselves will be absorbed in the second, third, and fourth meditative concentrations, and, in

addition, they will genuinely encourage others to be absorbed in the fourth meditative concentration [and so forth]. They will praise the fourth meditative concentration [and so forth], and they will also praise and rejoice with others when they are absorbed in the fourth meditative concentration [and so forth].

17.21 “They themselves will be absorbed in loving kindness, and, in addition, they will genuinely encourage others to be absorbed in loving kindness. They will praise the absorption in loving kindness and they will also praise and rejoice with others when they are absorbed in loving kindness. {Ki.II-III: 49} They themselves will be absorbed in compassion, empathetic joy, and equanimity, and, in addition, they will genuinely encourage others to be absorbed in equanimity [and so forth]. They will praise the absorption in equanimity [and so forth], and they will also praise and rejoice with others when they are absorbed in equanimity [and so forth]. [F.64.a]

17.22 “They themselves will be absorbed in the sphere of infinite space, and, in addition, they will genuinely encourage others to be absorbed in the sphere of infinite space. They will praise the absorption in the sphere of infinite space and they will also praise and rejoice with others when they are absorbed in the sphere of infinite space. They themselves will be absorbed in the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception, and, in addition, they will genuinely encourage others to be absorbed in the sphere of neither perception nor nonperception [and so forth]. They will praise the absorption in the sphere of neither perception nor nonperception [and so forth], and they will also praise and rejoice with others when they are absorbed in the sphere of neither perception nor nonperception [and so forth].

17.23 “They themselves will cultivate the applications of mindfulness, and, in addition, they will genuinely encourage others to cultivate the applications of mindfulness. They will praise the cultivation of the applications of mindfulness and they will also praise and rejoice with others when they cultivate the applications of mindfulness. They themselves will cultivate the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, and, in addition, they will genuinely encourage others to cultivate the noble eightfold path [and so forth]. They will praise the cultivation of the noble eightfold path [and so forth], and they will also praise and rejoice with others when they cultivate the noble eightfold path [and so forth].

17.24 “They themselves will cultivate the meditative stabilities of emptiness, signlessness, and wishlessness, [F.64.b] and, in addition, they will genuinely encourage others to cultivate the meditative stabilities of emptiness, signlessness, and wishlessness. They will praise the meditative stabilities of

emptiness, signlessness, and wishlessness, and they will also praise and rejoice with others when they cultivate the meditative stabilities of emptiness, signlessness, and wishlessness. {Ki.II-III: 50}

17.25 “They themselves will be absorbed in the eight aspects of liberation, both consecutively and in reverse order, and, in addition, they will genuinely encourage others to be absorbed in the eight aspects of liberation. They will praise the eight aspects of liberation and they will also praise and rejoice with others when they are absorbed in the eight aspects of liberation, both consecutively and in reverse order.

17.26 “They themselves will be absorbed in the nine serial steps of meditative absorption, and, in addition, they will genuinely encourage others to be absorbed in the nine serial steps of meditative absorption. They will praise the nine serial steps of meditative absorption and they will also praise and rejoice with others when they are absorbed in the nine serial steps of meditative absorption.

17.27 “They themselves will be absorbed in the ten powers of the tathāgatas, and, in addition, they will genuinely encourage others to be absorbed in the ten powers of the tathāgatas. They will praise the ten powers of the tathāgatas and they will also praise and rejoice with others when they are absorbed in the ten powers of the tathāgatas.

17.28 “They themselves will attain the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, and, in addition, they will genuinely encourage others to attain the eighteen distinct qualities of the buddhas [and so forth]. [F.65.a] They will praise the attaining of the eighteen distinct qualities of the buddhas [and so forth], and they will also praise and rejoice with others when they attain the eighteen distinct qualities of the buddhas [and so forth].

17.29 “They themselves will attain the unfailing attributes, perpetual equanimity, knowledge of the path, and all-aspect omniscience, and, in addition, they will genuinely encourage others to attain all-aspect omniscience [and so forth]. They will praise all-aspect omniscience [and so forth], and they will also praise and rejoice with others when they attain all-aspect omniscience [and so forth].

17.30 “When they practice the six perfections, whatever gifts they dispense, they dedicate to unsurpassed, complete enlightenment, making common cause with all beings, and without apprehending anything. Whatever ethical discipline they guard, {Ki.II-III: 51} whatever tolerance they cultivate, whatever perseverance they undertake, whatever meditative concentration

they are absorbed in, and whatever wisdom they cultivate, they dedicate all these to unsurpassed, complete enlightenment, making common cause with all beings, and without apprehending anything.

17.31 “When noble sons or noble daughters practice the six perfections in that manner, the following recollection arises: ‘If I do not dispense gifts, I will be reborn in the series of lower existences, I will not bring beings to maturation, I will not refine the buddhafi elds, and indeed I will not attain all-aspect omniscience. If I do not maintain ethical discipline, I will be reborn in the three lower existences, I will not even acquire a human body, I will not bring beings to maturation, I will not refine the buddhafi elds, [F.65.b] and indeed I will not attain all-aspect omniscience. If I do not cultivate tolerance, I will have diminished faculties, my facial complexion will become lackluster, and I will not acquire an excellent physique. That is to say, when I practice the conduct of a bodhisattva, I will lack an excellent form such as that which without a doubt, as soon as they see it, will turn beings toward unsurpassed, complete enlightenment. I will not bring beings to maturation through an excellent form, I will not refine the buddhafi elds, and indeed I will not attain all-aspect omniscience. If I am indolent, I cannot attain the path to enlightenment, I will not bring beings to maturation, I will not refine the buddhafi elds, and indeed I will not attain all-aspect omniscience. If my mind is agitated, I cannot develop such meditative stabilities as those through which beings are brought to maturation, I will not refine the buddhafi elds, and indeed I will not attain all-aspect omniscience. If I am unwise, after transcending the level of the śrāvakas and the level of the pratyekabuddhas through wisdom and skillful means, I will not be able to bring beings to maturation, refine the buddhafi elds, and then attain all-aspect omniscience.’

17.32 “They should train in the correct manner, and the following thoughts will arise: {Ki.II-III: 52} ‘I will not fulfill the perfection of generosity through miserliness. That would be illogical and contradictory. I will not fulfill the perfection of ethical discipline through immorality, [F.66.a] the perfection of tolerance through malice, the perfection of perseverance through indolence, the perfection of meditative concentration through agitation, or the perfection of wisdom through stupidity. That would be illogical and contradictory. Without completing the six perfections, I will not be emancipated in all-aspect omniscience!’ So, Kauśika, those noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, and who do not separate from the mind set on all-aspect omniscience, will attain these enlightened attributes in this lifetime and in other lives.”

- 17.33 Śakra, mighty lord of the gods then said, “Blessed Lord, it is wonderful that this perfection of wisdom has been established in that manner for the discipline and humility of bodhisattva great beings!”
- 17.34 “Kauśika, how has this perfection of wisdom been established in that manner for the discipline and humility of bodhisattva great beings?” asked the Blessed One.
- 17.35 “Blessed Lord,” replied Śakra, “when bodhisattva great beings practice the mundane perfection of generosity and bestow gifts on the lord buddhas, pratyekabuddhas, and śrāvakas, if they think, ‘I am bestowing gifts on the lord buddhas, pratyekabuddhas, śrāvakas, the destitute, travelers, and beggars,’ they are resorting to pride through their gifts, which are lacking in skillful means. [F.66.b] When they practice the mundane perfection of ethical discipline, again if they think, ‘I am practicing the perfection of ethical discipline; I am completing the perfection of ethical discipline,’ they are resorting to pride. When they practice the mundane perfection of tolerance, again if they think, ‘I am practicing the perfection of tolerance; I am completing the perfection of tolerance,’ they are resorting to pride. When they practice the mundane perfection of perseverance, again if they think, ‘I am practicing the perfection of perseverance; I am completing the perfection of perseverance,’ they are resorting to pride. When they practice the mundane perfection of meditative concentration, again if they think, ‘I am practicing the perfection of meditative concentration; I am completing the perfection of meditative concentration,’ they are resorting to pride. {Ki.II-III: 53} When they practice the mundane perfection of wisdom, again if they think, ‘I am practicing the perfection of wisdom; I am cultivating the perfection of wisdom,’ that is the mundane perfection of wisdom because it is without skillful means, and they are resorting to pride.
- 17.36 “Again, if they think, ‘I will attain the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, [F.67.a] the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, and [all the fruits and realizations], up to and including all-aspect omniscience, they are resorting to pride because they are attached to acting on the basis of a self.

- 17.37 “Blessed Lord, when bodhisattva great beings practice mundane doctrines in that manner, they are resorting to pride because they are attached to acting on the basis of a self. It is in this respect that the perfection of wisdom has been established for the discipline and humility of bodhisattva great beings.
- 17.38 “Blessed Lord, when bodhisattva great beings practice the perfection of supramundane generosity, in order to cultivate the perfection of wisdom to its utmost, they do not even apprehend their gifts, nor do they apprehend the act of giving, nor do they apprehend the recipient. Therefore, Blessed Lord, the perfection of wisdom has been established for the sake of the discipline and humility of bodhisattva great beings who practice the perfection of generosity.
- 17.39 “When they practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, in order to cultivate the perfection of wisdom [and so forth] to their utmost, they do not apprehend even wisdom [and so forth], nor do they apprehend those who possess wisdom [and so forth]. Therefore, Blessed Lord, the perfection of wisdom has been established for the sake of the discipline and humility of bodhisattva great beings who practice the perfection of wisdom [and so forth].
- 17.40 “Even though they cultivate the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, [F.67.b] the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, and [all the fruits and realizations], up to and including all-aspect omniscience, in order to cultivate the perfection of wisdom to its utmost, they do not apprehend them. Therefore, Blessed Lord, the perfection of wisdom has been established for the sake of the discipline and humility of bodhisattva great beings.” {Ki.II-III: 54}
- 17.41 *This completes the seventeenth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

- 18.1 Then the Blessed One said to Śakra, mighty lord of the gods, “Kauśika, when any noble sons or noble daughters who take up, uphold, recite, master, chant, and focus their attention correctly on this profound perfection of wisdom are present in a place of conflict, in the frontline of battle, if those noble sons or noble daughters have gone there and are present there having chanted this profound perfection of wisdom, then those noble sons or noble daughters cannot be defeated. They will indisputably be victorious. Being victorious, they will be delivered from that conflict without anything being said or spoiled.
- 18.2 “Kauśika, when any noble sons or noble daughters have gone into the frontline of battle chanting this profound perfection of wisdom, it is impossible that their lives will be cut off once they are there. Such an occurrence is impossible! If some foes were to fire arrows at their bodies or strike them with weapons, their bodies would not be struck or penetrated. If you ask why, it is because those noble sons or noble daughters [F.68.a] will have practiced the six perfections for a long time, and they will have cultivated this very perfection of wisdom relying on this very perfection of wisdom. They will have subdued the weapons of their own desire and also the arrows of their own desire. They will have subdued the weapons of others’ desire and also the arrows of others’ desire. They will have subdued the weapons of their own hatred and also the arrows of their own hatred. They will have subdued the weapons of others’ hatred and also the arrows of others’ hatred. They will have subdued the weapons of their own delusion and also the arrows of their own delusion. They will have subdued the weapons of others’ delusion and also the arrows of others’ delusion. They will have subdued the weapons of their own wrong views and also the arrows of their own wrong views. They will have subdued the weapons of others’ wrong views and also the arrows of others’ wrong views. They will have subdued the weapons of their own obsessions and also the arrows of

their own obsessions. They will have subdued the weapons of others' obsessions and also the arrows of others' obsessions. They will have subdued the weapons of their own latent impulses and also the arrows of their own latent impulses. They will have subdued the weapons of others' latent impulses and also the arrows of others' latent impulses. Kauśika, this formulation explains how, when noble sons or noble daughters go into battle, their bodies will not be struck or harmed by weapons or arrows.

- 18.3 “Moreover, Kauśika, if noble sons or noble daughters take up, uphold, recite, master, and focus their attention correctly on this profound perfection of wisdom, and if they are not separated from the mind set on all-aspect omniscience, whether any foes were to sprinkle them with poison, curse them, roast them in a firepit, strike them with weapons, pour poison into them, or throw them into water, all those perils would not harm them. If you ask why, Kauśika, it is because this perfection of wisdom is the great knowledge. Kauśika, it is because [F.68.b] this perfection of wisdom is the unsurpassed knowledge incantation. {Ki.II-III: 55} Kauśika, it is because there is no knowledge higher than this perfection of wisdom. Noble sons or noble daughters who train in this knowledge do not harm themselves, nor do they harm others, nor do they harm both [themselves and others]. If you ask why, it is because when they train in it, they do not apprehend a self, and they do not apprehend [any other postulated subject], up to and including viewers. They do not apprehend physical forms. They do not apprehend feelings, perceptions, formative predispositions, or consciousness. They do not apprehend the sense fields, the sensory elements, the links of dependent origination, the perfections, all the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, or [all the fruits and realizations], up to and including all-aspect omniscience. Since they do not apprehend such phenomena, they do not harm themselves, nor do they harm others, nor do they harm both [themselves and others]. They attain unsurpassed, complete enlightenment, and observe the minds of all beings. If you ask why, the tathāgatas, arhats, completely awakened buddhas of the past, future, and present have also trained [and will train] in this same knowledge incantation, and they have attained [and will attain] consummate buddhahood in unsurpassed, complete enlightenment.

18.4 “Moreover, Kauśika, even though this perfection of wisdom has not been taken up, upheld, recited, [F.69.a] mastered, and had attention correctly focused on it, no human or nonhuman being seeking to intrude will be able to intrude within the place where it is committed to writing, or the house, village, town, or city where it is kept. If you ask why, it is because, in order to worship this perfection of wisdom, the gods of the great trichiliocosm, including those of the Caturmahārājakāyika, Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariṣadya, and all the other gods up to and including those of Akaniṣṭha, and also the gods of immeasurable countless world systems, including those of their Caturmahārājakāyika, Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, and Brahmapariṣadya realms, and all the other gods, up to and including those of Akaniṣṭha, as many as there are, will always guard, shelter, and nurture without interruption those noble sons or noble daughters who have committed to writing and upheld this perfection of wisdom. {Ki.II-III: 56} Once those gods have arrived there, they will serve, respect, honor, and worship this perfection of wisdom, and they will then depart. Kauśika, so it is that if any commit to writing and uphold this perfection of wisdom, they will have such qualities and excellent advantages in this life.

18.5 “Kauśika, similarly, those who have gone to the site of enlightenment, those in the retinue at the site of enlightenment, or whichever animals or human beings are present in the vicinity of the site of enlightenment, cannot be harmed or injured by human or nonhuman beings. If you ask why, it is because, seated thereon, the tathāgatas, arhats, completely awakened buddhas of the past [F.69.b] have indeed attained consummate buddhahood in unsurpassed, complete enlightenment. Seated thereon, the tathāgatas, arhats, completely awakened buddhas of the future and the present will indeed attain consummate buddhahood in unsurpassed, complete enlightenment. Seated thereon, even the tathāgatas, arhats, completely awakened buddhas who are alive at present in the world systems of the ten directions are attaining consummate buddhahood in unsurpassed, complete enlightenment. And even after all these tathāgatas, arhats, completely awakened buddhas have attained consummate buddhahood in unsurpassed, complete enlightenment, earnestly rendering all beings fearless, free from enmity, and without ties, they have established, are establishing, and will establish immeasurable, countless beings in the excellence of the gods and humans; and they have established, are establishing, and will establish them in the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and in arhatship, individual enlightenment,

and unsurpassed, complete enlightenment. If you ask why, Kauśika, this very perfection of wisdom makes its location into an offering shrine for all beings, which is to be venerated, offered to, and respected with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, and many ribbons.”

18.6 Śakra then asked, “Blessed Lord, if there were a noble son or noble daughter who were to commit this perfection of wisdom to writing, keep it in the form of a book, and serve, respect, honor, and make offerings to it [F.70.a] with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, and many ribbons, and if there were another who would dedicate the bone relics of a tathāgata, arhat, completely awakened buddha within a stūpa fashioned of the seven kinds of precious materials, that is to say in a reliquary or container fashioned of the seven precious materials, and then serve, respect, honor, and make offerings to it with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, and many ribbons, which of these two would increase manifold their stock of merit?” {Ki.II-III: 57}

18.7 “Kauśika,” replied the Blessed One, “I will ask you a counter-question on this matter and you should answer as best you can! Kauśika, in which path do you think the tathāgatas, arhats, completely awakened buddhas who have acquired all-aspect omniscience and manifested such a physical body have trained in order to acquire all-aspect omniscience and manifest such a physical body?”

18.8 Śakra answered, “Blessed Lord, it is after training in this very perfection of wisdom that the tathāgatas, arhats, completely awakened buddhas acquire all-aspect omniscience and also manifest such a physical body.”

18.9 “Kauśika, it is so! It is so!” replied the Blessed One. “It was after training in this very perfection of wisdom that I acquired all-aspect omniscience and also myself manifested such a physical body. Kauśika, it is not because of acquiring a body like this one of mine [F.70.b] that the tathāgatas come to be categorized as *tathāgatas*; it is because of acquiring all-aspect omniscience that the tathāgatas come to be categorized as *tathāgatas*. Kauśika, all-aspect omniscience has originated from the perfection of wisdom.

18.10 “Kauśika, a body such as this is the basis of the wisdom of all-aspect omniscience. Depending on that basis, the tathāgatas, arhats, completely awakened buddhas have acquired all-aspect omniscience. So, it is because this body is the basis of the wisdom of all-aspect omniscience that it becomes a shrine for all beings, and is to be paid homage, revered, presented with offerings, served, and respected. Kauśika, after I have passed into final nirvāṇa, my bone relics will be worshiped. Indeed my bone relics will themselves become a shrine, but my Dharma will not become a shrine.

18.11 “Kauśika, any noble son or noble daughter who were to commit this perfection of wisdom to writing, and uphold, recite, master, and focus their attention correctly on it, and were to serve, respect, honor, and worship it with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, and many ribbons would worship the wisdom of all-aspect omniscience. So it is, Kauśika, that any noble son or noble daughter who wishes to make offerings to the tathāgatas should commit this perfection of wisdom to writing and uphold, recite, master, and focus their attention correctly on it, and should serve, respect, honor, and make offerings to it with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, and many ribbons. {Ki.II-III:58} [F.71.a]

18.12 “Kauśika, if there were another who would insert the bone relics of a tathāgata who has passed into final nirvāṇa within a stūpa fashioned of the seven precious materials, or place it within a container fashioned of the seven precious materials, and honor it, serving, respecting, honoring, and worshiping it with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, and many ribbons, the one who has committed this perfection of wisdom to writing, and upheld, recited, mastered, and focused attention correctly on it, serving, respecting, honoring, and worshiping it with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, and many ribbons, would increase manifold their stock of merit more than the other. If you ask why, Kauśika, the five [lesser] perfections have originated from it. The emptiness of internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas also have originated from it. The maturation of beings has also originated from it, the excellence of the buddhafi elds has also [F.71.b] originated from it, the spiritual family of bodhisattva great beings has also originated from it, the excellence of physical form has also originated from it, the excellence of resources has also originated from it, the excellence of the retinue has also originated from it, great loving kindness has also originated from it, great compassion has also originated from it, and great and lofty royal families, great and lofty priestly families, great and lofty householder families, the

gods of the Caturmahārājakāyika realm and the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin realms, and [all other realms], up to and including Akaniṣṭha, have also originated from this. Those who have entered the stream to nirvāṇa, those who are destined for only one more rebirth, those who are no longer subject to rebirth, those who are arhats, pratyekabuddhas, bodhisattvas, and the all-aspect omniscience of the tathāgatas, arhats, completely awakened buddhas have also originated from this.”

- 18.13 Śakra then asked, “Blessed Lord, do those human beings of Jambudvīpa who do not serve, do not honor, do not respect, and do not worship this perfection of wisdom not know that the offerings made to the perfection of wisdom are more powerful?” {Ki.II-III: 59}
- 18.14 “Kauśika,” replied the Blessed One, “among those human beings of Jambudvīpa, how many do you think have unbroken devotion to the buddhas, unbroken devotion to the Dharma, and unbroken devotion to the saṅgha? How many are without hesitation concerning the buddhas, without hesitation concerning the Dharma, and without hesitation concerning the saṅgha? How many are utterly convinced about the buddhas, utterly convinced about the Dharma, and utterly convinced about the saṅgha?”
- 18.15 Śakra answered, “Blessed Lord, there are few human beings of Jambudvīpa who have unbroken devotion to the buddhas, unbroken devotion to the Dharma, and unbroken devotion to the saṅgha; [F.72.a] who are without hesitation concerning the buddhas, without hesitation concerning the Dharma, and without hesitation concerning the saṅgha; and who are utterly convinced about the buddhas, utterly convinced about the Dharma, and utterly convinced about the saṅgha.”
- 18.16 The Blessed One then asked, “Kauśika, among those human beings of Jambudvīpa, how many do you think have attained the thirty-seven factors conducive to enlightenment? How many have attained the three gateways of liberation? How many have attained the eight aspects of liberation? How many have attained the nine serial steps of meditative absorption? How many have attained the four kinds of exact knowledge? How many have attained the six extrasensory powers? Among those human beings of Jambudvīpa, how many do you think have entered the stream to nirvāṇa in order to abandon the three fetters? How many are destined for only one more rebirth in order to wear down desire, hatred, and delusion? How many are no longer subject to rebirth in order to abandon the five fetters associated with the lower realms? How many have become arhats in order to abandon the five fetters associated with the higher realms? How many have actually entered upon individual enlightenment? How many have actually entered upon unsurpassed, complete enlightenment?”

- 18.17 “Blessed Lord,” replied Śakra, “there are few human beings of Jambudvīpa who have attained the thirty-seven factors conducive to enlightenment. There are even fewer who have attained the three gateways of liberation. There are even fewer who have attained the eight aspects of liberation. There are even fewer who have attained the nine serial steps of meditative absorption. There are even fewer who have attained the four kinds of exact knowledge. [F.72.b] There are even fewer who have attained the six extrasensory powers. There are even fewer among the human beings of Jambudvīpa who have entered the stream to nirvāṇa in order to abandon the three fetters. There are even fewer who are destined for only one more rebirth in order to wear down desire, hatred, and delusion. {Ki.II-III: 60} There are even fewer who are no longer subject to rebirth in order to abandon the five fetters associated with the lower realms. There are even fewer who have become arhats in order to abandon the five fetters associated with the higher realms. There are even fewer who have actually entered upon individual enlightenment, and there are even fewer who have actually entered upon unsurpassed, complete enlightenment.”
- 18.18 “Kauśika, it is so! It is so!” said the Blessed One. “Among the human beings of Jambudvīpa, there are few who have unbroken devotion to the buddhas, unbroken devotion to the Dharma, and unbroken devotion to the saṅgha; who are without hesitation concerning the buddhas, without hesitation concerning the Dharma, and without hesitation concerning the saṅgha; and who are utterly convinced about the buddhas, utterly convinced about the Dharma, and utterly convinced about the saṅgha. There are even fewer who have attained the thirty-seven factors conducive to enlightenment. There are even fewer who have entered the stream to nirvāṇa. There are even fewer who are destined for only one more rebirth. There are even fewer who are no longer subject to rebirth. There are even fewer who have become arhats. There are even fewer who have actually entered upon individual enlightenment, [F.73.a] and there are even fewer who have actually entered upon unsurpassed, complete enlightenment. There are even fewer who are engaged in enlightenment.
- 18.19 “If you ask why, it is because formerly when they roamed through cyclic existence, they did not see the buddhas, they did not hear the Dharma, they did not venerate the saṅgha, they did not dispense gifts, they did not maintain ethical discipline, they did not cultivate tolerance, they did not undertake perseverance, they did not cultivate meditative concentration, and they did not cultivate wisdom. They did not hear of or cultivate the perfection of generosity, and they did not hear of or cultivate the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of

wisdom. They did not hear of or cultivate the emptiness of internal phenomena, and they did not hear of or cultivate [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They did not hear of or cultivate the applications of mindfulness, and they did not hear of or cultivate [the other causal attributes], up to and including the noble eightfold path. They did not hear of or cultivate [the fruitional attributes], up to and including the distinct qualities of the buddhas. They did not hear of or cultivate [the fruits and realizations], up to and including all-aspect omniscience.

18.20 “Kauśika, as that perspective explains, among the human beings of Jambudvīpa there are thus very few who have unbroken devotion to the buddhas, unbroken devotion to the Dharma, and unbroken devotion to the saṅgha. {Ki.II-III: 61} There are even fewer who have [attained the causal and fruitional attributes and] actually entered upon [the fruits and realizations], up to and including individual enlightenment. There are even fewer who have actually entered upon unsurpassed, complete enlightenment, and you should know that there are even fewer who are engaged in enlightenment with pure aspiration.

18.21 “Kauśika, leaving aside human beings, among the other living creatures of Jambudvīpa, [F.73.b] how many do you think have attained the thirty-seven factors conducive to enlightenment? How many have attained the three gateways of liberation? How many have attained the eight aspects of liberation? How many have attained the nine serial steps of meditative absorption? How many have attained the four kinds of exact knowledge? How many have attained the six extrasensory powers? Among those other living creatures of Jambudvīpa, how many do you think have entered the stream to nirvāṇa in order to abandon the three fetters? How many are destined for only one more rebirth in order to wear down desire, hatred, and delusion? How many are no longer subject to rebirth in order to abandon the five fetters associated with the lower realms? How many have become arhats in order to abandon the five fetters associated with the higher realms? How many have actually entered upon individual enlightenment? Among the other living creatures of Jambudvīpa, how many are without hesitation concerning unsurpassed, complete enlightenment? How many are without hesitation concerning the buddhas, the Dharma, and the saṅgha? Among the other living creatures of Jambudvīpa, how many appreciate their mother, appreciate their father, appreciate virtuous ascetics, or appreciate brahmin priests? How many serve the venerable ones within the family? How many dispense gifts, maintain ethical discipline, and maintain the restoration and purification of vows? How many perceive and analyze desire as an inadmissible transgression? Similarly, how many perceive that the body is

impermanent, perceive that it is without self, perceive that it is impure, and perceive there is no delight anywhere in the world? Among the other living creatures of Jambudvīpa, how many have actually entered upon unsurpassed, complete enlightenment?"

18.22 "Blessed Lord," replied Śakra, "among the other living creatures of Jambudvīpa, there are indeed extremely few that have attained the thirty-seven factors conducive to enlightenment, that have attained the three gateways of liberation, [F.74.a] that have attained the eight aspects of liberation, that have attained the nine serial steps of meditative absorption, that have attained the four kinds of exact knowledge, that have attained the six extrasensory powers, that have entered the stream to nirvāṇa in order to abandon the three fetters, that are destined for only one more rebirth in order to wear down desire, hatred, and delusion, that are no longer subject to rebirth in order to abandon the five fetters associated with the lower realms, that have become arhats in order to abandon the five fetters associated with the higher realms, or that have actually entered upon individual enlightenment. Blessed Lord, among the other living creatures of Jambudvīpa, far fewer than that have actually entered upon unsurpassed, complete enlightenment."

18.23 "Kauśika, it is so! It is so! It is as you have said!" replied the Blessed One. "Kauśika, among the other living creatures of Jambudvīpa, there are few that have attained the thirty-seven factors conducive to enlightenment, that have attained the three gateways of liberation, that have attained the eight aspects of liberation, that have attained the nine serial steps of meditative absorption, that have attained the four kinds of exact knowledge, that have attained the six extrasensory powers, that have entered the stream to nirvāṇa in order to abandon the three fetters, that are destined for only one more rebirth in order to wear down desire, hatred, and delusion, that are no longer subject to rebirth in order to abandon the five fetters associated with the lower realms, that have become arhats in order to abandon the five fetters associated with the higher realms, that have actually entered upon individual enlightenment, and that have actually entered upon unsurpassed, complete enlightenment. There are even fewer than those that are engaged in unsurpassed, complete enlightenment, [F.74.b] and there are even fewer than those that seek to attain consummate buddhahood in unsurpassed, complete enlightenment."

18.24 "Kauśika, from here I see with my unobscured buddha eyes that although there are immeasurable, countless beings who are engaged in unsurpassed, complete enlightenment in all the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, since they lack the skillful means associated with the perfection of wisdom, there are only one

or two who will be established on the level at which progress has become irreversible, but a larger number than that who will be established on the level of the śrāvakas and the pratyekabuddhas. If you ask why, Kauśika, it is hard for those who are indolent, those who are without perseverance, those who are of feeble intent, those who are of inferior resolve, and those who are stupid to attain unsurpassed, complete enlightenment.

18.25 “Kauśika, from here I see with my unobscured buddha eyes that although there are immeasurable, countless beings who are engaged in unsurpassed, complete enlightenment in all the world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, since they lack the skillful means associated with the perfection of wisdom, there are only one or two who will be established on the level at which progress has become irreversible, but a larger number than that who will be established on the level of the śrāvakas and the pratyekabuddhas. If you ask why, Kauśika, it is hard for those who are indolent, those who are without perseverance, those who are of feeble intent, those who are of inferior resolve, and those who are stupid to attain unsurpassed, complete enlightenment. {Ki.II-III: 62}

18.26 “Kauśika, so it is that if noble sons or noble daughters who actually enter upon unsurpassed, complete enlightenment wish to attain consummate buddhahood swiftly and easily in unsurpassed, complete enlightenment, they should repeatedly listen to this perfection of wisdom. [F.75.a] They should take up, uphold, recite, master, and focus their attention correctly on it. They should commit it to writing and they should serve, respect, honor, and worship it with flowers, incense, garlands, perfume, unguents, powders, robes, parasols, victory banners, and many ribbons. In addition, they should also take up, uphold, recite, master, and focus their attention correctly on all the virtuous attributes that are gathered within this perfection of wisdom. That is to say they should take up, uphold, recite, master, and focus their attention correctly on the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, the emptiness of internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the applications of mindfulness, [the other causal attributes], up to and including the noble eightfold path, [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, and also all the immeasurable attributes of the buddhas that are included within this perfection of wisdom. If you ask why, Kauśika, it is because those noble sons or noble daughters will know that when in the past the Tathāgata was

engaged in the conduct of a bodhisattva, he also trained in the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, the perfection of generosity, the emptiness of internal phenomena, [F.75.b] [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the four applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, and [all the fruits and realizations], up to and including all-aspect omniscience, and that they themselves should also train in his wake. That is to say, this perfection of wisdom is their teacher, and the other [attributes], up to and including the immeasurable attributes of the buddhas, are also their teacher. This perfection of wisdom has been revealed by the lord buddhas, and it has also been revealed by the pratyekabuddhas, the arhats, those will no longer be reborn, those who are destined for only one more rebirth, and those who have entered the stream to nirvāṇa. Training in this perfection of wisdom; training in the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity; training in the emptiness of internal phenomena; training in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; training in this applications of mindfulness; training in the [other causal attributes], up to and including the noble eightfold path; [F.76.a] training in [the fruitional attributes], up to and including the distinct qualities of the buddhas; and training in [all the fruits and realizations], up to and including all-aspect omniscience, the lord buddhas, the pratyekabuddhas, the arhats, those who will no longer be reborn, those who are destined for only one more rebirth, and those who have entered the stream to nirvāṇa have also gone beyond, are going beyond, and will go beyond.

18.27 “Kauśika, so it is that those noble sons or noble daughters should rely on this very perfection of wisdom, whether the tathāgatas are present or whether the tathāgatas have passed into final nirvāṇa. If you ask why, Kauśika, this perfection of wisdom is itself the support of all śrāvakas, pratyekabuddhas, and bodhisattva great beings. It is the support of all living

phenomena, up to and including the gods, humans, and asuras. All these should similarly rely on the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity, and on [all the other attributes, fruits, and realizations], up to and including all-aspect omniscience. If you ask why, Kauśika, this all-aspect omniscience [and so forth] is the support of all śrāvakas, pratyekabuddhas, and bodhisattva great beings. It is the support of all living beings, up to and including the gods, humans, and asuras. {Ki.II-III: 63} [B32]

18.28 “Kauśika, if any noble son or noble daughter were to make a stūpa of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into final nirvāṇa, and were then to serve, respect, honor, and worship it for the duration of their lives with divine flowers, [F.76.b] garlands, perfumes, unguents, powders, religious garments, robes, parasols, victory banners, ribbons, and many divine musical sounds, do you think, Kauśika, that the merit of that noble son or noble daughter would for that reason increase manifold?”

“It would, Blessed Lord! It would, Sugata!” Śakra replied.

18.29 The Blessed One then said, “Kauśika, if any noble son or noble daughter were to commit this perfection of wisdom to writing and then take up, uphold, recite, master, and focus their attention correctly on it, teaching it extensively to others, without being separated from the mind set on all-aspect omniscience, and in addition were to serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds, the merit of that one would increase manifold to a greater extent than the former.

18.30 “Kauśika, leaving aside that one stūpa, if any noble son or noble daughter were to fill this Jambudvīpa with stūpas made of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into final nirvāṇa, and were then to serve, respect, honor, and worship these stūpas for the duration of their lives with divine flowers, garlands, perfumes, unguents, powders, religious garments, robes, parasols, victory banners, ribbons, and many divine musical sounds, do you think, Kauśika, that the merit of that noble son or noble daughter would for that reason increase manifold?” [F.77.a]

“It would, Blessed Lord! It would, Sugata!” Śakra replied.

18.31 The Blessed One then said, “Kauśika, if any noble son or noble daughter were to commit this perfection of wisdom to writing and then take up, uphold, recite, master, and focus their attention correctly on it, without being separated from the mind set on all-aspect omniscience, and in addition were to serve, respect, honor, and worship it with flowers, garlands, perfumes,

unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds, the merit of that one would increase manifold to a greater extent than the former. {Ki.II-III: 64}

18.32 “Kauśika, leaving aside that filling of this Jambudvīpa with stūpas of the tathāgata, if, Kauśika, any noble son or noble daughter were to fill this world system with its four continents with stūpas made of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into final nirvāṇa, and were then to serve, respect, honor, and worship these stūpas for the duration of their lives with divine flowers, garlands, perfumes, unguents, powders, religious robes, garments, parasols, victory banners, ribbons, and many divine musical sounds, do you think, Kauśika, that the merit of that noble son or noble daughter would for that reason increase manifold?”

“It would, Blessed Lord! It would, Sugata!” Śakra replied.

18.33 The Blessed One then said, “Kauśika, if any noble son or noble daughter were to make this perfection of wisdom into a book and then [F.77.b] take up, uphold, recite, master, and focus their attention correctly on it, committing it to writing, and in addition were to serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds, the merit of that one would increase manifold to a greater extent than the former.

18.34 “Kauśika, leaving aside that filling of the world system with its four continents with stūpas of the tathāgata, if, Kauśika, any noble son or noble daughter were to fill this confined chiliocosm³⁷⁴ with stūpas made of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into final nirvāṇa, and were then to serve, respect, honor, and worship these stūpas for the duration of their lives with divine flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, ribbons, and many divine musical sounds, do you think, Kauśika, that the merit of that noble son or noble daughter would for that reason increase manifold?”

“It would, Blessed Lord! It would, Sugata!” Śakra replied.

18.35 The Blessed One then said, “Kauśika, if any noble son or noble daughter were to make this perfection of wisdom into a book and then take up, uphold, recite, master, and focus their attention correctly on it, committing it to writing, and were to serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds, the merit of that one would increase manifold to a greater extent than the former. {Ki.II-III: 65}

18.36 “Kauśika, [F.78.a] leaving aside that filling of the confined chiliocosm with stūpas of the tathāgata, if, Kauśika, any noble son or noble daughter were to fill this medium dichiliocosm with stūpas made of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into final nirvāṇa, and were then to serve, respect, honor, and worship these stūpas for the duration of their lives with divine flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, ribbons, and many musical sounds, do you think, Kauśika, that the merit of that noble son or noble daughter would for that reason increase manifold?”

 “It would, Blessed Lord! It would, Sugata!” Śakra replied.

18.37 The Blessed One then said, “Kauśika, if any noble son or noble daughter were to commit this perfection of wisdom to writing and then take up, uphold, recite, master, and focus their attention correctly on it, and were to serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds, the merit of that one would increase manifold to a greater extent than the former.

18.38 “Kauśika, leaving aside that filling of the medium dichiliocosm with stūpas of the tathāgata, if, Kauśika, any noble son or noble daughter were to fill this great trichiliocosm with stūpas made of the seven precious materials, about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into final nirvāṇa, [F.78.b] and were then to serve, respect, honor, and worship these stūpas for the duration of their lives with divine flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, ribbons, and many divine musical sounds, do you think, Kauśika, that the merit of that noble son or noble daughter would increase manifold?”

 “It would, Blessed Lord! It would, Sugata!” Śakra replied.

18.39 The Blessed One then said, “Kauśika, if any noble son or noble daughter were to commit this perfection of wisdom to writing and then take up, uphold, recite, master, and focus their attention correctly on it, and were to serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds, the merit of that one would increase manifold to a greater extent than the former.

18.40 “Kauśika, leaving aside that filling of the great trichiliocosm with stūpas of the tathāgata, if, Kauśika, each being among all the beings in the great trichiliocosm were to build stūpas made of the seven precious materials, all of them about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into final nirvāṇa, and they were then

to serve, respect, honor, and worship these stūpas for the duration of their lives with divine flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, ribbons, and many divine musical sounds—{Ki.II-III: 66} and if, on the other hand, any noble son or [F.79.a] noble daughter were to commit this perfection of wisdom to writing and then take up, uphold, recite, master, and focus their attention correctly on it, without being separated from the mind set on all-aspect omniscience, and were then to serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds—the merit of that one would increase manifold to a greater extent than the former.”

18.41 “That is so, Blessed Lord! That is so, Sugata!” Śakra exclaimed. “Blessed Lord, those who serve, respect, honor, and worship the perfection of wisdom will serve, respect, honor, and worship the tathāgatas, arhats, completely awakened buddhas of the past, future, and present.

18.42 “Even if each being among all the beings that there are in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, were also to build stūpas made of the seven precious materials, all of them about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into final nirvāṇa, and were then to serve, respect, honor, and worship these stūpas for an eon or for longer than an eon with divine flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, ribbons, and various divine musical sounds—and even if each being among all the beings that there are in the world systems of the southern, western, northern, northeastern, southeastern, southwestern, and [F.79.b] northwestern directions, as well as the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, were also to build stūpas made of the seven precious materials, all of them about one yojana in height and half a yojana in width, in order to worship a tathāgata who had passed into final nirvāṇa, and were then to serve, respect, honor, and worship these stūpas for an eon or for longer than an eon with divine flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, ribbons, and various divine musical sounds—do you think, Blessed Lord, that the merit of those noble sons or noble daughters would for that reason increase manifold?”

“They would, Kauśika!” replied the Blessed One.

18.43 Śakra then said, “Blessed Lord, if any noble son or noble daughter were to commit this perfection of wisdom to writing and take up, uphold, recite, master, {Ki.II-III: 67} and focus their attention correctly on it, and were then to serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, ribbons, and various

musical sounds, the merit of that one would increase manifold to a greater extent than the former. If one were to ask why, Blessed Lord, it is because all virtuous attributes are gathered within this perfection of wisdom. That is to say, the paths of the ten virtuous actions, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, [F.80.a] the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, the emptiness of internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the gateways to liberation—emptiness, signlessness, and wishlessness—the four truths of the noble ones comprising suffering, its cause, its cessation, and the path [leading to its cessation], the six extrasensory powers, the eight aspects of liberation, the nine serial steps of meditative absorption, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, and [all the fruits and realizations], up to and including all-aspect omniscience, are indeed gathered within it. This is the teaching of the lord buddhas. Training in it, the śrāvakas, pratyekabuddhas, and all the lord buddhas of the past, future, and present have transcended, are transcending, and will transcend all phenomena.”

18.44 *This completes the eighteenth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 19

- 19.1 Then the Blessed One replied to Śakra, mighty lord of the gods, “Kauśika, it is so! It is so! The merit of those noble sons or noble daughters will increase manifold. If any of them were to commit this perfection of wisdom [F.80.b] to writing, making it into a book, and then take up, uphold, recite, master, and focus their attention correctly on it, and in addition were then to serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds, the merit of those noble sons or noble daughters would be immeasurable, uncountable, inconceivable, incomparable, and it would increase inestimably. If you ask why, Kauśika, the all-aspect omniscience of the tathāgatas, arhats, completely awakened buddhas has originated from the perfection of wisdom. The other five perfections, the emptiness of internal phenomena, [the other aspects of emptiness] up to and including the emptiness of the essential nature of nonentities, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, the distinct qualities of the buddhas, the five eyes of the tathāgatas, the maturation of beings, and the refinement of the buddhafiels have all originated from the perfection of wisdom. [F.81.a]
- 19.2 “Kauśika, knowledge of all the dharmas, knowledge of the path, and all-aspect omniscience have all originated from the perfection of wisdom. {Ki.II-III: 68} Kauśika, the vehicle of the śrāvakas, the vehicle of the

pratyekabuddhas, and the Great Vehicle have all originated from the perfection of wisdom. Kauśika, unsurpassed, complete enlightenment has originated from the perfection of wisdom.

19.3 “Kauśika, so it is that if any noble sons or noble daughters were to commit this perfection of wisdom to writing, making it into a book, and then take up, uphold, recite, master, and focus their attention correctly on it, and in addition were then to serve, respect, honor, and worship it with flowers, garlands, perfumes, unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds, the merit accrued by the former [acts of building stūpas] would come nowhere near even a hundredth part of this merit that is now accrued. It would come nowhere near even a thousandth part of it, or a hundred thousandth part, a billionth part, a ten billionth part, a trillionth part, or any number, fraction, calculation, or exemplar. It would stand no comparison. If you ask why, Kauśika, as long as this perfection of wisdom dwells in Jambudvīpa, the precious jewel of the Buddha will not disappear, the precious jewel of the Dharma will not disappear, and the precious jewel of the Saṅgha will not disappear.

19.4 “[As long this perfection of wisdom dwells in Jambudvīpa], the paths of the ten virtuous actions, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, [F.81.b] the perfection of meditative concentration, the perfection of wisdom, the emptiness of internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, and [all the fruits and realizations], up to and including all-aspect omniscience, will appear in the world.

19.5 “[As long this perfection of wisdom dwells in Jambudvīpa], the great and lofty royal families, the great and lofty priestly families, the great and lofty householder families, the gods of the Caturmahārājakāyika realm, and the

gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśa-vartin realms, and [of all other realms], up to and including Akaniṣṭha, will appear in the world.

19.6 “[As long this perfection of wisdom dwells in Jambudvīpa], those who have entered the stream to nirvāṇa, those who are destined for only one more rebirth, those who are no longer subject to rebirth, and those who are arhats, pratyekabuddhas, bodhisattvas, and completely awakened buddhas will appear in the world.

19.7 “[As long this perfection of wisdom dwells in Jambudvīpa], bodhisattva great beings will be discerned, [F.82.a] and the wisdom of unsurpassed buddhahood, the turning of the wheel of the Dharma, the maturation of beings, and the refinement of the buddhafi elds will be discerned.”³⁷⁵

19.8 Then, in this world system of the great trichiliocosm, Śakra, mighty lord of the gods, addressed the gods of the Caturmahārājakāyika realm {Ki.II-III: 69} and [all those of the other realms], up to and including Akaniṣṭha, saying, “Friends, you should take up this perfection of wisdom, uphold, recite, master, and focus your attention correctly on it. Friends, those who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom will not interrupt the ways of the buddhas, they will not interrupt the ways of the Dharma, and they will not interrupt the ways of the saṅgha. Friends, when the ways of the Three Precious Jewels are not interrupted, all the perfections will appear in the world. The emptiness of internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, [F.82.b] the distinct qualities of the buddhas, the conduct of the bodhisattvas, the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and unsurpassed, complete enlightenment will appear in the world.”

19.9 Then the Blessed One said to Śakra, mighty lord of the gods, “Kauśika, you should take up this perfection of wisdom. Uphold it! Recite it! Master it! Kauśika, you should focus your attention correctly on this perfection of wisdom! If you ask why, Kauśika, whenever the asuras think they should

fight with the gods of the Trayastrimśa realm and breach their frontier, at that time, Kauśika, you should contemplate this perfection of wisdom, chant it, and focus your attention correctly on it. Thereby those intentions of the asuras will again fade away and their [bellicose] mindsets will be assuaged,³⁷⁶ and will not flourish.

19.10 “Whenever the gods and goddesses are about to die and transmigrate, even when they see that they will be reborn in the lower realms, you, Kauśika, should chant this perfection of wisdom in their presence and they will be reborn in this same god realm owing to the root of the virtuous action of hearing the perfection of wisdom and owing to their devotion to the perfection of wisdom. If you ask why, Kauśika, it is advantageous to hear this perfection of wisdom in that manner. Whichever noble sons or noble daughters hear this perfection of wisdom, {Ki.II-III: 70} they will all through this root of virtue finally attain consummate buddhahood in unsurpassed, complete enlightenment. If you ask why, Kauśika, it is because [F.83.a] however many tathāgatas, arhats, completely awakened buddhas of the past there were, along with their communities of śrāvakas, they all attained final nirvāṇa in the expanse of nirvāṇa where no aggregates are left behind, having trained in this perfection of wisdom. However many tathāgatas, arhats, completely awakened buddhas of the future there will be, along with their communities of śrāvakas, they will all attain consummate buddhahood in unsurpassed, complete enlightenment, having trained in this perfection of wisdom. However many tathāgatas, arhats, completely awakened buddhas are alive at present, residing in the world systems of the ten directions, along with their communities of śrāvakas, they all attain consummate buddhahood in unsurpassed, complete enlightenment, having trained in this perfection of wisdom. If you ask why, Kauśika, it is because all the factors conducive to enlightenment are gathered within this perfection of wisdom, whether they are those of the śrāvakas, those of the pratyekabuddhas, those of the bodhisattvas, or those of the buddhas.”

19.11 Śakra then said, “Blessed Lord, this perfection of wisdom is the great knowledge.³⁷⁷ Blessed Lord, this perfection of wisdom is the unsurpassed knowledge. Blessed Lord, this perfection of wisdom is the knowledge that is equal to the unequaled. If one were to ask why, Blessed Lord, it is because the perfection of wisdom abandons all nonvirtuous attributes and attains all virtuous attributes.” [F.83.b]

19.12 “Kauśika, it is so! It is so!” replied the Blessed One. “Kauśika, this perfection of wisdom is the great knowledge. Kauśika, this perfection of wisdom is the unsurpassed knowledge. Kauśika, this perfection of wisdom is the knowledge that is equal to the unequaled. If you ask why, Kauśika, it is because however many tathāgatas, arhats, completely awakened buddhas

of the past and the future there were and will be, and however many are alive at the present, residing in the world systems of the ten directions, relying on this same knowledge they all attained consummate buddhahood, will attain consummate buddhahood, and are attaining consummate buddhahood in unsurpassed, complete enlightenment. If you ask why, Kauśika, when this knowledge is present, the paths of the ten virtuous actions will be discerned³⁷⁸ in the world. The four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers will be discerned in the world. All the perfections, all the aspects of emptiness, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, [F.84.a] great compassion, and the distinct qualities of the buddhas will be discerned in the world. The realm of phenomena will be discerned in the world. The very limit of reality, the real nature, the unmistakable real nature, the one and only real nature, reality, the abiding nature of reality, and maturity with respect to all phenomena will be discerned in the world. The five eyes will be discerned in the world. The fruit of entering the stream to nirvāṇa will be discerned in the world. The fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, {Ki.II-III: 71} arhatship, and individual enlightenment will be discerned in the world. Knowledge of all the dharmas will be discerned in the world. Knowledge of the path and all-aspect omniscience will be discerned in the world.

19.13 “Kauśika, when bodhisattva great beings are present, the paths of the ten virtuous actions will be discerned in the world. [All the other attributes, fruits, and realizations], up to and including all-aspect omniscience, will be discerned in the world. Those entering the stream to nirvāṇa will be discerned in the world. Those destined for only one more rebirth, those no longer subject to rebirth, those who are arhats, and those who are pratyekabuddhas will be discerned in the world. Those who are tathāgatas, arhats, completely awakened buddhas will be discerned in the world.

19.14 “Kauśika, just as when the orb of the moon is present, herbs, constellations, and all the stars are discerned³⁷⁹ in the world, in the same way, Kauśika, when the orb of bodhisattvas is present, all the herbs of virtuous conduct, genuine conduct, the paths of the ten virtuous actions, all

the perfections, all the aspects of emptiness, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, [F.84.b] the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the kinds of exact knowledge and the distinct qualities of the buddhas will be discerned. All the constellations and stars of learning, no-more-learning, the śrāvakas, and the pratyekabuddhas will also be discerned. And the tathāgatas, arhats, completely awakened buddhas will also be discerned in the world.

19.15 “Even at times when the lord buddhas do not appear in the world, bodhisattva great beings reveal the mundane and supramundane doctrines to beings. If you ask why, the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the Great Vehicle have originated from bodhisattvas. Bodhisattva great beings who are skilled in means practice the six perfections; practice all the aspects of emptiness; practice the thirty-seven factors conducive to enlightenment; practice the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, and the three gateways to liberation; {Ki.II-III: 72} and they practice the six extrasensory powers, the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas. They do not lapse into the level of the śrāvakas and they do not actualize the level of the pratyekabuddhas. [F.85.a] They bring beings to maturation and they refine the buddhafi elds. They also bring about the perfect fulfillment of long life, they bring about the perfect fulfillment of beings, they bring about the perfect fulfillment of the buddhafi elds, they bring about the perfect fulfillment of the bodhisattvas, and they attain all-aspect omniscience. One should know that this skill in means has originated from the perfection of wisdom.

19.16 “Moreover, Kauśika, noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom will possess these attributes that pertain to the present life and those that pertain to other lives.”

19.17 Śakra then asked, “Blessed Lord, what are the attributes pertaining to the present life that will be possessed by noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom?”

19.18 “Kauśika,” replied the Blessed One, “the noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, other than dying due to the maturation of past actions, will not die due to poisoning, they will not die due to weapons, they will not die due to fire, and they will not die due to water. They will not die due to other causes, up to and including the one hundred and one diseases. In contrast to the afflictions that might be imposed upon them by kings and superiors, if the noble sons or noble daughters go to the royal palace, chanting this perfection of wisdom, those who seek to inflict harm upon them will have no opportunity to do so. Even the king’s son and [F.85.b] the king’s chief minister will greet them, thinking they should be greeted and thinking they should be pleased. If you ask why, it is because they think in that manner through the brilliance and power of this very perfection of wisdom. If any noble sons or noble daughters should go to the royal palace, chanting this same perfection of wisdom, even the king’s son or the king’s chief minister would greet them with pleasing words, thinking they should be greeted, and thinking they should be pleased. If you ask why, Kauśika, it is because those noble sons or noble daughters have established thoughts of loving kindness toward all beings, and they have established thoughts of compassion, empathetic joy, and equanimity toward them. Kauśika, any noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom will possess those attributes pertaining to this life. {Ki.II-III:73}

19.19 “Kauśika, if you ask what are the attributes they will possess pertaining to other lives, they are as follows: They will never be separated from the paths of the ten virtuous actions, and they will never be separated from the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the six perfections, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the three gateways to liberation, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, [F.86.a] or the distinct qualities of the buddhas. Except through the power of their aspiration to bring beings to maturity, they will never [involuntarily] be reborn in the hells, in the animal realm, or in the world of Yama, and they will never be born crippled. They will never be born in an impoverished family, and they will never be reborn in the caste of reed-makers; the castes of garbage collectors, blacksmiths, sweepers, butchers, or pig slayers; or other castes of inferior class. They will always and without interruption be reborn with the thirty-two major marks of a great person.

They will be reborn miraculously in those world systems where the lord buddhas are alive and residing at present. They will never be separated from the extrasensory powers of the bodhisattvas. At will they may travel from buddhafield to buddhafield in order to see the lord buddhas, pay homage to them, venerate them, and listen to their Dharmas. Journeying from buddhafield to buddhafield, they will bring beings to maturity and they will even refine the buddhafields.

19.20 “Kauśika, so it is that those noble sons or noble daughters who excellently seek these attributes should take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom. They should not be separated from the mind set on all-aspect omniscience. Until they attain consummate buddhahood in unsurpassed, complete enlightenment, they will possess those attributes pertaining to this life and those attributes pertaining to other lives.”

19.21 *This completes the nineteenth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

- 20.1 Then a hundred or so rival tīrthikas [F.86.b] and wandering mendicants approached with harmful intent the place where the Blessed One was, and Śakra, mighty lord of the gods, had the following thought: “These rival tīrthikas and wandering mendicants have approached with harmful intent the place where the Blessed One is. I should by whatever means speak to them of the perfection of wisdom, so that once those rival tīrthikas and wandering mendicants have approached the Blessed One, no obstacle will arise. To that end I should chant all that I have grasped of this perfection of wisdom from the Blessed One.” {Ki.II-III: 74}
- 20.2 Then Śakra, mighty lord of the gods, chanted as much of the perfection of wisdom as he had grasped from the Blessed One. Thereupon, those rival tīrthikas and wandering mendicants circumambulated the Blessed One from afar, in a clockwise direction, and then departed by the same path and the same door.
- 20.3 Then the venerable Śāradvatīputra thought, “What is the reason for those rival tīrthikas and wandering mendicants circumambulating the Blessed One from afar, in a clockwise direction, and then departing by that very path and by that very door?”
- 20.4 Knowing in his mind the thoughts in the mind of the venerable Śāradvatīputra, the Blessed One addressed the venerable Śāradvatīputra as follows: “Śāradvatīputra, Śakra, mighty lord of the gods, has genuinely brought to mind the perfection of wisdom, and for that reason, those rival tīrthikas and wandering mendicants circumambulated me from afar, in a clockwise direction, and then departed by that very path and by that very door. Śāradvatīputra, among those rival tīrthikas and wandering mendicants I do not see any with a positive attitude. [F.87.a] All these rival tīrthikas and wandering mendicants have malicious thoughts and without exception all have intentions that seek to intrude [and cause harm]. Although without exception they all think they should come into this assembly, Śāradvatīputra,

I do not see anyone among the living beings of this world, with its gods, demons, Brahmā deities, virtuous ascetics, and brahmin priests who, while this perfection of wisdom is being taught, would approach with thoughts of hatred and intentions that seek to intrude [and cause harm]. Such an occurrence is impossible! If you ask why, Śāradvatīputra, it is because as many gods as there are in this great trichiliocosm, including the gods of the Caturmahārājakāyika realm and the gods of [the other god realms], up to and including Akaniṣṭha, as many śrāvakas and pratyekabuddhas as there are, and as many bodhisattvas as there are, have all acquired this perfection of wisdom. If you ask why, it is because all of them without exception have originated from the perfection of wisdom.

20.5 “Moreover, Śāradvatīputra, in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, however many lord buddhas reside with their communities of śrāvakas, and however many pratyekabuddhas, bodhisattva great beings, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas there are, they all have acquired this perfection of wisdom. If you ask why, it is because all of them without exception have originated from the perfection of wisdom. In the world systems of each of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, as well as the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, [F.87.b] however many lord buddhas reside with their communities of śrāvakas, and however many pratyekabuddhas, bodhisattva great beings, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas there are, they all have acquired this perfection of wisdom. If you ask why, it is because all of them without exception have originated from the perfection of wisdom.”

20.6 Then the evil Māra had the following thought: “These four assemblies of the tathāgata, arhat, completely awakened Buddha are also present. These gods who frequent [the realm of] desire and the [realm of] form are also present. {Ki.II-III: 75} In this gathering, it will certainly be prophesied that bodhisattva great beings will attain unsurpassed, complete enlightenment. I should go to that place where the Blessed One is and create obstacles!”

20.7 Thereupon, the evil Māra conjured an army with four cohorts and sought to go to that place where the Blessed One was. Then Śakra, mighty lord of the gods, had the following thought: “Alas! This evil Māra has conjured an army with four cohorts and he is seeking to go to that place where the Blessed One is. However, this array of the army of the evil Māra with its four cohorts cannot be compared with the array of the army of King Bimbisāra with its four cohorts, and it cannot be compared with the arrays of the armies of King Prasenajit, the Śākyas, and the Licchavis. This evil Māra has for a

long time been seeking to intrude [in order to harm] the Blessed One. Indeed, his intention is to hurt beings who are persevering in the correct manner. Therefore I should genuinely bring this perfection of wisdom [F.88.a] to mind, and recite it from memory.”

20.8 Then Śakra, mighty lord of the gods, genuinely brought this perfection of wisdom to mind and recited it clearly from memory. As Śakra, mighty lord of the gods, was clearly reciting this perfection of wisdom, so did those forces of evil Māra withdraw again by the same path and the same door.

20.9 Then, however many gods of the Caturmahārājakāyika realm and gods of [the other god realms], up to and including Akaniṣṭha, were present in that assembly, they conjured up divine flowers and many robes, and while in the air, they scattered these upon the place where the Blessed One was seated. After scattering [those offerings], they said, “May the human beings of Jambudvīpa practice this perfection of wisdom for a long time! As long as those human beings of Jambudvīpa practice this perfection of wisdom, so long will the tathāgatas, arhats, completely awakened buddhas not disappear, will the Dharma remain for a long period of time, and will the precious jewel of the saṅgha also continue to manifest in the world. Nor indeed will the tathāgatas, arhats, completely awakened buddhas of the great trichilocosm and [of other realms], including the world systems of the ten directions, disappear. The Dharma will remain for a long period of time, and the precious jewel of the saṅgha will also continue to manifest in the world. The conduct of bodhisattva great beings will be even more distinguished. Know that the places where the noble sons or noble daughters commit this perfection of wisdom to writing, make it into a book, and uphold it will be endowed with luminosity! {Ki.II-III: 76} Know that those places will be protected and free from darkness!”

20.10 Then the Blessed One addressed Śakra, mighty lord of the gods, [F.88.b] and those gods of [the god realms], up to and including Akaniṣṭha, as follows: “Kauśika, it is so! It is so! Divine princes, it is so! It is so! As long as the human beings of Jambudvīpa practice this perfection of wisdom, so long indeed will the tathāgatas, arhats, completely awakened buddhas not disappear, will the Dharma also remain for a long period of time, and will the precious jewel of the saṅgha also continue to manifest in the world. Nor indeed will the tathāgatas, arhats, completely awakened buddhas of the great trichilocosm and [of other realms], including the world systems of all the ten directions, disappear. The Dharma will also remain for a long period of time, and the precious jewel of the saṅgha will also continue to manifest in the world. The conduct of bodhisattva great beings will be even more distinguished. I know that the places where the noble sons or noble

daughters commit this perfection of wisdom to writing, make it into a book, and uphold it will be endowed with luminosity! I know that those places will be protected and free from darkness!”

20.11 Then those gods conjured up many divine flowers and, scattering them upon the place where the Blessed One was, they spoke as follows: “Blessed Lord, Māra or the gods included within the class of māras who seek to intrude [and cause harm] will find no opportunity to intrude [and harm] any noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom. Indeed, Blessed Lord, we will always guard, shelter, and nurture those noble sons or noble daughters, without interruption. If one were to ask why, [F.89.a] we consider those noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom as the Teacher and as the Teacher’s equal.”

20.12 Then Śakra, mighty lord of the gods, said to the Blessed One, “Blessed Lord, those noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom are not endowed with feeble roots of virtue. Blessed Lord, those noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom have fulfilled their duties under the conquerors of the past. Blessed Lord, those noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom will respect many buddhas, and they will be accepted by spiritual mentors. If one were to ask why, Blessed Lord, it is because they seek all-aspect omniscience through this perfection of wisdom. Blessed Lord, they seek the perfection of wisdom through all-aspect omniscience. If one were to ask why, Blessed Lord, it is because the perfection of wisdom is not one distinct thing and all-aspect omniscience another. All-aspect omniscience is not one distinct thing and the perfection of wisdom another. The perfection of wisdom and all-aspect omniscience are not two things and cannot be divided into two.” [F.89.b]

20.13 The Blessed One replied, {Ki.II-III: 77} “Kauśika, so it is! So it is! Kauśika, the all-aspect omniscience of the tathāgatas, arhats, completely awakened buddhas has originated from the perfection of wisdom. The perfection of wisdom has originated from all-aspect omniscience. If you ask why, Kauśika, it is because the perfection of wisdom is not one distinct thing and all-aspect omniscience another. Nor is all-aspect omniscience one distinct thing and the perfection of wisdom another. So it is that the perfection of wisdom and all-aspect omniscience are not two things and cannot be divided into two.”

20.14 *This completes the twentieth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 21

- 21.1 Then the venerable Ānanda said to the Blessed One, “Blessed Lord, the name of the perfection of generosity is not as well known as the name of the perfection of wisdom. Nor are the names of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, and the perfection of meditative concentration as well known. Nor are the names of the emptiness of internal phenomena and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, as well known. Nor are the names of the applications of mindfulness as well known. Nor are the names of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path as well known. Nor are the names of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions as well known. [F.90.a] Nor are the names of the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways as well known. Nor are the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the distinct qualities of the buddhas as well known.”
- 21.2 “Ānanda,” replied the Blessed One, “this is because this perfection of wisdom has precedence over the five other perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas. It guides them all.

- 21.3 “Ānanda, do you think that giving that is not dedicated toward all-aspect omniscience is indicative of the perfection of generosity? Do you think that ethical discipline, tolerance, perseverance, meditative concentration, and wisdom that are not dedicated toward all-aspect omniscience are indicative of the perfection of wisdom [and so forth]?”
- 21.4 “No, Blessed Lord!” he replied. “Blessed Lord, in what way is giving, when dedicated toward all-aspect omniscience, [F.90.b] indicative of the perfection of generosity, {Ki.II-III:78} and in what way are ethical discipline, tolerance, perseverance, meditative concentration, and wisdom, when dedicated toward all-aspect omniscience, indicative of the perfection of wisdom [and so forth]?”
- 21.5 “Ānanda,” the Blessed One answered, “giving that is dedicated toward all-aspect omniscience in a nondual manner is indicative of the perfection of generosity. Ānanda, ethical discipline, tolerance, perseverance, meditative concentration, and wisdom that are dedicated toward all-aspect omniscience in a nondual manner are indicative of the perfection of wisdom [and so forth]. A gift that is dedicated toward all-aspect omniscience in a nonarising manner and without apprehending anything is indicative of the perfection of generosity. Ethical discipline, tolerance, perseverance, meditative concentration, and wisdom that are dedicated toward all-aspect omniscience in a nonarising manner and without apprehending anything are indicative of the perfection of wisdom [and so forth].”
- 21.6 Ānanda then asked, “Blessed Lord, how is giving that is dedicated toward all-aspect omniscience in a nondual manner, in a nonarising manner, and without apprehending anything indicative of the perfection of generosity? How are ethical discipline, tolerance, perseverance, meditative concentration, and wisdom that are dedicated toward all-aspect omniscience in a nondual manner, in a nonarising manner, and without apprehending anything indicative of the perfection of wisdom [and so forth]?”
- 21.7 The Blessed One replied, “It is owing to the nonduality of physical forms, it is owing to the nonduality of feelings, perceptions, formative predispositions, and consciousness, and it is owing to the nonduality of [all the other attributes and realizations], up to and including enlightenment.” [F.91.a]
- 21.8 “Blessed Lord, how is it owing to the nonduality of physical forms, how is it owing to the nonduality of feelings, perceptions, formative predispositions, and consciousness, and how is it owing to the nonduality of [all the other attributes and realizations], up to and including enlightenment?”

- 21.9 “Ānanda,” replied the Blessed One, “it is because physical forms are empty of physical forms, and because feelings, perceptions, formative predispositions, and consciousness are empty of consciousness [and so forth]. If you ask why, it is because physical forms, feelings, perceptions, formative predispositions, and consciousness are indivisible from these perfections and are not to be divided into two. [All the other attributes and realizations], up to and including enlightenment, are empty of enlightenment [and so forth]. If you ask why, it is because enlightenment [and so forth] are indivisible from these perfections, and are not to be divided into two.
- 21.10 “Ānanda, so it is that the perfection of wisdom itself has precedence over those five other perfections. The perfection of wisdom itself has precedence over all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the three gateways to liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas.
- 21.11 “Ānanda, just as seeds that have been planted in a large field accumulate causes and conditions and then flourish, while the large field acts as their support in that dependent on that large field the seeds will grow, [F.91.b] in the same way it is dependent on the perfection of wisdom that all the other perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the three gateways to liberation, the six extrasensory powers, the meditative stabilities, and the dhāraṇī gateways will flourish; that the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, [great loving kindness], great compassion, and the eighteen distinct qualities of the buddhas will flourish; and that knowledge of all the dharmas, knowledge of the path, and all-aspect omniscience will flourish. {Ki.II-III: 79}
- 21.12 “Ānanda, it is dependent on all-aspect omniscience that the five other perfections will flourish. It is dependent on all-aspect omniscience that all the aspects of emptiness will flourish. It is dependent on all-aspect omniscience that the four applications of mindfulness will flourish. It is dependent on all-aspect omniscience that the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path will flourish. It is

dependent on all-aspect omniscience that the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, [F.92.a] the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, [great loving kindness], great compassion, and the eighteen distinct qualities of the buddhas will flourish. It is dependent on all-aspect omniscience that knowledge of all the dharmas, knowledge of the path, and all-aspect omniscience will flourish.

21.13 “Ānanda, so it is that the perfection of wisdom consummates those five other perfections. It consummates all the aspects of emptiness. It consummates the four applications of mindfulness. It consummates the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path. It consummates the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, [great loving kindness], great compassion, and the eighteen distinct qualities of the buddhas. It consummates knowledge of all the dharmas, knowledge of the path, and all-aspect omniscience.” [B33]

21.14 Then Śakra,³⁸⁰ mighty lord of the gods, said to the Blessed One, “Blessed Lord, the tathāgata, arhat, completely awakened Buddha has not yet spoken of all the attributes of the perfection of wisdom [F.92.b] that I have heard from you, Blessed Lord. These include however many attributes there are that noble sons or noble daughters acquire when they take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, and they include all those attributes of this perfection of wisdom that I have received from you, Blessed Lord, and then maintained, recited, mastered, and propagated.

21.15 “Blessed Lord, it is by taking up, upholding, reciting, and propagating the perfection of wisdom, focusing the attention correctly on it, that the paths of the ten virtuous actions will emerge in the world; that the four meditative concentrations will emerge in the world; that the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers will emerge in the world; that the perfection of generosity will emerge in the world; that the perfection of ethical discipline, the perfection of tolerance, the

perfection of perseverance, the perfection of meditative concentration, and perfection of wisdom will emerge in the world; that the emptiness of internal phenomena will emerge in the world; that [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, will emerge in the world; that the four applications of mindfulness will emerge in the world; that the [other causal attributes], up to and including the noble eightfold path, will emerge in the world; and that [all the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, will emerge in the world.

21.16 “Blessed Lord, it is by taking up, upholding, reciting, and propagating the perfection of wisdom, focusing the attention correctly on it, that great and lofty royal class families will emerge in the world, [F.93.a] that great and lofty priestly families will emerge in the world, that great and lofty householder families will emerge in the world, that the gods of the Caturmahārājakāyika realm will be discerned³⁸¹ in the world, and that the gods [of other realms], up to and including Akaniṣṭha, will be discerned in the world.

21.17 “Blessed Lord, it is by taking up, upholding, reciting, and propagating the perfection of wisdom, focusing their attention correctly on it, that those who have entered the stream to nirvāṇa are discerned in the world;³⁸² that those who are destined for only one more rebirth, those who are no longer subject to rebirth, and those who are arhats are discerned in the world; that pratyekabuddhas are discerned in the world; and that bodhisattva great beings are discerned in the world. Blessed Lord, it is by taking up, upholding, reciting, and propagating the perfection of wisdom, focusing their attention correctly on it, that the tathāgatas, arhats, completely awakened buddhas emerge in the world!” {Ki.II-III: 80}

21.18 “Kauśika,” replied the Blessed One, “I have not exhaustively spoken of those attributes that noble sons or noble daughters acquire when they take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom. If you ask why, Kauśika, those noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, never separating from the mind set on all-aspect omniscience, will possess the immeasurable aggregate of ethical discipline. Those noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, [F.93.b] never separating from the mind set on all-aspect omniscience, will possess the immeasurable aggregate of meditative stability, the immeasurable aggregate of wisdom, the immeasurable aggregate of liberation, and the immeasurable aggregate of seeing the wisdom of liberation.

- 21.19 “Kauśika, you should know that any noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, never separating from the mind set on all-aspect omniscience, will enter into the objectives of the tathāgatas.
- 21.20 “Kauśika, with regard to the aggregate of ethical discipline, the aggregate of meditative stability, the aggregate of wisdom, the aggregate of liberation, and the aggregate of seeing the wisdom of liberation that are possessed by all the śrāvakas and pratyekabuddhas, and those corresponding aggregates of ethical discipline, meditative stability, wisdom, liberation, and seeing the wisdom of liberation that are possessed by those noble sons and noble daughters, Kauśika, the aggregates of ethical discipline, meditative stability, wisdom, liberation, and seeing the wisdom of liberation possessed by all the śrāvakas and pratyekabuddhas come nowhere near even a hundredth part of the latter aggregates of ethical discipline, meditative stability, wisdom, liberation, and seeing the wisdom of liberation [possessed by those noble sons and noble daughters]. They come nowhere near even a thousandth part. They come nowhere near even a hundred thousandth part. They come nowhere near even a ten millionth part. They come nowhere near even a billionth part. They come nowhere near even a ten billionth part. They come nowhere near even a trillionth part. They come nowhere near even a hundred billion trillionth part. [F.94.a] They come nowhere near even any number, fraction, calculation, or exemplar. They would stand no comparison. If you ask why, the minds of those noble sons or noble daughters are liberated from the levels of the śrāvakas and pratyekabuddhas, and they do not comprehend anything at all.
- 21.21 “Kauśika, I do speak of the way in which attributes will be accrued in this life and in the next life by noble sons or noble daughters who commit this perfection of wisdom to writing, taking it up, upholding, reciting, and mastering it, focusing their attention correctly on it, and who then serve, venerate, respect, and worship it with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds.” {Ki.II-III:81}
- 21.22 Śakra then said, “Blessed Lord, I will always uninterruptedly guard, shelter, and nurture those noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, never separating from the mind set on all-aspect omniscience, and who commit this perfection of wisdom to writing, and then serve, respect, honor, and worship it with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds.”

21.23 “Kauśika,” replied the Blessed One, “when noble sons or noble daughters chant this perfection of wisdom, many hundred thousands of gods will delightedly arrive to hear the Dharma. [F.94.b] Indeed, when those noble sons or noble daughters teach the Dharma endowed with the perfection of wisdom, the gods will think that they are drawing upon inspired speech. Even when those [noble sons or noble daughters] who profess the Dharma speak quietly, the gods will think that they are drawing upon inspired speech that is in the service of the Dharma. Kauśika, those noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, and who commit it to writing, and then serve, respect, honor, and worship it with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds, will indeed acquire such qualities that pertain to the present life.

21.24 “Moreover, Kauśika, when those noble sons or noble daughters teach the perfection of wisdom to the four assemblies, they will not be discouraged lest someone might seek to censure them and look for an opportunity to intrude [and cause harm]. If you ask why, it is because this same perfection of wisdom will guard, shelter, and nurture those noble sons or noble daughters. If you ask why, it is because in this perfection of wisdom all phenomena—mundane and supramundane, contaminated and uncontaminated, common and uncommon, virtuous and nonvirtuous, conditioned and unconditioned—as well as the attributes of the śrāvakas, the attributes of the pratyekabuddhas, the attributes of the bodhisattvas, and the attributes of the buddhas, are indeed undifferentiated. If you ask why, it is because this is the treasure comprising all virtuous attributes. {Ki.II-III: 82} Since those noble sons or noble daughters also dwell utterly in the emptiness of internal phenomena, [F.95.a] and dwell utterly in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, they do not at all observe anyone seeking to censure the perfection of wisdom. Nor do they observe any censure of the perfection of wisdom, nor do they observe anything that could be censured in the perfection of wisdom. Because they have been favored by the perfection of wisdom there is no one at all who can seek to censure those noble sons or noble daughters.

21.25 “Moreover, Kauśika, the minds of those noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom will not cower. They will not be intimidated. They will not be afraid. They will not be terrified. They will not be fearful. If you ask why, it is because there is no one at all who can seek to censure those noble sons or noble daughters.

21.26 “Moreover, Kauśika, the minds of those noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom will not cower. They will not be intimidated. They will not be afraid. They will not be terrified. They will not be fearful. If you ask why, it is because those noble sons or noble daughters do not consider that there is any entity that would cause them to cower, to be intimidated, to be afraid, or to be fearful. Kauśika, those noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, and who commit it to writing, and then serve, respect, honor, and worship it with flowers, garlands, incense, unguents, powders, robes, [F.95.b] parasols, victory banners, ribbons, and various musical sounds, will acquire such qualities that pertain to this life.

21.27 “Moreover, Kauśika, any noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, and who commit it to writing, and then serve, respect, honor, and worship it with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds, will be kept in mind by their parents, friends, kings, ministers, virtuous ascetics, and brahmin priests. They will also be singled out³⁸³ and held dear by all the lord buddhas who are alive and present in the world systems of the ten directions, as well as by bodhisattva great beings, pratyekabuddhas, arhats, and all those [on the paths of] learning and no-more-learning. They will be kept in mind and held dear by the world with its gods, demons, and Brahmā deities, as well as by [superior] human beings including virtuous ascetics and brahmin priests, and by gods, humans, and asuras. Their inspired speech will not be usurped. Their perfection of generosity will not be usurped. Their perfection of ethical discipline, perfection of tolerance, {Ki.II-III: 83} perfection of perseverance, perfection of meditative concentration, and perfection of wisdom will not be usurped. Their cultivation of the emptiness of internal phenomena will not be usurped, and their cultivations of [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, [F.96.a] will not be usurped. Their cultivation of the applications of mindfulness will not be usurped. Their cultivation of the correct exertions, the supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path will not be usurped. Their cultivation of the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the three gateways to liberation, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of

the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, [great loving kindness], great compassion, and the eighteen distinct qualities of the buddhas will not be usurped. Their acts that bring beings to maturation will not be usurped. Their acts that refine the buddhafiels will not be usurped. Their cultivation of all-aspect omniscience will not be usurped. They will have the power to answer in accordance with the Dharma all heretical repudiations that others might raise.

21.28 “Kauśika, those noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, never separating from the mind set on all-aspect omniscience, and who commit it to writing, and then serve, respect, honor, and worship it with various flowers, garlands, incense, unguents, powders, religious robes, clothing, parasols, victory banners, ribbons, and musical sounds, will accrue such qualities that pertain to this life.

21.29 “Moreover, Kauśika, when any noble sons or noble daughters [F.96.b] commit this perfection of wisdom to writing and retain it, the gods of the Caturmahārājakāyika realm throughout the world systems of the great trichiliocosm who have actually entered upon unsurpassed, complete enlightenment, and all the gods of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariṣadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttāśubha, Apramāṇāśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, and Bṛhatphala realms who have actually entered upon unsurpassed, complete enlightenment, will arrive there, and they will recite, uphold, master, pay homage to, and bow before this perfection of wisdom, and only then will they consider departing again [for their own abodes]. {Ki.II-III: 84} The gods of the Pure Abodes, namely those of the Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms, also will arrive there, and they will recite, uphold, master, pay homage to, and bow before this perfection of wisdom, and only then will they consider departing again [for their own abodes].³⁸⁴

21.30 “Kauśika, the gods of the Caturmahārājakāyika realm throughout the world systems of the ten directions who have actually entered upon unsurpassed, complete enlightenment; and all the gods of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariṣadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttāśubha, Apramāṇāśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, and Bṛhatphala realms [F.97.a] who have actually entered upon unsurpassed, complete enlightenment; and the gods of the Pure Abodes, namely those of the Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms, will also arrive there, along

with many gods other than those, and nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas who are said to be of great majesty and great splendor, and they will recite, uphold, master, pay homage to, and bow before this the perfection of wisdom. Only then will they consider departing again [for their own abodes].

21.31 “Kauśika, those noble sons or noble daughters should also think, ‘May I grant this gift of the Dharma to the gods of the Caturmahārājakāyika realm throughout the world systems of the ten directions, and to the gods of other realms, up to and including Bṛhatphala, who have actually entered upon unsurpassed, complete enlightenment; and to the gods of the Pure Abodes, namely those of the Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms; as well as to the gods other than those; and to nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas who are of great splendor, who have all arrived in order to recite, uphold, master, pay homage to, and worship this perfection of wisdom!’ Once they have indeed recited, upheld, mastered, paid homage to, made offerings to, and bowed before this perfection of wisdom, they will depart again [for their own abodes].

21.32 “Kauśika, the gods present in the world systems of this great trichiliocosm, extending from the Caturmahārājakāyika realm as far as Akaniṣṭha, and the gods present in the world systems of the ten directions, extending from the Caturmahārājakāyika realm [F.97.b] as far as Akaniṣṭha, will guard, protect, and nurture those noble sons or noble daughters.

21.33 “Kauśika, anyone seeking to censure those [noble sons or noble daughters] would find no opportunity to do so, except in connection with the ripening of past actions. Kauśika, those noble sons or noble daughters will accrue such qualities pertaining to this life. Gods who have actually entered upon unsurpassed, complete enlightenment will indeed decide to come there in order to worship this perfection of wisdom and in order to guard, protect, and nurture those noble sons or noble daughters. If you ask why, Kauśika, it is because those noble sons or noble daughters have actually entered upon unsurpassed, complete enlightenment. They protect all beings, they bring all beings to maturation, they benefit all beings, and they secure all beings in happiness.”

21.34 Śakra then asked, “Blessed Lord, how will those noble sons or noble daughters know that the gods of the Caturmahārājakāyika realm and the gods [of other realms], up to and including Akaniṣṭha, will have arrived here from the world systems of the ten directions in order to recite, uphold, retain, master, pay homage to, bow before, serve, respect, honor, and worship this perfection of wisdom?”

- 21.35 “Kauśika,” replied the Blessed One, {Ki.II-III: 85} “if those noble sons or noble daughters behold great light around the place where this [book of] the perfection of wisdom has been placed, they should certainly understand that eminently powerful gods, endowed with great magical powers, great miraculous abilities, great authority, and great majesty [F.98.a] will have arrived in order to recite, uphold, master, pay homage to, bow before, serve, respect, honor, and worship this perfection of wisdom.
- 21.36 “Moreover, Kauśika, if those noble sons or noble daughters smell a perfume surpassing that of the divine sacraments, which they have not previously scented, then they should certainly understand that eminently powerful gods, endowed with great magical powers, great miraculous abilities, great authority, and great majesty will have arrived in order to recite, uphold, master, pay homage to, bow before, serve, respect, honor, and worship this perfection of wisdom.
- 21.37 “Moreover, Kauśika, if those noble sons or noble daughters maintain scrupulous conduct, on account of their scrupulous conduct those gods will arrive there, and utterly rejoice after reciting, holding, mastering, serving, respecting, honoring, and worshiping this perfection of wisdom. All gods of feeble power, as many as there are in that place, will be unable to bear the majesty, the glory, and the exaltedness of those eminently powerful gods, and so they will consider departing from that place. The more those eminently powerful gods, endowed with great magical powers, great miraculous abilities, and great authority, think that they should come there, the more the resolve of those noble sons or noble daughters will be enhanced.
- 21.38 “In proximity to the place where that [book is kept], they should not negligently engage in unscrupulous actions. As an offering to this perfection of wisdom, those noble sons or noble daughters should also sprinkle the surrounding area with perfume, [F.98.b] they should scatter flowers and incense, they should place containers of aromatic incense, they should hang silken flags, they should erect silken canopies, and thus should they adorn that area in many ways.
- 21.39 “Kauśika, those noble sons or noble daughters will not tire and they will not be exhausted. Those noble sons or noble daughters will experience ease of body, lightness of body, and radiance of body. Those noble sons or noble daughters will also experience ease of mind, lightness of mind, and radiance of mind. When they are asleep at night, they will maintain their resolve, intent on this perfection of wisdom, in consequence of which they will have no inauspicious dreams; for they will behold in their dreams the body of the tathāgata, arhat, completely awakened Buddha, excellently adorned with the thirty-two major marks of a great person, embellished with the eighty minor

marks, and teaching the Dharma, his golden body surrounded by the community of monks and attended by a host of bodhisattvas. {Ki.II-III: 86} They will also hear the Tathāgata impart the Dharma, comprising the six perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, and [all the fruitional attributes, up to and including] the eighteen distinct qualities of the buddhas. They will hear the analysis of the meaning of these six perfections. They will also hear the analysis of the meaning of all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, and [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. They will also behold the Tree of Enlightenment. They will see the Bodhisattva Great Being approach the Tree of Enlightenment, and they will see him attain consummate buddhahood in unsurpassed, complete enlightenment. [F.99.a] They will see him, having attained consummate buddhahood, turning the wheel of the Dharma. They will also behold many hundreds of thousands of bodhisattvas discussing the Dharma, saying how all-aspect omniscience should be attained, how many beings should be brought to maturity, how the buddhafi elds should be refined, and how māras, along with their entourages, should be defeated.

21.40 “They will hear the voices of many hundred billion trillions of buddhas from the eastern direction. They will hear the voices of many hundred billion trillions of buddhas from the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, as well as the nadir and the zenith. They will hear them saying, ‘In such and such a world system, the tathāgata, arhat, completely awakened Buddha So-and-so is present, teaching the Dharma, surrounded and attended by so many hundred billion trillions of bodhisattvas, and so many hundred billion trillions of śrāvakas.’

21.41 “They will behold in the eastern direction many hundred billion trillions of buddhas who are passing into final nirvāṇa. In the other directions, up to and including the zenith, they will behold many hundred billion trillions of buddhas who are also passing into final nirvāṇa. They will behold many billion trillions of stūpas, fashioned of the seven kinds of precious metals and gems, and they will behold themselves serving, respecting, honoring, and worshiping those stūpas of the tathāgatas, with flowers, garlands, incense, unguents, powders, religious robes, parasols, victory banners, ribbons, and other diverse offerings. [F.99.b]

21.42 “Kauśika, those noble sons or noble daughters will have auspicious dreams of this type, they will fall asleep easily, and they will awaken easily. They will have vitality of body. They will experience lightness of body; they will lack the sensation of heaviness. They will be without strong attachment to food, and they will be without strong attachment to clothing. They will be

without strong attachment to medications used in the treatment of disease, and to everyday necessities. They will have fewer ideas about food; they will have fewer ideas about clothing. They will have fewer ideas about medications used in the treatment of disease, and about everyday necessities. Kauśika, just as the mind of a monk who practices yoga, on arising from meditative stability, is drenched in attention, and is without strong attachment to food, and has fewer ideas about food, in the same way, Kauśika, those noble sons or noble daughters will also be without strong attachment to food and have fewer ideas about food. If you ask why, Kauśika, nonhuman beings will sustain the vitality of their bodies. {Ki.II-III: 87} However many lord buddhas there are, however many bodhisattvas there are, however many gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas there are in the eastern direction, and in the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, as well as the nadir and the zenith, they will all sustain the vitality of their bodies.

21.43 “Kauśika, noble sons or noble daughters who wish to acquire these qualities in this very lifetime should earnestly listen to this very perfection of wisdom. They should take up, uphold, recite, master, and focus their attention correctly on it. [F.100.a] They should never be separated from the mind set on all-aspect omniscience.

21.44 “Kauśika, even if noble sons or noble daughters have not taken up, upheld, recited, mastered, or focused their attention correctly on it, they should commit this perfection of wisdom to writing and recite it, serving, respecting, honoring, and worshiping it with flowers, garlands, incense, unguents, powders, religious robes, parasols, victory banners, ribbons, and various musical sounds. In that manner, Kauśika, noble sons or noble daughters act for the benefit of many living beings and for the happiness of many living beings.

21.45 “Kauśika, if noble sons or noble daughters take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, and commit it to writing, and then serve, respect, honor, and worship it with flowers, garlands, incense, unguents, powders, religious robes, parasols, victory banners, ribbons, and various musical sounds, the merit of those noble sons or noble daughters will increase manifold. It will not be exceeded by those noble sons or noble daughters who for the duration of their lives have served, venerated, respected, and made offerings to the tathāgatas, arhats, completely awakened buddhas who are alive at present, along with their monastic communities of śrāvakas, in the world systems of all the ten directions, with food, bedding, medications for use in the treatment of disease, and many everyday necessities, or by those who, after those

tathāgatas, arhats, completely awakened buddhas had passed into nirvāṇa along with their monastic communities of śrāvakas, [F.100.b] have built stūpas made of the seven precious materials, and then served, venerated, respected, and made offerings to these stūpas for the duration of their life with flowers, garlands, perfumes, unguents, powders, religious robes, parasols, victory banners, ribbons, and various musical sounds.”

21.46 *This completes the twenty-first chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 22

- 22.1 Then the Blessed One asked Śakra, mighty lord of the gods, “Kauśika, if you could possess Jambudvīpa, filled to the top with the bone relics of the tathāgatas, and if someone were to present you with this perfection of wisdom, written in the form of a book, which of these would you take?”
- 22.2 “Blessed Lord,” replied Śakra, “if someone were to present me with Jambudvīpa, filled to the top with the bone relics of the tathāgatas, and if someone were to present me with this perfection of wisdom, written in the form of a book, {Ki.II-III: 88} I would take this perfection of wisdom. If one were to ask why, Blessed Lord, it is not that I do not honor those bone relics of the tathāgatas, it is not that I do not display them, and it is not that I do not venerate them. Indeed, Blessed Lord, it is not that I do not serve the bone relics of the tathāgatas, it is not that I do not respect them, it is not that I do not venerate them, and it is not that I do not worship them, but, Blessed Lord, those bone relics of the tathāgatas have originated from the perfection of wisdom. This is why the bone relics of the tathāgatas should be honored, this is why they should be respected, this is why they should be venerated, and this is why offerings should be made to them. Those bone relics [F.101.a] have been formed by the perfection of wisdom. This is why those bone relics of the tathāgatas are indeed endowed with offerings. Blessed Lord, even though I serve, respect, honor, and worship the bone relics of the tathāgatas with divine flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, ribbons, and various divine musical sounds, these bone relics of the tathāgatas have originated from the perfection of wisdom. For this reason they are honored, respected, and venerated, and offerings are made to them by this world with its gods, humans, and asuras, so that they are protected, honored, respected, venerated, and given offerings.”
- 22.3 Then the venerable Śāradvatīputra said to Śakra, mighty lord of the gods, “Kauśika, this perfection of wisdom cannot be grasped; it is formless, invisible, unimpeded, and has a single defining characteristic in that it is

without defining characteristics. In that case, how could you think of grasping the perfection of wisdom, which cannot be grasped and which is formless, invisible, unimpeded, and has a single defining characteristic in that it is without defining characteristics. If you ask why, it is not established in order that it might be grasped or rejected, nor that it might be eclipsed, nor that it might be enhanced, nor that it might be developed, nor that it might be nurtured, nor that it might be supplemented, nor that it might be afflicted, nor that it might be purified. It does not attain the attributes of the buddhas and it does not reject the attributes of ordinary persons. [F.101.b] It does not attain the attributes of the bodhisattvas, the attributes of the pratyekabuddhas, the attributes of the śrāvakas, or the attributes of [the paths of] learning or of [the path of] no-more-learning. It does not reject the attributes of ordinary persons. It does not attain the unconditioned expanse and it does not reject conditioned elements. It does not attain the perfection of generosity, and it does not attain [the other perfections], up to and including the perfection of meditative concentration. It does not attain the emptiness of internal phenomena. It does not attain [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. It does not attain the applications of mindfulness. It does not attain the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path. It does not attain the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, or the distinct qualities of the buddhas. It does not attain [the fruits and realizations], up to and including all-aspect omniscience.”

- 22.4 “Venerable Śāradvatiputa, it is so! It is so!” replied Śakra. “One who knows that the perfection of wisdom does not attain the attributes of the buddhas, does not reject the attributes of ordinary persons, and does not attain [the fruits and realizations], up to and including all-aspect omniscience, [F.102.a] engages in the perfection of wisdom and cultivates the perfection of wisdom. The perfection of wisdom is not known in duality. The perfection of wisdom is nondual. The perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity are not known in duality. The perfection of generosity [and so forth] are nondual.”

- 22.5 Then the Blessed One applauded Śakra, mighty lord of the gods: “Kauśika, that is excellent! That is excellent! It is so! It is as you have spoken. The perfection of wisdom is not known in duality. If you ask why, the perfection of wisdom is nondual. The perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity are not known in duality. If you ask why, the perfection of generosity [and so forth] are nondual.
- 22.6 “Kauśika, those who hold that the perfection of wisdom is duality simply hold that the realm of phenomena is duality. If you ask why, Kauśika, it is because the realm of phenomena and the perfection of wisdom are not two things, and are not to be divided into two. {Ki.II-III: 89} Kauśika, those who hold that the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity are duality simply hold that the realm of phenomena is duality. If you ask why, Kauśika, it is because the realm of phenomena and the perfection of generosity [and so forth] are not two things, and are not to be divided into two. [F.102.b]
- 22.7 “Kauśika, those who hold that the perfection of wisdom is duality simply hold that the real nature, the very limit of reality, and the inconceivable realm are duality. If you ask why, Kauśika, it is because the real nature, the very limit of reality, the inconceivable realm, and the perfection of wisdom are not two things, and are not to be divided into two. Kauśika, those who hold that the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity are duality simply hold that the real nature, the very limit of reality, and the inconceivable realm are duality. If you ask why, Kauśika, it is because the real nature, the very limit of reality, the inconceivable realm, and the perfection of generosity [and so forth] are not two things, and are not to be divided into two.”
- 22.8 Then Śakra, mighty lord of the gods, said to the Blessed One, “Blessed Lord, this perfection of wisdom is worthy of homage by the world with its gods, humans, and asuras. Having trained in it, bodhisattva great beings have attained, are attaining, and will attain consummate buddhahood in unsurpassed, complete enlightenment.
- 22.9 “Blessed Lord, when I am seated on my seat, which is that of the mighty lord of the gods, in the divine assembly of Sudharmā, all the gods who are in my service do indeed worship me, but when I am not there and when I am not seated on that seat, those gods remain within that assembly and from the right they circumambulate that seat, which is said to be the one on which Śakra, mighty lord of the gods, is seated when he teaches the Dharma to the gods of Trayastriṃśa. [F.103.a] After paying homage to it, they then depart

again [for their own abodes]. Blessed Lord, in the same way, all the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas in the world systems of the ten directions who come to that place where this perfection of wisdom has been committed to writing, and where it is taken up, upheld, recited, and extensively taught to others, will indeed recall that the tathāgatas, arhats, completely awakened buddhas have originated from it, that all the śrāvakas and pratyekabuddhas have also originated from it, and that even all the everyday necessities of all beings have originated from it. Paying homage to the perfection of wisdom, they will fervently return [to their own abodes]. Even though the bone relics of the tathāgatas are presented with offerings, they are presented with offerings because they have been consummated through the perfection of wisdom. If one were to ask why, Blessed Lord, when bodhisattva great beings practice the conduct of a bodhisattva, the perfection of wisdom is the ground of the wisdom of all-aspect omniscience. It becomes its primary cause, it becomes its secondary condition, and it becomes its consummation. Therefore, Blessed Lord, among those two [aforementioned] choices, I would take this perfection of wisdom.

22.10 “Blessed Lord, when I have trained in this perfection of wisdom, and when I recite it with a mind permeated by the Dharma, {Ki.II-III: 90} I do not observe even a mere sign of fear or trepidation. Blessed Lord, if one were to ask why, the perfection of wisdom is without signs, without indications, and inexpressible. Blessed Lord, the perfection of wisdom [F.103.b] cannot be spoken. Blessed Lord, the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity are without signs, without indications, and inexpressible. Blessed Lord, those perfections cannot be spoken. Blessed Lord, [the attributes, fruits, and realizations], up to and including all-aspect omniscience, are without signs, without indications, and inexpressible. Blessed Lord, all-aspect omniscience [and so forth] cannot be spoken. Blessed Lord, if the perfection of wisdom, which is without signs, were not signless, the tathāgatas, arhats, completely awakened buddhas, after comprehending that all phenomena are without signs, without indications, inexpressible, and indescribable, and after attaining consummate buddhahood in unsurpassed, complete enlightenment, would not teach beings the Dharma that is without signs, without indications, inexpressible, and indescribable. Blessed Lord, since the perfection of wisdom is without signs, without indications, inexpressible and indescribable, for that reason they comprehend that all phenomena are without signs, without indications, inexpressible, and indescribable, and

after attaining consummate buddhahood in unsurpassed, complete enlightenment, they do teach beings the Dharma that is without signs, without indications, inexpressible, and indescribable.

22.11 “So it is, Blessed Lord, that this perfection of wisdom [F.104.a] is worthy of being honored, respected, and venerated by the world with its gods, humans, and asuras and it is worthy of being presented with offerings, that is to say with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds. Committed to writing, it will be worthy of being honored, respected, and venerated by the world with its gods, humans, and asuras and it is worthy of being presented with offerings, that is to say with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds.

22.12 “Blessed Lord, anyone who takes up, upholds, recites, masters, and focuses their attention correctly on this perfection of wisdom, and who commits it to writing and then honors, respects, venerates, and makes offerings to it with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds should not harbor doubts, thinking that, until they have attained consummate buddhahood in unsurpassed, complete enlightenment, they might be reborn among the denizens of the hells. They should not harbor doubts, thinking that they might be reborn in the animal realm or in the world of Yama. They should not harbor doubts, thinking that they might remain on the level of the śrāvakas or the level of the pratyekabuddhas. For they will behold the tathāgatas and never be separated from them. They will never be separated from acts that bring beings to maturation. Traveling from buddhfield to buddhfield, they will serve, respect, honor, and worship those tathāgatas, arhats, completely awakened buddhas with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds. [F.104.b]

22.13 “Moreover, Blessed Lord, if I were presented with this great trichiliocosm, filled to the brim with the bone relics of the tathāgatas, and if I were presented with this perfection of wisdom, committed to writing, then, Blessed Lord, of these two precious things I would take this perfection of wisdom. If one were to ask why, Blessed Lord, the tathāgatas and the bone relics of the tathāgatas have originated from it. It is for that reason that those bone relics of the tathāgatas should be honored, respected, venerated, and presented with offerings. If those noble sons or noble daughters serve, respect, honor, and worship them, they will not lapse into error and they will not proceed into lower realms. After experiencing the excellence of gods and humans, they will attain final nirvāṇa by means of the vehicle of the

śrāvakas, the vehicle of the pratyekabuddhas, or the vehicle of the completely awakened buddhas, in accordance with their aspiration. {Ki.II-III:91}

22.14 “Blessed Lord, for that reason the vision of the tathāgatas and the vision of the perfection of wisdom that has been committed to writing are not dissimilar. If one were to ask why, Blessed Lord, it is because the perfection of wisdom and the tathāgatas are not two things, and are not to be divided into two.

22.15 “Moreover, Blessed Lord, there is no difference at all between the tathāgatas, arhats, completely awakened buddhas who enter into the three miracles, and consequently explain the [twelve branches of the scriptures]—the discourses, the sayings in prose and verse, the prophetic declarations and so on, up to and including the established instructions—and any noble sons or [F.105.a] noble daughters who take up and master this perfection of wisdom, and then teach it to others. If one were to ask why, Blessed Lord, the tathāgatas, arhats, completely awakened buddhas have originated from this [perfection of wisdom]. The three miracles have originated from it. The discourses, the sayings in prose and verse, the prophetic declarations, and so on, up to and including the established instructions, have originated from it.

22.16 “Moreover, Blessed Lord, there is no difference at all between the tathāgatas, arhats, completely awakened buddhas of the eastern direction, numerous as the grains of sand of the river Gaṅgā, or the tathāgatas, arhats, completely awakened buddhas of each of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, as well as the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, who enter into the three miracles and consequently explain the [twelve branches of the scriptures]—the discourses, the sayings in prose and verse, the prophetic declarations, and so on, up to and including the established instructions—and any noble sons or noble daughters who take up and master this perfection of wisdom, and then teach it to others. If one were to ask why, Blessed Lord, the tathāgatas, arhats, completely awakened buddhas of the ten directions have originated from this [perfection of wisdom]. The three miracles have originated from it. The discourses, the sayings in prose and verse, the prophetic declarations, and so on, up to and including the established instructions, have originated from it.

22.17 “Moreover, Blessed Lord, there is no difference at all between someone serving, respecting, honoring, and worshiping the tathāgatas, arhats, completely awakened buddhas of the world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā, with flowers, garlands, [F.105.b] incense, unguents, powders, robes, parasols, victory

banners, ribbons, and various musical sounds, and someone committing this perfection of wisdom to writing in the form of a book and then serving, respecting, honoring, and worshiping it with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds. If one were to ask why, the tathāgatas, arhats, completely awakened buddhas have originated from this [perfection of wisdom].

22.18 “Moreover, Blessed Lord, the noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, and who also extensively explain it to others, should not harbor doubts, {Ki.II-III: 92} thinking that they will be reborn among the denizens of the hells, and they should not harbor doubts, thinking that they will be reborn in the animal realm or in the world of Yama. They should not harbor doubts, thinking they will be on the level of the śrāvakas or the level of the pratyekabuddhas. If one were to ask why, it is because one should know that those noble sons or noble daughters dwell on the level at which progress has become irreversible. If one were to ask why, it is because they commit this perfection of wisdom to writing, and they take up, uphold, recite, master, and focus their attention correctly on it. They will also then serve, respect, honor, and worship this [scripture] that they have committed to writing, with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds, So it is, Blessed Lord, that this perfection of wisdom [F.106.a] will calm all fears. It will alleviate all ailments.

22.19 “Moreover, Blessed Lord, the noble sons or noble daughters who commit this perfection of wisdom to writing and then take up, uphold, recite, and master it, serving, respecting, honoring, and worshiping it with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, ribbons, and various musical sounds, will not harbor doubts that give rise to fear anywhere.

22.20 “Blessed Lord, this is just as if a wealthy man, out of fear, were to attend on the king and rely on the king—because he attends on the king and relies on the king, any persons of whom he was afraid would themselves rely on him and so he would not be frightened by them. If one were to ask why, Blessed Lord, it is logical that one who relies on a king is reliant on a powerful person. Similarly, Blessed Lord, those bone relics of the tathāgatas are presented with offerings because they have been consummated by the perfection of wisdom. Blessed Lord, it will be seen that the wisdom of all-aspect omniscience is also consummated by the perfection of wisdom.

22.21 “Therefore, Blessed Lord, between these two, I would take this very perfection of wisdom. Blessed Lord, if one were to ask why those bone relics of the tathāgatas have originated from this [perfection of wisdom], the thirty-

two major marks of a great person have originated from this [perfection of wisdom]. The ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas have originated from this [perfection of wisdom]. Great loving kindness and great compassion have originated from this [perfection of wisdom]. [F.106.b] Blessed Lord, the five other perfections have originated from this [perfection of wisdom] and [on that basis] they obtain the name *perfection*. [The fruits and realizations], up to and including all-aspect omniscience, have originated from this [perfection of wisdom]. Blessed Lord, in any village, town, city, region, or kingdom, or in any world system of the great trichiliocosm where beings take up, uphold, recite, and master this perfection of wisdom, committing it to writing, and then serve, respect, honor, and worship it, any human or nonhuman beings who would look to intrude and seek to intrude would find no opportunity to do so. All those beings will also acquire the properties through which final nirvāṇa is eventually attained by means of whichever of the three vehicles is appropriate.

22.22 “Therefore, Blessed Lord, this perfection of wisdom is endowed with great benefits. It has been established in the world systems of the great trichiliocosm so that beings might act as the buddhas. {Ki.II-III: 93} Blessed Lord, one should expect a buddha to appear in any world system where this perfection of wisdom is discerned.

22.23 “Blessed Lord, this is just like a most precious gemstone that is said to be a *priceless gem*. That is to say, it possesses the attributes of a most precious gemstone: Nonhuman spirits will find no opportunity to intrude wherever this gemstone is placed. Also, when men or women who have been possessed by nonhuman spirits display that most precious gem, those nonhuman spirits will be unable to withstand its brilliance, and they will swiftly depart and no longer dwell there. When that most precious gem is fastened to the body of someone tormented by a bile disorder, the bile disorder will be purged. [F.107.a] When that most precious gem is fastened to the body of someone afflicted by a wind disorder, the wind disorder will be purged. When that most precious gem is fastened to the body of someone oppressed by a phlegm disorder, the phlegm disorder will be alleviated. When that most precious gem is fastened to the body of someone afflicted by combined humoral disorders, the combined humoral disorders will be alleviated and will not increase. At night that most precious gem will provide illumination. In the heat that most precious gem will provide coolness wherever it is placed. In the cold, that most precious gem would provide warmth wherever it is placed. The vicinity of the ground where that most precious gem is placed will be neither too hot nor too cold, but pleasantly

moderate. In the vicinity of the ground where that most precious gem is placed venomous creatures including snakes, and apart from them, scorpions, and other vermin, too, will not move. [B34]

22.24 “Blessed Lord, if that most precious gem were shown to any man or woman who had been bitten by a poisonous snake, immediately after seeing it, their poison would be purged. Blessed Lord, this most precious gem is endowed with such attributes. If this most precious gem were fastened to the body of a man or woman afflicted by pustules or blisters, or one whose eyesight had become blurred, or one afflicted with an eye, ear, nose, tongue, or throat disease, or a disease of the body, then their pustules or blisters, their blurred vision, or their eye, ear, nose, tongue, or throat disease, or disease of the body would be alleviated. Blessed Lord, this most precious gem [F.107.b] is endowed with such attributes. {Ki.II-III: 94}

22.25 “Blessed Lord, if this most precious gem were immersed in turbid water, all the water would instantly possess the eight qualities [of pure water], turning it the same color as itself. If this most precious gem were wrapped in blue cloth and then immersed in water, all the water would become identical in color. If this most precious gem were wrapped in yellow, red, white, purple, or crystal-colored cloths, or in cloths of other various colors, and then immersed in water, all the water would become identical in color. Even if the water were turbid, it would be made clear by that most precious gem. Blessed Lord, this most precious gem is endowed with such attributes, and with many others besides.

22.26 “Blessed Lord, this perfection of wisdom, like that most precious gem, is indeed the source of all positive attributes, and it alleviates all negativity.”

22.27 Then the venerable Ānanda asked Śakra, mighty lord of the gods, “Kauśika, do you think that this most precious gem is a divine material, or does this most precious gem also exist among the human beings of Jambudvīpa?”

22.28 “Venerable Ānanda,” replied Śakra, “this most precious gem is a divine material. Venerable Ānanda, those precious gems that exist among the human beings of Jambudvīpa are small and heavy, whereas the most precious gems of divine material are large and light. Even the most precious gems that human beings of Jambudvīpa possess are not completely perfect in all their facets, as are those of divine material. Indeed, those most precious gems that the human beings of Jambudvīpa have bear no comparison to the most precious gems of divine material in terms of any factor, fraction, categorization, analogy, or quality.”

22.29 Then [F.108.a] Śakra, mighty lord of the gods, turning to the Blessed One, said, “Blessed Lord, once this most precious gem has been placed in a basket, the basket itself would be pleasing, owing to its association with the attributes of that most precious gem, even after it has been removed from the

basket. Furthermore, beings would develop devotion to the basket. In the same way, Blessed Lord, wherever this perfection of wisdom is located, noble sons or noble daughters there will be free from physical and mental suffering, and they will also be without any afflictions, whether originating from human beings or nonhuman beings. Blessed Lord, the expression *most precious gem* is a synonym of the perfection of wisdom. It is a synonym of the wisdom of all-aspect omniscience.

22.30 “Blessed Lord, how many attributes of the perfection of wisdom can be enumerated! The attributes of the perfection of wisdom are immeasurable. Those bone relics of the tathāgatas are indeed containers of the perfection of wisdom.

22.31 “Blessed Lord, how can one enumerate the attributes of the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, the perfection of generosity, the emptiness of internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, {Ki.II-III: 95} the truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the three gateways to liberation, the extrasensory powers, [F.108.b] the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, knowledge of all the dharmas, knowledge of the path, the wisdom of all-aspect omniscience, the real nature, reality, the realm of phenomena, the abiding nature of reality, the unchanging nature of reality, the very limit of reality, the inconceivable realm, the renunciation of all afflictions caused by reincarnation through the continuity of propensities, the perpetual abiding in equanimity, or the undiminished reality! The attributes of the undiminished reality [and all the rest] are immeasurable. Those bone relics of the tathāgatas are indeed the basket containing the undiminished reality [and so forth]. It is for this reason that the bone relics of the tathāgatas are presented with offerings.

22.32 “Blessed Lord, those bone relics of the tathāgatas are the container of the precious perfections. Those bone relics of the tathāgatas are the container of the perfections that are neither afflicted nor purified, the perfections that are neither arising nor ceasing, the perfections that are without acceptance and

without rejection, the perfections that are without subtraction or addition, and the perfections that are without coming, going, or staying. It is for this reason that the bone relics of the tathāgatas are presented with offerings.

22.33 “Blessed Lord, those bone relics of the tathāgatas are the container of the reality of the perfections. Those bone relics of the tathāgatas are exalted, owing to the reality of the perfections. [F.109.a] Therefore, even after the tathāgatas have passed into nirvāṇa, those bone relics of the tathāgatas are presented with offerings.

22.34 “Moreover, leaving aside the world systems of the great trichiliocosm, which are filled to the brim with the bone relics of the tathāgatas, Blessed Lord, if I were offered all the world systems of the ten directions, numerous as the grains of sand of the river Gaṅgā, filled to the brim with the bone relics of the tathāgatas, and the perfection of wisdom, committed to writing in the form of a book, then, Blessed Lord, of these two I would take this perfection of wisdom. If one were to ask why, Blessed Lord, the bone relics of the tathāgatas, arhats, completely awakened buddhas have originated from this [perfection of wisdom], and they are consequently presented with offerings.

22.35 “Blessed Lord, those bone relics of the tathāgatas are presented with offerings because the perfection of wisdom has been cultivated. Blessed Lord, the noble sons or noble daughters who, even though they serve, respect, honor, and worship those bone relics of the tathāgatas, do not perceive an end to their roots of virtuous action, and they will experience happiness, along with the excellence of human beings and gods, among great and lofty royal families, great and lofty priestly families, or great and lofty householder families—or among the gods of the Caturmahārājakāyika realm, or the gods of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, or Paranirmitavaśavartin—and then they will put an end to suffering. Such are the fruits of worshiping the bone relics of the tathāgatas.

22.36 “But on the other hand, if they take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom, [F.109.b] they will fulfill the perfection of generosity, and they will fulfill the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, {Ki.II-III: 96} the perfection of meditative concentration, and the perfection of wisdom. They will fulfill the emptiness of internal phenomena, and they will fulfill [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They will fulfill the thirty-seven factors conducive to enlightenment, and they will fulfill [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Intentionally they will acquire a physical body, and through their physical bodies they will bring beings to maturation. Whether in the form of an imperial monarch,

or that of a member of a great and lofty royal family, a great and lofty priestly family, or a great and lofty householder family, or else the form of Śakra, the form of Brahmā, or the form of Viśrāntin,³⁸⁵ they will bring beings to maturation through their physical bodies.

22.37 “Transcending the level of the śrāvakas and the level of the pratyekabuddhas, they will enter a bodhisattva’s full maturity. Having entered into the maturity of the bodhisattvas, they will attain the extrasensory powers of the bodhisattvas. Having attained the extrasensory powers of the bodhisattvas, they will journey from buddhafiield to buddhafiield.

22.38 “So, Blessed Lord, it is not that I do not honor the bone relics of the tathāgatas. It is not that I do not respect them. It is not that I do not venerate them. It is not that I do not worship them. It is not that I do not hold them. But, Blessed Lord, if noble sons or noble daughters serve, respect, honor, and worship this perfection of wisdom, [F.110.a] they absolutely do accumulate the causal basis of all the attributes of the buddhas, they will also acquire all excellences, and they will also serve, respect, honor, and worship the bone relics of the tathāgatas.

22.39 “Moreover, Blessed Lord, those wishing to behold and wishing to worship the tathāgatas, arhats, completely awakened buddhas who are alive at present, residing in the immeasurable and innumerable world systems of the ten directions, whether in the buddha body of reality, the buddha body of form, or the buddha body of wisdom, should take up, uphold, recite, master, and worship this very perfection of wisdom, and they should also teach it extensively to others. Having focused their attention correctly on it, those noble sons or noble daughters will consequently behold the tathāgatas, arhats, completely awakened buddhas in the countless and immeasurable world systems of the ten directions. Therefore, those noble sons or noble daughters who practice the perfection of wisdom should cultivate the recollection of the Buddha in reality.

22.40 “Moreover, Blessed Lord, the noble sons or noble daughters who wish to behold those tathāgatas, arhats, completely awakened buddhas should take up, uphold, recite, master, and worship this perfection of wisdom, and they should also teach it extensively to others. They should also focus their attention correctly on reality.

22.41 “Blessed Lord, there are two aspects to reality. [F.110.b] If one were to ask what are these two, they comprise the reality of conditioned phenomena and the reality of unconditioned phenomena. Blessed Lord, in this regard, what, one might ask, is the reality of conditioned phenomena? The reality of conditioned phenomena is said to comprise the wisdom of the emptiness of internal phenomena; the wisdom of the emptiness of external phenomena;

the wisdom of the emptiness of external and internal phenomena; the wisdom of [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; the wisdom of the thirty-seven factors conducive to enlightenment, the wisdom of the four truths of the noble ones, and the wisdom of the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, and the gateways of liberation—emptiness, signlessness, and wishlessness; the wisdom of the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, [great loving kindness], great compassion, and the eighteen distinct qualities of the buddhas; the wisdom of virtuous and nonvirtuous phenomena; {Ki.II-III: 97} the wisdom of uncontaminated and contaminated phenomena; and the wisdom of mundane and supramundane phenomena.

22.42 “What, one might ask, is the reality of unconditioned phenomena? This denotes the essential nature of all phenomena, which is without arising and without ceasing, without abiding and without anything other than abiding, without affliction and without purification, and without increase and without decrease. If you ask what is the essential nature of all phenomena, all phenomena have the essential nature of nonentity. [F.111.a] This is called the reality of unconditioned phenomena.”

22.43 “Kauśika, it is so! It is so!” replied the Blessed One. “All the tathāgatas, arhats, completely awakened buddhas of the past also attained consummate buddhahood in unsurpassed, complete enlightenment, dependent on this perfection of wisdom. All the tathāgatas, arhats, completely awakened buddhas who will appear in the future will also attain consummate buddhahood in unsurpassed, complete enlightenment, dependent on this perfection of wisdom. All the tathāgatas, arhats, completely awakened buddhas who are alive at present, residing in the immeasurable and countless world systems of the ten directions, and even now teaching the Dharma, all attained consummate buddhahood in unsurpassed, complete enlightenment, dependent on this perfection of wisdom.

22.44 “All the śrāvakas of those tathāgatas, arhats, completely awakened buddhas of the past who have appeared, all the śrāvakas of those tathāgatas, arhats, completely awakened buddhas of the future who will appear, and all the śrāvakas of those tathāgatas, arhats, completely awakened buddhas of the present also respectively have attained, will attain, and are attaining the fruit of entering the stream to nirvāṇa, the fruit of being tied to one rebirth, the fruit of no longer being subject to rebirth, and arhatship. [F.111.b]

22.45 “All the pratyekabuddhas of the past who have appeared, all the pratyekabuddhas of the future who will appear, and all the pratyekabuddhas who are alive at present, residing in countless and

immeasurable world systems, also respectively have attained, will attain, and are attaining individual enlightenment, dependent on this perfection of wisdom.

22.46 “If you ask why, {Ki.II-III: 98} it is because the three vehicles are all extensively revealed through this perfection of wisdom, and they are indeed revealed in the manner of signlessness, in the manner of nonapprehending, in the manner of nonarising, in the manner of nonceasing, in the manner of nonaffliction and nonpurification, in the manner of nonconditioning, in the manner of nonacceptance and nonrejection, in the manner of nonsubtraction and nonaddition, and in the manner of nongrasping and nonabandoning.

22.47 “Although these are indeed revealed according to the conventional ways of the world, ultimately that is not the case. If you ask why, it is because this perfection of wisdom is neither remote nor alien. The perfection of wisdom is neither imminent nor plain nor contoured. It is neither flat nor uneven, it neither has signs nor is without signs, it is neither mundane nor supramundane, it is neither conditioned nor is it unconditioned, it is neither virtuous nor nonvirtuous, and it is neither past, nor future, nor present.

22.48 “Kauśika, the perfection of wisdom does not establish the attributes of the buddhas. It does not establish the attributes of the [other fruits and realizations], up to and including arhatship. It does not establish the attributes of the pratyekabuddhas. It does not forsake the attributes of ordinary persons.”

22.49 Śakra replied, “Blessed Lord, [F.112.a] this perfection of wisdom is a great transcendence. Blessed Lord, the bodhisattva great beings who practice this perfection of wisdom indeed know the minds and conduct of all beings, but they do not apprehend beings. They do not apprehend anything called a being. They do not apprehend selves, sentient beings, life forms, living beings, life, living creatures, individuals, human beings, people, actors, experiencers, knowers, or viewers. They do not apprehend physical forms, and they do not apprehend feelings, perceptions, formative predispositions, or consciousness. They do not apprehend the eyes, and they do not apprehend [the other sense organs], up to and including the mental faculty. They do not apprehend sights, and they do not apprehend [the other sense objects], up to and including mental phenomena. They do not apprehend visual consciousness, and they do not apprehend [the other aspects of consciousness], up to and including mental consciousness. They do not visually compounded sensory contact, and they do not apprehend [the other aspects of sensory contact], up to and including mentally compounded sensory contact. They do not apprehend feelings arising from visually compounded sensory contact, and they do not apprehend [the other aspects of feelings conditioned by sensory contact], up to and including feelings

arising from mentally compounded sensory contact. They do not apprehend the earth element, and they do not apprehend the water element, the fire element, the wind element, the space element, or the consciousness element. They do not apprehend ignorance, and they do not apprehend formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, or aging and death. They do not apprehend the perfection of generosity, [F.112.b] and they do not apprehend the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. They do not apprehend the emptiness of internal phenomena, and they do not apprehend [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They do not apprehend the applications of mindfulness, and they do not apprehend the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path. They do not apprehend the truths of the noble ones, and they do not apprehend the meditative concentrations, the immeasurable attitudes, or the formless absorptions. They do not apprehend the eight aspects of liberation, and they do not apprehend the nine serial steps of meditative absorption, the three gateways of liberation, or the extrasensory powers. They do not apprehend the meditative stabilities, and they do not apprehend the dhāraṇī gateways. {Ki.II-III: 99} They do not apprehend the powers of the tathāgatas, and they do not apprehend the fearlessnesses, the kinds of exact knowledge, [great loving kindness], great compassion, or the distinct qualities of the buddhas. They do not apprehend the fruit of entering the stream to nirvāṇa, and they do not apprehend the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, or arhatship. They do not apprehend individual enlightenment, and they do not apprehend knowledge of the path, enlightenment, the buddhas, or the attributes of the buddhas. The perfection of wisdom does not establish anything by way of apprehending. If one were to ask why, it is because [F.113.a] the essential nature [of phenomena] does not exist, so that it is not apprehended by anything, there is nothing that is apprehended, and nothing in which it could be apprehended."

22.50 "Kauśika, it is so! It is so!" replied the Blessed One. "Through practicing the perfection of wisdom for a long time without apprehending anything, bodhisattva great beings do not apprehend even enlightenment, let alone the attributes of the buddhas!"

22.51 "Blessed Lord, do bodhisattva great beings not practice the other perfections, apart from practicing the perfection of wisdom?" asked Śakra.

22.52 “Kauśika,” replied the Blessed One, “bodhisattva great beings indeed practice all six perfections, but they do so without apprehending anything. They do not apprehend gifts, they do not apprehend a giver, and they do not apprehend a recipient. They do not apprehend ethical discipline, they do not apprehend one who is disciplined, and they do not apprehend immorality. They do not apprehend tolerance, they do not apprehend one who is tolerant, and they do not apprehend maliciousness. They do not apprehend perseverance, they do not apprehend one who perseveres, and they do not apprehend indolence. They do not apprehend meditative concentration, they do not apprehend one who is concentrated, and they do not apprehend agitation. They do not apprehend wisdom, they do not apprehend one who has wisdom, and they do not apprehend confusion.

22.53 “But, Kauśika, without apprehending physical forms; without apprehending feelings, perceptions, formative predispositions, or consciousness; without apprehending the eyes; without apprehending the ears, nose, tongue, body, or mental faculty; [F.113.b] without apprehending sights; without apprehending sounds, odors, tastes, tangibles, or mental phenomena; without apprehending visual consciousness; without apprehending auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, or mental consciousness; without apprehending visually compounded sensory contact; without apprehending aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, or mentally compounded sensory contact; without apprehending feelings arising from visually compounded sensory contact; without apprehending feelings arising from aurally compounded sensory contact, feelings arising from nasally compounded sensory contact, feelings arising from lingually compounded sensory contact, feelings arising from corporeally compounded sensory contact, or feelings arising from mentally compounded sensory contact; without apprehending the earth element; without apprehending the water element, the fire element, the wind element, the space element, or the consciousness element; without apprehending ignorance; without apprehending formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, or aging and death; without apprehending the perfection of generosity; without apprehending the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom; without apprehending the emptiness of internal phenomena; without apprehending [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; {Ki.II-III: 100} without

apprehending the thirty-seven factors conducive to enlightenment; [F.114.a] without apprehending the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, or the formless absorptions; without apprehending the eight aspects of liberation, the nine serial steps of meditative absorption, the three gateways of liberation, the five extrasensory powers, all the meditative stabilities, or all the dhāraṇī gateways; without apprehending the ten powers of the tathāgatas; without apprehending the fearlessnesses, the four kinds of exact knowledge, [great loving kindness], great compassion, or the eighteen distinct qualities of the buddhas; and without apprehending the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, knowledge of the path, or all-aspect omniscience—without apprehending anything at all, the perfection of wisdom has primacy for bodhisattva great beings who dispense gifts in order to fulfill the perfection of generosity. The perfection of wisdom has primacy for bodhisattva great beings who maintain morality in order to fulfill the perfection of ethical discipline. The perfection of wisdom has primacy for bodhisattva great beings who practice tolerance in order to fulfill the perfection of tolerance. The perfection of wisdom has primacy for bodhisattva great beings who undertake perseverance in order to fulfill the perfection of perseverance. The perfection of wisdom has primacy for bodhisattva great beings who are absorbed in meditative concentration in order to fulfill the perfection of meditative concentration. [F.114.b] The perfection of wisdom has primacy for those bodhisattva great beings who observe phenomena in order to fulfill the perfection of wisdom.

- 22.54 “Kauśika, just as the shade of the trees of Jambudvīpa, with their diverse foliage, diverse flowers, diverse fruits, diverse shapes, and diverse circumferences is apprehended, insofar as their shade is concerned, without distinctions or details, in the same way, Kauśika, in the case of the five other perfections that are acquired through the perfection of wisdom and are dedicated to the attainment of all-aspect omniscience, no distinctions or details are apprehended.”
- 22.55 Śakra then said, “Blessed Lord, the perfection of wisdom is endowed with great attributes in order that all enlightened attributes might be perfected. Blessed Lord, the perfection of wisdom is endowed with immeasurable attributes in order that immeasurable enlightened attributes might be possessed. Blessed Lord, the perfection of wisdom is endowed with limitless attributes in order that limitless enlightened attributes might be possessed.
- 22.56 “Blessed Lord, if, on the one hand, any noble sons or noble daughters were to commit this perfection of wisdom to writing, make it into a book, and then keep it, serving, respecting, honoring, and worshiping it with flowers,

garlands, perfume, unguents, incense, butter lamps, powders, religious robes, parasols, victory banners, ribbons, and diverse musical sounds, focusing their attention correctly on this perfection of wisdom, as mentioned before, and if, on the other hand, any noble sons or noble daughters were to make this perfection of wisdom into a book, and then bestow it upon others, [F.115.a] which of these two would have the greater merit?"

22.57 "Rather than that, Kauśika," replied the Blessed One, "I will ask you a question and you should answer as best you can! Kauśika, in your opinion, which of these two has the greater merit: any noble sons or noble daughters who serve, respect, honor, and worship multiple bone relics of the tathāgatas with flowers, garlands, perfume, unguents, incense, butter lamps, powders, religious robes, parasols, victory banners, ribbons, and diverse musical sounds, or any noble sons or noble daughters who share a mustard seed-size bone relic of the tathāgatas with others, so that they, too, might receive a mustard seed-size relic of the tathāgatas, {Ki.II-III: 101} and then serve, respect, honor, and worship it with flowers, garlands, perfume, unguents, incense, butter lamps, powders, religious robes, parasols, victory banners, ribbons, and diverse musical sounds?"

22.58 Śakra answered, "Blessed Lord, as I understand the meaning of the words spoken by the Blessed One, if there are any who bestow a mustard seed-size bone relic of the tathāgatas on others, in contrast to those noble sons or noble daughters who serve, respect, honor, and worship multiple bone relics of the tathāgatas with flowers, garlands, perfume, unguents, incense, butter lamps, powders, religious robes, parasols, victory banners, ribbons, and diverse musical sounds, the former will accrue much greater merit.

22.59 "Blessed Lord, considering this objective, the tathāgatas, arhats, completely awakened buddhas [F.115.b] indeed become absorbed in the vajra-like meditative stability, and then their vajra-like body dissolves. Generating great compassion in the worlds of beings for the sake of those beings who can be trained by means of the pearl relics of the tathāgatas, they consecrate the bone relics of the tathāgatas. Blessed Lord, if any, however few, were to worship a mustard-seed size bone relic of the tathāgatas with various offerings, they would all put an end to suffering and their root of virtue would never end."

22.60 "Kauśika, it is so! It is so!" replied the Blessed One. "Kauśika, if any noble sons or noble daughters commit this perfection of wisdom to writing, and then bestow it upon others out of joy in the Dharma, their merit will be much greater than that of those noble sons or noble daughters who make this perfection of wisdom into a book and then serve, respect, honor, and

worship it with flowers, garlands, perfume, unguents, incense, butter lamps, powders, religious robes, parasols, victory banners, ribbons, and diverse musical sounds.

22.61 “Moreover, Kauśika, if any noble sons or noble daughters were to approach others and explain, teach, describe, interpret, disclose, or elucidate the perfection of wisdom, just as it has been taught, those noble sons or noble daughters would have greater merit than the former. They would think of this [perfection of wisdom] as the Teacher. They would think of it as being worthy of respect, learned, and chaste in conduct. [F.116.a] If you ask why, Kauśika, this same perfection of wisdom is the Teacher. The Teacher is not one distinct thing and the perfection of wisdom another. Rather, the perfection of wisdom is indeed the Teacher and the Teacher is indeed the perfection of wisdom. If you ask why, by having trained in this same perfection of wisdom, the tathāgatas, arhats, completely awakened buddhas of the past, future, and present have attained, will attain, and are attaining consummate buddhahood in unsurpassed, complete enlightenment. Those who are chaste in conduct are indeed none other than the irreversible bodhisattvas. They too have trained in this same perfection of wisdom and they have attained, will attain, and are attaining consummate buddhahood in unsurpassed, complete enlightenment. {Ki.II-III: 102}

22.62 “Kauśika, having trained in this same perfection of wisdom, those who follow the vehicle of the śrāvakas also have attained, will attain, and are attaining the fruit of entering the stream to nirvāṇa, and they have attained, will attain, and are attaining [the other fruits], up to and including arhatship. Having trained in this same perfection of wisdom, those who follow the vehicle of the pratyekabuddhas, too, have attained, will attain, and are attaining consummate buddhahood in individual enlightenment. [F.116.b] Having trained in this same perfection of wisdom, bodhisattva great beings, too, have entered, will enter, and are entering the maturity of the bodhisattvas. They have attained, will attain, and are attaining consummate buddhahood in unsurpassed, complete enlightenment.

22.63 “Therefore, Kauśika, the noble sons or noble daughters who wish to honor, who wish to respect, who wish to venerate, and who wish to worship the tathāgatas, arhats, completely awakened buddhas with flowers, garlands, perfume, unguents, incense, butter lamps, powders, religious robes, parasols, victory banners, ribbons, and diverse musical sounds, should commit this perfection of wisdom to writing and they should then serve, respect, honor, and worship it with flowers, garlands, perfume, unguents, incense, butter lamps, powders, religious robes, parasols, victory banners, ribbons, and diverse musical sounds.

22.64 “Kauśika, I also considered this fact when, after attaining consummate buddhahood in unsurpassed, complete enlightenment, I thought, ‘What should I serve, respect, honor, and worship? In dependence on whom should I dwell?’ Indeed, Kauśika, when I did not observe anyone similar or superior to me in this world with its gods, with its māras, with its Brahmā deities, with its people including virtuous ascetics and brahmin priests, and with its gods, humans, and asuras, [F.117.a] I thought, ‘In that case, I should serve, respect, honor, and worship the Dharma, that noble peace, through which I myself attained manifest buddhahood. I should dwell in dependence on that.’³⁸⁶

22.65 “Kauśika, if you ask what is that Dharma, it is this same perfection of wisdom. So it is, Kauśika, that I myself serve, respect, honor, and worship this perfection of wisdom. If I serve, respect, honor, and worship it and dwell in that manner, Kauśika, it goes without saying that those noble sons or noble daughters who wish to attain consummate buddhahood in unsurpassed, complete enlightenment should serve, respect, honor, and worship the perfection of wisdom with flowers, garlands, perfume, unguents, incense, butter lamps, powders, religious robes, parasols, victory banners, ribbons, and diverse musical sounds. It goes without saying that those noble sons or noble daughters who follow the vehicle of the śrāvakas and those noble sons or noble daughters who follow the vehicle of the pratyekabuddhas should serve, respect, honor, and worship this same perfection of wisdom with flowers, garlands, perfume, unguents, incense, butter lamps, powders, robes, parasols, victory banners, ribbons, and diverse musical sounds. If you ask why, bodhisattva great beings have originated from the perfection of wisdom. [F.117.b] The tathāgatas, arhats, completely awakened buddhas have originated from the bodhisattvas. The śrāvakas and pratyekabuddhas have originated from the tathāgatas, arhats, completely awakened buddhas.

22.66 “So it is, Kauśika, that noble sons or noble daughters who follow the vehicle of the bodhisattvas, and noble sons or noble daughters who follow the vehicle of the śrāvakas or the vehicle of the pratyekabuddhas, should serve, respect, honor, {Ki.II-III: 103} and worship this same perfection of wisdom with flowers, garlands, perfume, unguents, incense, butter lamps, powders, robes, parasols, victory banners, ribbons, and diverse musical sounds. Those noble sons or noble daughters who train accordingly have attained, will attain, and are attaining consummate buddhahood in unsurpassed, complete enlightenment. Those who follow the vehicle of the śrāvakas also have attained, will attain, and are attaining arhatship. Those who follow the vehicle of the pratyekabuddhas also have attained, will attain, and are attaining individual enlightenment.”

22.67 *This completes the twenty-second chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

23.

CHAPTER 23: ŚAKRA

23.1 Then the Blessed One said to Śakra, mighty lord of the gods, “Kauśika, if any noble sons or noble daughters [F.118.a] were to establish the beings of Jambudvīpa on the paths of the ten virtuous actions, do you think, Kauśika, that for this reason those noble sons or noble daughters would greatly increase their merit?”

“Blessed Lord, they would! Sugata, they would!”

23.2 The Blessed One then said, “Kauśika, if any were to bestow this perfection of wisdom on others so that they might recite it, commit it to writing, or chant it, they would even more greatly increase their merit. If you ask why, based on this perfection of wisdom, it is extensively revealed that there are many uncontaminated attributes through which noble sons or noble daughters, after training in it, have entered, will enter, and are entering into the maturity of the bodhisattvas; through which they have attained, will attain, and are attaining [the fruits and realizations], up to and including arhatship; through which followers of the vehicle of the pratyekabuddhas have attained, will attain, and are attaining the enlightenment of the pratyekabuddhas; through which those who enter into unsurpassed, complete enlightenment have entered, will enter, and are entering into the maturity of the bodhisattvas; and through which they have attained, will attain, and are attaining consummate buddhahood in unsurpassed, complete enlightenment.

23.3 “Kauśika, if you ask what are those uncontaminated attributes, they comprise the perfection of generosity, [the other perfections], up to and including the perfection of wisdom, the emptiness of internal phenomena, [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the thirty-seven factors conducive to enlightenment, the four truths of the noble ones, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and [F.118.b] wishlessness—the six

extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. There are also other immeasurable attributes of the buddhas that are extensively revealed.

23.4 “Kauśika, if any noble sons or noble daughters established a single being in the fruit of entering the stream to nirvāṇa, their merit would increase more greatly, but by establishing the beings of Jambudvīpa in the paths of the ten virtuous actions, it would not. If you ask why, Kauśika, the beings who are established in the paths of the ten virtuous actions are not liberated from rebirth in the hells or the animal realm or from the world of Yama. Kauśika, since beings who are established in the fruit of entering the stream to nirvāṇa are liberated from rebirth in the hells and the animal realm and from the world of Yama, what need one say about those who are established in the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and arhatship! {Ki.II-III: 104}

23.5 “Kauśika, compared to any who establish beings of Jambudvīpa in the fruit of entering the stream to nirvāṇa and who establish them [in the other fruits], up to and including arhatship, if any were to establish a single being in individual enlightenment, their merit would increase more greatly. Compared to any noble sons or noble daughters who establish all beings of Jambudvīpa in individual enlightenment, if any noble sons or noble daughters were to establish a single being in unsurpassed, complete enlightenment, their merit would increase more greatly. If you ask why, [F.119.a] it is because one who establishes a single being in unsurpassed, complete enlightenment does so in order that the way to buddhahood might not be interrupted. And if you again ask why, Kauśika, those who enter the stream to nirvāṇa and so forth, up to and including the arhats and the pratyekabuddhas, have originated from the bodhisattvas. Kauśika, the tathāgatas, arhats, completely awakened buddhas have originated from the bodhisattvas. This formulation, Kauśika, explains how the bodhisattvas should be worshiped and honored. One should know that they should be served, respected, honored, and worshiped with flowers, garlands, perfume, unguents, powders, robes, parasols, victory banners, ribbons, and diverse musical sounds by the world with its gods, its māras, its Brahmā deities, and its virtuous ascetics and brahmins.

23.6 “Kauśika, if any noble sons or noble daughters were to establish all the beings of Jambudvīpa in the paths of the ten virtuous actions, do you think, Kauśika, that the merit of those noble sons or noble daughters would increase more greatly on that basis?”

“It would, Blessed Lord! It would, Sugata!” replied Śakra.

23.7 “Kauśika,” continued the Blessed One, “compared to that, if any noble sons or noble daughters were to give this perfection of wisdom to others in order that they might commit it to writing in book form, recite it, or chant it, their merit would increase even more greatly. If you ask why, the uncontaminated attributes are extensively revealed through this perfection of wisdom. Training in these, noble sons and noble daughters have entered, will enter, and are entering into authentic maturity, [F.119.b] and they have attained, will attain, and are attaining [the fruits], up to and including arhatship. [Training in these], followers of the vehicle of the pratyekabuddhas have attained, will attain, and are attaining individual enlightenment. [Training in these], bodhisattva great beings also have entered, will enter, and are entering into authentic maturity, and they have attained, will attain, and are attaining consummate buddhahood in unsurpassed, complete enlightenment.

23.8 “Kauśika, if you ask what are these uncontaminated attributes, they comprise the six perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the four truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the three gateways of liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, great empathetic joy, and great equanimity. There are also other immeasurable attributes of the buddhas that are extensively revealed.

23.9 “Kauśika, {Ki.II-III: 105} as this formulation also explains, one should know that any noble sons or noble daughters who make this perfection of wisdom into a book and give it to others in order that they might recite it, commit it to writing, and chant it, their merit will increase more greatly. If you ask why, Kauśika, all attributes are extensively revealed through this perfection of wisdom, and it is owing to these that the members of great and lofty royal families are discerned;³⁸⁷ [F.120.a] the members of great and lofty priestly families and the members of great and lofty householder families are discerned; the gods of the Caturmahārājakāyika realm are discerned; the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin realms are discerned; and the gods of the Brahmakāyika, Brahmapurohita, Brahmapariśadya, Mahābrahmā, and other realms, up to and including Akaniṣṭha, are discerned, as well as the gods of the sphere of infinite space and the other spheres, up to and including the sphere of

neither perception nor nonperception. [Likewise], all the perfections are discerned; all the aspects of emptiness are discerned; the thirty-seven factors conducive to enlightenment are discerned; the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions are discerned; the eight aspects of liberation and the nine serial steps of meditative absorption are discerned; the three gateways of liberation and the extrasensory powers are discerned; the meditative stabilities and the dhāraṇī gateways are discerned; and the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas are discerned. [Likewise, the fruits], up to and including all-aspect omniscience, are discerned. [Likewise], those who have entered the stream to nirvāṇa, those destined for only one more rebirth, those who will no longer be reborn, arhats, and pratyekabuddhas are discerned. [Likewise], bodhisattva great beings are discerned, and the tathāgatas, arhats, completely awakened buddhas are discerned.

23.10 “Kauśika, leaving aside the [aforementioned] establishing of the beings of Jambudvīpa in the paths of the ten virtuous actions and the establishing of them [in other goals], up to and including individual enlightenment, Kauśika, if any noble sons or noble daughters were to establish the beings of the world system of the four continents, [F.120.b] as many as there are, in the paths of the ten virtuous actions, do you think, Kauśika, that the merit of those noble sons or noble daughters would increase greatly on that basis?”

“It would, Blessed Lord! It would, Sugata!” he replied.

23.11 “Kauśika,” continued the Blessed One, “compared to them, if any noble sons or noble daughters give this book of the perfection of wisdom to others in order that they might recite it, commit it to writing, and chant it, their merit will increase even more. If you ask why, Kauśika, it is because all the attributes of the śrāvakas, pratyekabuddhas, and bodhisattvas, and all the attributes of the buddhas, arise from the perfection of wisdom.

23.12 “Kauśika, leaving aside the [aforementioned] establishing of the beings of the world system of the four continents in the paths of the ten virtuous actions and the establishing of them [in the other goals], up to and including individual enlightenment, Kauśika, if any noble sons or noble daughters were to establish the beings of the confined chiliocosm, as many as they are, in the paths of the ten virtuous actions and establish them [in the other goals], up to and including individual enlightenment, do you think, Kauśika, {Ki. II-III: 106} that the merit of those noble sons or noble daughters would increase greatly on that basis?”

“It would, Blessed Lord! It would, Sugata!” he replied.

- 23.13 “Kauśika,” continued the Blessed One, “compared to them, if any noble sons or noble daughters give this book of the perfection of wisdom to others in order that they might recite it, commit it to writing, and chant it, their merit will increase even more.
- 23.14 “Kauśika, [F.121.a] leaving aside the confined chiliocosm, Kauśika, if any noble sons or noble daughters were to establish the beings of the medium dichiliocosm, as many as they are, in the paths of the ten virtuous actions and establish them [in the other goals], up to and including individual enlightenment, do you think, Kauśika, that the merit of those noble sons or noble daughters would increase greatly on that basis?”
- “It would, Blessed Lord! It would, Sugata!” he replied.
- 23.15 “Kauśika,” continued the Blessed One, “compared to them, if any noble sons or noble daughters give this book of the perfection of wisdom to others in order that they might commit it to writing, recite it, and chant it, their merit will increase even more.
- 23.16 “Kauśika, leaving aside the medium dichiliocosm, Kauśika, if any noble sons or noble daughters were to establish the beings of the great trichiliocosm, as many as they are, in the paths of the ten virtuous actions and establish them [in the other goals], up to and including individual enlightenment, do you think, Kauśika, that the merit of those noble sons or noble daughters would increase greatly on that basis?”
- “It would, Blessed Lord! It would, Sugata!” he replied.
- 23.17 “Kauśika,” continued the Blessed One, “compared to them, if any noble sons or noble daughters give this book of the perfection of wisdom to others in order that they might commit it to writing, recite it, and chant it, their merit will increase even more.
- 23.18 “Kauśika, leaving aside the great trichiliocosm, Kauśika, [F.121.b] if any noble sons or noble daughters were to establish all the beings of the world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā, in the paths of the ten virtuous actions and establish them [in the other goals], up to and including individual enlightenment, do you think, Kauśika, that the merit of those noble sons or noble daughters would increase greatly on that basis?”
- “It would, Blessed Lord! It would, Sugata!” he replied.
- 23.19 “Kauśika,” continued the Blessed One, “compared to them, if any noble sons or noble daughters give this book of the perfection of wisdom to others in order that they might commit it to writing, recite it, and chant it, their merit will increase even more.
- 23.20 “If you ask why, Kauśika, it is because the uncontaminated attributes are extensively revealed in this perfection of wisdom. Training in these, noble sons and noble daughters have entered, will enter, and are entering into

authentic maturity; they have attained, will attain, and are attaining [the fruits], up to and including arhatship; and they have attained, will attain, and are attaining individual enlightenment. [Training in these], bodhisattva great beings also have entered, will enter, and are entering into the maturity of the bodhisattvas, and they have attained, will attain, and are attaining consummate buddhahood in unsurpassed, complete enlightenment.

23.21 “Kauśika, if you ask what are these uncontaminated attributes, {Ki.II-III: 107} they comprise the perfections, the emptiness of internal phenomena and [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, [F.122.a] the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the three gateways of liberation, the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the other attributes, up to and including the eighteen distinct qualities of the buddhas. There are also other immeasurable attributes of the buddhas that are extensively revealed.

23.22 “Kauśika, as this formulation also explains, you should know that if there are any noble sons or noble daughters who make this perfection of wisdom into a book and give it to others in order that they might recite it, commit it to writing, and chant it, their merit will increase even more than the aforementioned. If you ask why, Kauśika, it is because all attributes are extensively revealed through this perfection of wisdom, and it is owing to these that the members of great and lofty royal families, the members great and lofty priestly families, the members of great and lofty householder families, and the gods of the Caturmahārājakāyika realm are discerned. [Likewise], the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin realms, and the gods of the Brahmakāyika, Brahmapurohita, Brahmapariṣadya, Mahābrahmā, and other realms, up to and including Akaniṣṭha, are discerned, as well as the gods of the sphere of infinite space and the other spheres, up to and including the sphere of neither perception nor nonperception. [F.122.b] [Likewise], the perfections are discerned, the emptiness of internal phenomena and [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are discerned, the thirty-seven factors conducive to enlightenment are discerned, and [all the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are discerned. [Likewise], knowledge of all the dharmas is discerned, knowledge of the path is discerned, and all-aspect omniscience is discerned. Those who have

entered the stream to nirvāṇa, those destined for only one more rebirth, those who will no longer be reborn, arhats, and pratyekabuddhas are discerned. [Likewise], bodhisattva great beings are discerned, and the tathāgatas, arhats, completely awakened buddhas are discerned.

23.23 “Moreover, Kauśika, if any noble sons or noble daughters were to establish the human beings of Jambudvīpa, as many as there are, in the four meditative concentrations, establish them in the four immeasurable attitudes, establish them in the four formless absorptions, and establish them in the five extrasensory powers, do you think, Kauśika, that the merit of those noble sons or noble daughters would increase greatly on that basis?”

“It would, Blessed Lord! It would, Sugata!” he replied.

23.24 “Kauśika,” continued the Blessed One, “compared to them, if any noble sons or noble daughters give this book of the perfection of wisdom to others in order that they might recite it, commit it to writing, and chant it, their merit will increase even more. If you ask why, Kauśika, it is because all attributes are extensively revealed in this perfection of wisdom.

23.25 “Kauśika, leaving aside Jambudvīpa, leaving aside the world system of the four continents, leaving aside the chiliocosm, leaving aside the dichiliocosm, and leaving aside the great trichiliocosm, [F.123.a] Kauśika, if any noble sons or noble daughters were to establish all the beings of the world systems in the eastern direction, numerous as the grains of sand of the river Gaṅgā—and all the beings of the world systems in the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā—in the four meditative concentrations, establish them in the four immeasurable attitudes, establish them in the four formless absorptions, and establish them in the five extrasensory powers, do you think, Kauśika, that the merit of those noble sons or noble daughters would increase greatly on that basis?”

“It would, Blessed Lord! It would, Sugata!” he replied.

23.26 “Kauśika,” continued the Blessed One, “compared to them, if any noble sons or noble daughters give a book of this perfection of wisdom to others in order that they might recite it, commit it to writing, and chant it, their merit will increase even more. If you ask why, Kauśika, it is because the uncontaminated attributes are extensively revealed in this perfection of wisdom.

23.27 “Training in these, noble sons and noble daughters have entered, will enter, and are entering into authentic maturity; they have attained, will attain, and are attaining the fruit of entering the stream to nirvāṇa; they have attained, will attain, and are attaining [the other fruits], up to and including arhatship; and they have attained, will attain, and are attaining individual

enlightenment. [Training in these], bodhisattva great beings also have entered, will enter, and [F.123.b] are entering into the maturity of the bodhisattvas, and they have attained, will attain, and are attaining consummate buddhahood in unsurpassed, complete enlightenment.

23.28 “Moreover, Kauśika, if any noble sons or noble daughters were to take up, uphold, recite, master, and focus their attention correctly on this perfection of wisdom their merit would greatly increase, more so than those who establish the beings of Jambudvīpa, the beings of [other worlds], up to and including the great trichiliocosm, and the beings of the world systems in each of all the ten directions, numerous as the grains of sand of the river Gaṅgā, in the paths of the ten virtuous actions, and establish them in the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers.

23.29 “In this regard, focussing the attention correctly entails that the mind, without engaging in duality and without engaging in nonduality, takes up, upholds, recites, masters, and focuses the attention correctly on this perfection of wisdom. It entails that the mind, without engaging in duality and without engaging in nonduality, takes up, upholds, recites, masters, and focuses the attention correctly on the perfection of meditative concentration, {Ki.II-III: 108} the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity. It entails that the mind, without engaging in duality and without engaging in nonduality, takes up, upholds, recites, masters, and focuses the attention correctly on the emptiness of internal phenomena. [F.124.a] It entails that the mind, without engaging in duality and without engaging in nonduality, focuses the attention correctly on [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. [B35]

23.30 “It entails that the mind, without engaging in duality and without engaging in nonduality, focuses the attention correctly on the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. It entails that the mind, without engaging in duality and without engaging in nonduality, focuses the attention correctly on [the fruitional attributes], up to and including the distinct qualities of the buddhas. It entails that the mind, without engaging in duality and without engaging in nonduality, focuses the attention correctly on [the goals], up to and including all-aspect omniscience.

23.31 “Moreover, Kauśika, if any noble son or noble daughter were to extensively describe this perfection of wisdom to others using many formulations, and teach, explain, interpret, analyze, and elucidate it, revealing it authentically and establishing its meaning, then, Kauśika, the

meaning of the perfection of wisdom [that they would reveal] would be as follows: The perfection of wisdom observes neither duality nor nonduality. It is neither with signs nor without signs. It is neither to be accepted nor to be rejected. It is without decrease and without increase. [F.124.b] It is without affliction and without purification. It neither arises nor ceases. It is neither grasped nor is it not grasped. It is neither adopted nor is it abandoned. It neither dwells nor does it not dwell. It is neither authentic nor is it erroneous. It is neither conjoined nor is it disjoined. It is neither hybrid nor is it not hybrid. It is neither conditional nor is it unconditional. It is neither something nor is it nothing. It is neither the real nature nor is it not the real nature. It is neither the very limit of reality nor is it not the very limit of reality. That is to say, it is without dualities. If any noble sons or noble daughters were to extensively describe this perfection of wisdom to others, and teach, explain, interpret, analyze, and elucidate it, revealing it authentically and establishing its meaning in that manner, then, Kauśika, their merit would greatly increase, more so than [the merit of] those who take up, master, uphold, read, and focus their attention correctly on it, exclusively for themselves.

23.32 “Moreover, Kauśika, if any noble sons or noble daughters were to take up, master, uphold, recite, and focus their attention correctly on this profound perfection of wisdom for themselves, and also extensively describe it to others, and teach, explain, interpret, analyze, and elucidate it, revealing it authentically and establishing its meaning in that manner, then Kauśika, the merit of those noble sons or noble daughters would greatly increase to its utmost.”

23.33 Śakra then asked, [F.125.a] “Blessed Lord, should the noble sons or noble daughters reveal the perfection of wisdom in accordance with its meaning and its letters?”

“Kauśika,” replied the Blessed One, “the noble sons or noble daughters should reveal the perfection of wisdom in accordance with its meaning and its letters. Kauśika, {Ki.II-III: 109} the noble sons or noble daughters who reveal it in that manner will possess an immeasurable and incalculable heap of merit.

23.34 “Kauśika, if any noble sons or noble daughters were, for the duration of their lives, to serve, respect, honor, and worship the immeasurable, countless tathāgatas, arhats, completely awakened buddhas in each of all the ten directions with flowers, garlands, perfume, unguents, powders, robes, parasols, victory banners, ribbons, diverse musical sounds, and all comforts, compared to them, Kauśika, if any noble sons or noble daughters were to extensively describe this perfection of wisdom in accordance with its meaning and its letters by many means to others, and teach, explain,

interpret, analyze, and elucidate it, revealing it authentically and establishing its meaning in that manner, then, Kauśika, the merit of those noble sons or noble daughters would increase more than those of the former. If you ask why, having trained in this perfection of wisdom, the tathāgatas, arhats, completely awakened buddhas of the past, future, and present have attained, will attain, and are attaining consummate buddhahood in unsurpassed, complete enlightenment. [F.125.b]

23.35 “Moreover, Kauśika, compared to any noble sons or noble daughters who, over immeasurable, countless eons, practice the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom by way of apprehending, if any extensively describe this perfection of wisdom in accordance with its meaning and its letters to others, and teach, explain, establish, investigate, analyze, and elucidate it, revealing it authentically, without apprehending anything, the merit of the latter will increase even more.

23.36 “In this regard, Kauśika, if bodhisattvas offer gifts by way of apprehending, and think, ‘I am offering gifts! These are the gifts that I am offering! They are to be offered to that recipient!’ then by offering their gifts in that manner they will resort to generosity, but that is not the perfection of generosity. If they think, ‘I am maintaining ethical discipline! This is the ethical discipline I maintain!’ then by maintaining ethical discipline in that manner they will resort to ethical discipline, but that is not the perfection of ethical discipline. If they think, ‘I am cultivating tolerance! This is the tolerance I cultivate!’ then by cultivating tolerance in that manner they will resort to tolerance, but that is not the perfection of tolerance. If they think, ‘I am persevering! This is the object for which I undertake perseverance!’ then by undertaking perseverance in that manner they will resort to perseverance, but that is not the perfection of perseverance. If they think, ‘I am absorbed in the meditative concentrations! These are the meditative concentrations in which I am absorbed!’ then by being absorbed in meditative concentration in that manner [F.126.a] they will resort to meditative concentration, but that is not the perfection of meditative concentration. If they think, ‘I am cultivating wisdom! This is the wisdom I am cultivating’ then by cultivating wisdom in that manner they will resort to wisdom, but that is not the perfection of wisdom.

23.37 “Kauśika, noble sons or noble daughters who engage in apprehending in that manner do not complete the perfection of generosity, and they do not complete the perfections of ethical discipline, tolerance, perseverance, meditative concentration, or wisdom.”

23.38 Śakra then asked, “Blessed Lord, how then should bodhisattva great beings act so as to complete the perfection of generosity? How should they act so as to complete the perfection of ethical discipline? How should they act so as to complete the perfection of tolerance? {Ki.II-III: 110} How should they act so as to complete the perfection of perseverance? How should they act so as to complete the perfection of meditative concentration? How should they act so as to complete the perfection of wisdom?”

23.39 “Kauśika,” replied the Blessed One, “in this regard, when bodhisattva great beings give gifts, they do not apprehend [the act of] giving and they do not apprehend the giver or the recipient. When they maintain ethical discipline, they do not apprehend ethical discipline or the adopting of ethical discipline. When they cultivate tolerance, they do not apprehend tolerance or the cultivation of tolerance. When they undertake perseverance, they do not apprehend perseverance or [F.126.b] the undertaking of perseverance. When they become absorbed in meditative concentration, they do not apprehend meditative concentration or the cultivation of meditative concentration. When they cultivate wisdom, they do not apprehend wisdom, the cultivation of wisdom, or the one who has wisdom. Kauśika, bodhisattva great beings who practice in that manner complete the perfection of generosity and they complete the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom.

23.40 “Kauśika, noble sons or noble daughters should reveal the perfection of wisdom in accordance with its meaning and its letters, without comprehending it in that [aforementioned dualistic] manner, and they should [likewise] reveal the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity. If you ask why, Kauśika, in the future there will be certain noble sons or noble daughters who teach an imitation of the perfection of wisdom to followers of the vehicle of the bodhisattvas. Thereupon, any noble sons or noble daughters who have set out for unsurpassed, complete enlightenment will indeed teach the [authentic] path when they hear that imitation, and should reveal to them this perfection of wisdom in accordance with its meaning and its letters.”

23.41 Śakra then asked, “Blessed Lord, what is this imitation of the perfection of wisdom?”

“In this regard, Kauśika,” replied the Blessed One, “noble sons or noble daughters may think that they are revealing the perfection of wisdom, but they actually reveal its imitation.”

23.42 Śakra asked, “Blessed Lord, how do those noble sons or noble daughters reveal an imitation of the perfection of wisdom?” [F.127.a]

“Kauśika,” replied the Blessed One, “in this regard, when those noble sons or noble daughters reveal the perfection of wisdom, they teach an imitation of perfection of wisdom. Their imitation of the perfection of wisdom is as follows: They teach that physical forms are impermanent and they teach that physical forms are imbued with suffering, without self, and unpleasant. They teach that feelings, perceptions, formative predispositions, and consciousness are impermanent, and they teach that feelings, perceptions, formative predispositions, and consciousness are imbued with suffering, without self, and unpleasant. They say that those who act accordingly practice the perfection of wisdom. Those to whom that is taught will also think that physical forms are impermanent. They will think that physical forms are imbued with suffering, without self, and unpleasant. They will think that feelings, perceptions, formative predispositions, and consciousness are impermanent, and they will think that feelings, perceptions, formative predispositions, and consciousness are imbued with suffering, without self, and unpleasant. They practice an imitation of the perfection of wisdom because they think that physical forms are impermanent, and because they think that physical forms are imbued with suffering, without self, and unpleasant; because they think that feelings, perceptions, formative predispositions, and consciousness are impermanent; and because they think that feelings, perceptions, formative predispositions, and consciousness are imbued with suffering, without self, and unpleasant.

23.43 “They teach that the eyes are impermanent and they teach that the eyes are imbued with suffering, without self, and unpleasant. They teach that the ears, nose, tongue, body, and mental faculty are impermanent, and they teach that the ears, nose, tongue, body, and mental faculty are imbued with suffering, without self, and unpleasant. They teach that sights are impermanent, and they teach that sights are imbued with suffering, [F.127.b] without self, and unpleasant. They teach that sounds, odors, tastes, tangibles, and mental phenomena are impermanent, and they teach that sounds, odors, tastes, tangibles, and mental phenomena are imbued with suffering, without self, and unpleasant. They teach that visual consciousness is impermanent, and they teach that visual consciousness is imbued with suffering, without self, and unpleasant. They teach that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are impermanent, and they teach that auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are imbued with suffering, without self, and unpleasant.

- 23.44 “They teach that visually compounded sensory contact is impermanent, and they teach that visually compounded sensory contact is imbued with suffering, without self, and unpleasant. They teach that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are impermanent, and they teach that aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are imbued with suffering, without self, and unpleasant.
- 23.45 “They teach that feelings conditioned by visually compounded sensory contact are impermanent, and they teach that feelings conditioned by visually compounded sensory contact are imbued with suffering, without self, and unpleasant. They teach that feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact are impermanent, and they teach that feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, [F.128.a] feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact are imbued with suffering, without self, and unpleasant.
- 23.46 “They teach that the earth element is impermanent, and they teach that the earth element is imbued with suffering, without self, and unpleasant. They teach that the water element, the fire element, the wind element, {Ki.II-II: 111} the space element, and the consciousness element are impermanent, and they teach that the water element, the fire element, the wind element, the space element, and the consciousness element are imbued with suffering, without self, and unpleasant.
- 23.47 “They teach that the ignorance is impermanent, and they teach that ignorance is imbued with suffering, without self, and unpleasant. They teach that formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are impermanent, and they teach that formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are imbued with suffering, without self, and unpleasant.

- 23.48 “They teach that the perfection of generosity is impermanent, and they teach that the perfection of generosity is imbued with suffering, without self, and unpleasant. They teach that the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are impermanent, and they teach that the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are imbued with suffering, [F.128.b] without self, and unpleasant.
- 23.49 “They teach that the emptiness of internal phenomena is impermanent, and they teach that the emptiness of internal phenomena is imbued with suffering, without self, and unpleasant. They teach that the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are impermanent, and they teach that the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are imbued with suffering, without self, and unpleasant.
- 23.50 “They teach that the applications of mindfulness are impermanent, and they teach that the applications of mindfulness are imbued with suffering, without self, and unpleasant. They teach that the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are impermanent, and they teach that the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are imbued with suffering, without self, and unpleasant.
- 23.51 “They teach that [the fruitional attributes], up to and including the distinct qualities of the buddhas, are impermanent, and they teach that [the fruitional attributes], up to and including the distinct qualities of the buddhas, are imbued with suffering, without self, and unpleasant.
- 23.52 “They teach that [the fruits], up to and including all-aspect omniscience, are impermanent, and they teach that [the fruits], up to and including all-aspect omniscience, are imbued with suffering, without self, and unpleasant.
- 23.53 “They say that those who teach accordingly practice the perfection of wisdom, and those whom they teach will also think that physical forms are impermanent, and that physical forms are imbued with suffering, without self, and unpleasant. They will think that [all phenomena, attributes, and fruits], up to and including all-aspect omniscience, are impermanent, and they will think that [all phenomena, attributes, and fruits, up to and including] all-aspect omniscience, are imbued with suffering, [F.129.a] without self, and unpleasant. They will practice an imitation of the perfection of wisdom because they will think that all-aspect omniscience [and so forth]

are impermanent, and because they will think that all-aspect omniscience [and so forth] are imbued with suffering, without self, and unpleasant. That, Kauśika, is an imitation of the perfection of wisdom.

23.54 “Moreover, Kauśika, when those noble sons or noble daughters reveal the perfection of wisdom, they will teach as follows: ‘Come here, noble child! You should cultivate the perfection of wisdom! After cultivating the perfection of wisdom, you will dwell on the first bodhisattva level, and you will dwell on [the other bodhisattva] levels, up to and including the tenth. Come here, noble child! You should cultivate the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity. After cultivating the perfection of generosity [and so forth], you will dwell on the first bodhisattva level, and you will dwell on [the other bodhisattva] levels, up to and including the tenth.’

23.55 “However, they will teach by means of signs and by way of apprehending. They will cultivate the perfection of wisdom through that temporal perception. That, Kauśika, is an imitation of the perfection of wisdom.

23.56 “Moreover, Kauśika, those noble sons or noble daughters will teach this perfection of wisdom as follows to noble sons or noble daughters who adhere to the vehicle of the bodhisattvas: ‘Come here, noble child! You should cultivate the perfection of wisdom! If, noble child, you cultivate the perfection of wisdom, you will go beyond the level of the śrāvakas and you will go beyond the level of the pratyekabuddhas!’ That, Kauśika, is an imitation of the perfection of wisdom. {Ki.II-III: 113} [F.129.b]

23.57 “Moreover, Kauśika, if those noble sons or noble daughters reveal the perfection of wisdom to noble sons or noble daughters who adhere to the vehicle of the bodhisattvas, they will teach as follows: ‘Come here, noble child! You should cultivate the perfection of wisdom! You will enter a bodhisattva’s full maturity, you will accept that phenomena are nonarising, and you will maintain the extrasensory powers of the bodhisattvas! You will serve, respect, honor, and worship the tathāgatas, arhats, completely awakened buddhas, and you will travel from buddhafield to buddhafield!’

23.58 “If those noble sons or noble daughters teach noble sons or noble daughters who adhere to the vehicle of the bodhisattvas, they will teach as follows: they will say, ‘Those noble children who take up, uphold, recite, master, and focus their attention correctly on the profound perfection of wisdom will acquire an immeasurable, incalculable, inestimable mass of merit!’ But those noble sons or noble daughters who teach in that manner will actually teach an imitation of the perfection of wisdom.

- 23.59 “Moreover, Kauśika, those noble sons or noble daughters will teach noble sons or noble daughters who adhere to the vehicle of the bodhisattvas as follows: ‘Come here, noble child! You should gather together all the roots of virtuous action, as many as there are, of the tathāgatas, arhats, completely awakened buddhas of the past, future, and present, from the time when they first begin to set their mind on enlightenment until their attainment of final nirvāṇa, in the expanse of nirvāṇa where no aggregates are left behind! You should rejoice in them and dedicate them to unsurpassed, complete enlightenment!’ [F.130.a] Teaching in that manner, those noble sons or noble daughters will actually teach an imitation of the perfection of wisdom.”
- 23.60 Śakra then asked, “Blessed Lord, how do those noble sons or noble daughters teach, so as not to teach an imitation of the perfection of wisdom to noble sons or noble daughters who adhere to the vehicle of the bodhisattvas?” {Ki.II-III: 114}
- 23.61 “In this regard, Kauśika,” replied the Blessed One, “those noble sons or noble daughters should teach the perfection of wisdom to noble sons or noble daughters who follow the vehicle of the bodhisattvas in the following manner: ‘Come here, noble child! You should cultivate the perfection of wisdom! Do not consider that physical forms are impermanent. If you ask why, physical forms are empty of inherent existence. Whatever is the nature of physical forms is nonentity. Whatever is a nonentity is the perfection of wisdom. Whatever is the perfection of wisdom does not apprehend that physical forms are permanent, or that physical forms are impermanent. If physical forms themselves are nonexistent, how could they be permanent or impermanent!’ Kauśika, those noble sons or noble daughters who teach in that manner do not teach an imitation of the perfection of wisdom.
- 23.62 “Moreover, Kauśika, those noble sons or noble daughters should teach the perfection of wisdom to noble sons or noble daughters who adhere to the vehicle of the bodhisattvas in the following manner: ‘Come here, noble child! You should cultivate the perfection of wisdom! Do not consider that feelings are impermanent. Do not consider that perceptions, formative predispositions, and consciousness are impermanent. If you ask why, consciousness [and those other aggregates] are empty of inherent existence. [F.130.b] Whatever is the nature of consciousness [and so forth] is nonentity. Whatever is a nonentity is the perfection of wisdom. Whatever is the perfection of wisdom does not apprehend that consciousness [and so forth] are permanent or impermanent. If consciousness [and so forth] are themselves nonexistent, how could they be permanent or impermanent!’ Kauśika, those noble sons or noble daughters who teach in that manner do not teach an imitation of the perfection of wisdom.

- 23.63 “Moreover, Kauśika, those noble sons or noble daughters should teach the perfection of wisdom to noble sons or noble daughters who adhere to the vehicle of the bodhisattvas in the following manner: ‘Come here, noble child! You should cultivate the perfection of wisdom! Do not consider that [phenomena, attributes, or fruits], up to and including all-aspect omniscience, are impermanent. If you ask why, all-aspect omniscience [and so forth] are empty of inherent existence. Whatever is the nature of all-aspect omniscience [and so forth] is nonentity. Whatever is a nonentity is the perfection of wisdom. Whatever is the perfection of wisdom does not apprehend that all-aspect omniscience [and so forth] are permanent or impermanent. If all-aspect omniscience [and so forth] are themselves nonexistent, how could they be permanent or impermanent!’ Kauśika, those noble sons or noble daughters who teach in that manner do not teach an imitation of the perfection of wisdom.
- 23.64 “Moreover, Kauśika, those noble sons or noble daughters should teach the perfection of wisdom to noble sons or noble daughters who adhere to the vehicle of the bodhisattvas in the following manner: {Ki.II-III: 115} ‘Come here, noble child! You should cultivate the perfection of wisdom! Do not go beyond anything at all! Do not dwell in anything at all!’ If you ask why, it is because [F.131.a] there is no thing that the perfection of wisdom should go beyond or in which it should dwell. If you ask why, Kauśika, it is because all phenomena are empty of inherent existence. Anything that is empty of inherent existence is a nonentity. Whatever is a nonentity is the perfection of wisdom. Whatever is the perfection of wisdom is nothing at all that is to be adopted or rejected, or to be generated or stopped. Kauśika, those noble sons or noble daughters who teach in that manner do not teach an imitation of the perfection of wisdom.
- 23.65 “Kauśika, so it is that the noble sons or noble daughters should reveal the meaning of the perfection of wisdom in that manner. Kauśika, the mass of merit of those noble sons or noble daughters who teach in that manner will increase more than that of the aforementioned noble sons or noble daughters.
- 23.66 “Moreover, Kauśika, if any noble sons or noble daughters were to establish the beings of Jambudvīpa, as many as there are, in the fruit of entering the stream to nirvāṇa, do you think, Kauśika, that the merit of those noble sons or noble daughters would increase many times on that basis?”
 “It would, Blessed Lord! It would, Sugata!”
- 23.67 “Kauśika,” continued the Blessed One, “compared to them, if any noble sons or noble daughters who extensively describe, reveal, explain, interpret, and elucidate this perfection of wisdom to others, in accordance with its meaning and letters, presenting it in an authentic manner, should exhort

them, saying, ‘Come here, noble child! You should take up, uphold, recite, master, and focus their attention correctly on the profound perfection of wisdom! [F.131.b] You should earnestly apply yourself to the perfection of wisdom as it has been taught!’ then the merit of those would increase manifold to a greater extent. If you ask why, Kauśika, those who enter the stream to nirvāṇa are discerned³⁸⁸ through this perfection of wisdom.

23.68 “Kauśika, leaving aside the establishing of the beings of Jambudvīpa in the fruit of entering the stream to nirvāṇa, leaving aside the establishing in it of the beings of the world system of the four continents, and leaving aside the beings of the confined chiliocosm, leaving aside the beings of the medium dichiliocosm, and leaving aside the beings of the great trichiliocosm—Kauśika, if any noble sons or noble daughters {Ki.II-III: 116} were to establish those beings of the world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā, in the fruit of entering the stream to nirvāṇa, do you think, Kauśika, that the merit of those noble sons or noble daughters would increase many times on that basis?”

“It would, Blessed Lord! It would, Sugata!”

23.69 “Compared to them, Kauśika,” continued the Blessed One, “if any noble sons or noble daughters who extensively describe, reveal, explain, interpret, and elucidate this perfection of wisdom to others, in accordance with its meaning and letters, presenting it in an authentic manner, should exhort them, saying, ‘Come here, noble child! You should take up, uphold, recite, master, and focus your attention correctly on the profound perfection of wisdom! You should earnestly apply yourself to the perfection of wisdom as it has been taught!’ then their merit would increase manifold to a greater extent. If you ask why, Kauśika, those who enter the stream to nirvāṇa are discerned through this perfection of wisdom.

23.70 “Moreover, Kauśika, if any noble sons or noble daughters were to establish the beings of Jambudvīpa, as many as there are, [F.132.a] in the fruit of being destined for only one more rebirth, or to establish them in the fruit of no longer being subject to rebirth, in arhatship, or individual enlightenment, do you think, Kauśika, that the merit of those noble sons or noble daughters would increase many times on that basis?”

“It would, Blessed Lord! It would, Sugata!”

23.71 “Compared to them, Kauśika,” continued the Blessed One, “if any noble sons or noble daughters who extensively describe, reveal, explain, interpret, and elucidate this perfection of wisdom to others, in accordance with its meaning and letters, presenting it in an authentic manner, should exhort them, saying, ‘Come here, noble child! You should take up, uphold, recite, master, and focus your attention correctly on the profound perfection of wisdom! You should earnestly apply yourself to the perfection of wisdom as

it has been taught!' then their merit would increase manifold to a greater extent. If you ask why, Kauśika, those who are destined for only one more rebirth, those who will no longer be reborn, those who are arhats, and the pratyekabuddhas are discerned through this perfection of wisdom.

23.72 “Kauśika, leaving aside the establishing of the beings of the world system of the four continents in the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, in arhatship, or individual enlightenment, and [likewise] leaving aside the beings of the confined chiliocosm, leaving aside the beings of the medium dichiliocosm, and leaving aside the beings of the great trichiliocosm, {Ki.II-III: 117} if any noble sons or noble daughters were to establish those beings of the world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā, [F.132.b] in the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, in arhatship, or individual enlightenment, do you think, Kauśika, that the merit of those noble sons or noble daughters would increase many times on that basis?”

“It would, Blessed Lord! It would, Sugata!”

23.73 “Compared to them, Kauśika,” continued the Blessed One, “if any noble sons or noble daughters who extensively describe, reveal, explain, interpret, analyze, and elucidate this perfection of wisdom to others, in accordance with its meaning and letters, presenting it in an authentic manner, should exhort them, saying, ‘Come here, noble child! You should take up, uphold, recite, master, and focus your attention correctly on the profound perfection of wisdom! You should earnestly apply yourself to the perfection of wisdom as it has been taught!’ then their merit would increase manifold to a greater extent. If you ask why, Kauśika, those who are destined for only one more rebirth, those who will no longer be reborn, those who are arhats, and pratyekabuddhas are discerned through this perfection of wisdom.

23.74 “Moreover, Kauśika, if any noble sons or noble daughters were to encourage the beings of Jambudvīpa, as many as there are, toward unsurpassed, complete enlightenment, do you think, Kauśika, that the merit of those noble sons or noble daughters would increase many times on that basis?” {Ki.II-III: 118}

“It would, Blessed Lord! It would, Sugata!”

23.75 “Compared to them, Kauśika,” continued the Blessed One, “if any noble sons or noble daughters who extensively describe, reveal, explain, interpret, analyze, and elucidate this perfection of wisdom to others, in accordance with its meaning and letters, [F.133.a] presenting it in an authentic manner, should exhort them, saying, ‘Come here, noble child! You should take up, uphold, recite, master, and focus your attention correctly on the profound perfection of wisdom! You should earnestly apply yourself to the perfection

of wisdom as it has been taught! Noble child, when you earnestly apply yourself to the perfection of wisdom as it has been revealed, at that time, noble child, you will train in the perfection of wisdom. Noble child, when you train in the perfection of wisdom, at that time you will attain the attributes of all-aspect omniscience. When you attain the attributes of all-aspect omniscience, at that time you will, along with that, complete the cultivation of the perfection of wisdom. When, along with that, you complete the cultivation of the perfection of wisdom, at that time you will attain consummate buddhahood in unsurpassed, complete enlightenment!’ then their merit would increase manifold to a greater extent. If you ask why, Kauśika, bodhisattva great beings who have initially set their minds on enlightenment originate from this perfection of wisdom.

23.76 “Kauśika, leaving aside their encouraging of the beings of Jambudvīpa toward unsurpassed, complete enlightenment, leaving aside their encouraging of the beings of the world system of the four continents toward unsurpassed, complete enlightenment, and likewise leaving aside the beings of the confined chiliocosm, leaving aside the beings of the medium dichiliocosm, and leaving aside the beings of the great trichiliocosm, as many as there are—Kauśika, if any noble sons or noble daughters were to encourage all those beings of the world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā, [F.133.b] toward unsurpassed, complete enlightenment, do you think, Kauśika, that the merit of those noble sons or noble daughters would increase many times on that basis?”

“It would, Blessed Lord! It would, Sugata!”

23.77 “Compared to them, Kauśika,” continued the Blessed One, “if any noble sons or noble daughters who extensively describe, reveal, explain, interpret, analyze, and elucidate this perfection of wisdom to others, in accordance with its meaning and letters, presenting it in an authentic manner, should exhort them, saying, ‘Come here, noble child! You should take up, uphold, recite, master, and focus your attention correctly on the profound perfection of wisdom! You should earnestly apply yourself to the perfection of wisdom as it has been taught! Noble child, when you earnestly apply yourself to the perfection of wisdom as it has been revealed, at that time, noble child, you will train in the perfection of wisdom. {Ki.II-III: 119} Noble child, when you train in the perfection of wisdom, at that time you will attain the attributes of all-aspect omniscience. When you attain the attributes of all-aspect omniscience, at that time you will, along with that, complete the cultivation of the perfection of wisdom. When, along with that, you complete the cultivation of the perfection of wisdom, at that time you will attain consummate buddhahood in unsurpassed, complete enlightenment!’ then

their merit would increase manifold to a greater extent. If you ask why, Kauśika, bodhisattva great beings who have initially set their minds on enlightenment originate from this [perfection of wisdom].

23.78 “Moreover, Kauśika, [F.134.a] if any noble sons or noble daughters were to establish the beings of Jambudvīpa, as many as there are, on the level at which progress has become irreversible, do you think, Kauśika, that the merit of those noble sons or noble daughters would increase many times on that basis?”

“It would, Blessed Lord! It would, Sugata!”

23.79 “Compared to them, Kauśika,” continued the Blessed One, “if any noble sons or noble daughters who extensively describe, reveal, explain, interpret, analyze, and elucidate this perfection of wisdom to others, in accordance with its meaning and letters, presenting it in an authentic manner, should exhort them, saying, ‘Come here, noble child! You should take up, uphold, recite, master, and focus your attention correctly on the profound perfection of wisdom! You should earnestly apply yourself to the perfection of wisdom as it has been taught! Noble child, when you earnestly apply yourself to the perfection of wisdom as it has been revealed, at that time, noble child, you will train in the perfection of wisdom. Noble child, when you train in the perfection of wisdom, at that time you will attain the attributes of all-aspect omniscience. When you attain the attributes of all-aspect omniscience, at that time you will, along with that, complete the cultivation of the perfection of wisdom. When, along with that, you complete the cultivation of the perfection of wisdom, at that time you will attain consummate buddhahood in unsurpassed, complete enlightenment!’ then their merit would increase manifold to a greater extent. If you ask why, Kauśika, the level at which progress has become irreversible, of which bodhisattva great beings partake, originates from this [perfection of wisdom].

23.80 “Kauśika, leaving aside their establishing of the beings of Jambudvīpa on the level at which progress has become irreversible, [F.134.b] leaving aside their establishing of the beings of the world system of the four continents on the level at which progress has become irreversible, and likewise leaving aside the beings of the confined chiliocosm, leaving aside the beings of the medium dichiliocosm, and leaving aside the beings of the great trichiliocosm, as many as there are—Kauśika, if any noble sons or noble daughters were to establish all those beings of the world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā, on the level at which progress has become irreversible, do you think, Kauśika, that the merit of those noble sons or noble daughters would increase many times on that basis?”

“It would, Blessed Lord! It would, Sugata!”

23.81 “Compared to them, Kauśika,” continued the Blessed One, “if any noble sons or noble daughters who extensively describe, reveal, explain, interpret, analyze, and elucidate this perfection of wisdom to others, in accordance with its meaning and letters, presenting it in an authentic manner, should exhort them, saying, ‘Come here, noble child! You should take up, uphold, recite, master, and focus your attention correctly on the profound perfection of wisdom! You should earnestly apply yourself to the perfection of wisdom as it has been taught! Noble child, when you earnestly apply yourself to the perfection of wisdom as it has been revealed, at that time, noble child, you will train in the perfection of wisdom. Noble child, when you train in the perfection of wisdom, at that time you will attain the attributes of all-aspect omniscience. When you attain the attributes of all-aspect omniscience, at that time you will attain consummate buddhahood in unsurpassed, complete enlightenment!’ [F.135.a] then their merit would increase manifold to a greater extent. If you ask why, Kauśika, the level at which progress has become irreversible of bodhisattva great beings originates from the perfection of wisdom.

23.82 “Moreover, Kauśika, if any noble sons or noble daughters who extensively describe, reveal, explain, interpret, analyze, and elucidate this perfection of wisdom to others, in accordance with its meaning and letters, presenting it in an authentic manner, having induced those beings of Jambudvīpa, as many as there are, toward unsurpassed, complete enlightenment, were to exhort them, saying, ‘Come here, noble child! You should take up, uphold, recite, master, and focus your attention correctly on the profound perfection of wisdom! You should earnestly apply yourself to the perfection of wisdom as it has been taught! Noble child, when you earnestly apply yourself to the perfection of wisdom as it has been revealed, at that time, noble child, you will train in the perfection of wisdom. Noble child, when you train in the perfection of wisdom, at that time you will attain the attributes of all-aspect omniscience. When you attain the attributes of all-aspect omniscience, at that time you will attain consummate buddhahood in unsurpassed, complete enlightenment!’ then their merit would increase to an extent many times greater.

23.83 “Kauśika, leaving aside their inducing the beings of Jambudvīpa toward unsurpassed, complete enlightenment, leaving aside their inducing the beings of the world system of the four continents toward unsurpassed, complete enlightenment, and likewise leaving aside the beings of the confined chiliocosm, leaving aside the beings of the medium dichiliocosm, and [F.135.b] leaving aside the beings of the great trichiliocosm, as many as there are—Kauśika, if any noble sons or noble daughters who extensively describe, reveal, explain, interpret, analyze, and elucidate this perfection of

wisdom to others, in accordance with its meaning and letters, presenting it in an authentic manner, were to induce all those beings of the world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā, toward unsurpassed, complete enlightenment, and exhort them, saying, ‘Come here, noble child! You should take up, uphold, recite, master, and focus your attention correctly on the profound perfection of wisdom! You should earnestly apply yourself to the perfection of wisdom as it has been taught! Noble child, when you earnestly apply yourself to the perfection of wisdom as it has been revealed, at that time, noble child, you will train in the perfection of wisdom. Noble child, when you train in the perfection of wisdom, at that time you will attain the attributes of all-aspect omniscience. When you attain the attributes of all-aspect omniscience, at that time you will attain consummate buddhahood in unsurpassed, complete enlightenment!’ then their merit would increase to an extent many times greater.

23.84 “Moreover, Kauśika, on the one hand if any noble sons or noble daughters, {Ki.II-III: 120} having brought all the beings of Jambudvīpa, as many as there are, to irreversibility through unsurpassed, complete enlightenment, were to extensively describe, reveal, explain, interpret, analyze, and elucidate this perfection of wisdom to those bodhisattva great beings, in accordance with its meaning and letters, presenting it in an authentic manner, so that among them a single bodhisattva great being [F.136.a] could say, ‘I will swiftly attain consummate buddhahood in unsurpassed, complete enlightenment!’ while on the other hand if any noble sons or noble daughters were to extensively describe, reveal, explain, interpret, analyze, and elucidate this perfection of wisdom to that one [alone],³⁸⁹ in accordance with its meaning and letters, presenting it in an authentic manner, then the merit of the latter would increase to an extent many times greater.

23.85 “Kauśika, leaving aside their bringing of the beings of Jambudvīpa to irreversibility through unsurpassed, complete enlightenment, leaving aside their bringing of the beings of the world system of the four continents to irreversibility through unsurpassed, complete enlightenment, and likewise leaving aside the beings of the confined chiliocosm, leaving aside the beings of the medium dichiliocosm, and leaving aside the beings of the great trichiliocosm, as many as there are—Kauśika, if on the one hand any noble sons or noble daughters, having brought all the beings of the world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā, to irreversibility through unsurpassed, complete enlightenment, were to extensively describe, reveal, explain, interpret, analyze, and elucidate this perfection of wisdom to those bodhisattva great beings, in

accordance with its meaning and letters, presenting it in an authentic manner, so that among them a single bodhisattva great being could say, 'I will swiftly attain consummate buddhahood in unsurpassed, complete enlightenment!' while on the other hand if any noble sons or noble daughters were to extensively describe, reveal, explain, interpret, analyze, and elucidate this perfection of wisdom to that one [alone], in accordance with its meaning and letters, presenting it in an authentic manner, then the merit of the latter would increase manifold to a greater extent. If you ask why, it is certain that those bodhisattva great beings [F.136.b] who are irreversible will be immersed in perfect enlightenment and will progress irreversibly toward unsurpassed, complete enlightenment. Consequently, even though they may not need the revelation of the Dharma to that extent, they seek to be emancipated from cyclic existence, but, on the other hand, are tormented by great compassion [for which reason they remain within it]."³⁹⁰

- 23.86 Śakra then said to the Blessed One, "Blessed Lord, the more that bodhisattva great beings approach unsurpassed, complete enlightenment, the more that those bodhisattva great beings should be instructed and counseled in the perfection of generosity, and they should [likewise] be instructed and counseled in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. They should be instructed and counseled in the emptiness of internal phenomena, and they should be instructed and counseled in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They should be instructed and counseled in the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. They should be instructed and counseled in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the three gateways of liberation, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways. They should be instructed and counseled in the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. [F.137.a] They should also be favored with food, alms, bedding, medications that cure ailments, and other useful resources. The merit of noble sons or noble daughters who would favor those bodhisattva great beings, attracting them with the Dharma and attracting them with worldly needs, will increase manifold more so than that of the aforementioned noble sons or noble daughters. {Ki.II-III: 121} If one

were to ask why, Blessed Lord, it is because those bodhisattva great beings will indeed be instructed and counseled in the perfections, and they will be instructed and counseled in all the aspects of emptiness, in the factors conducive to enlightenment, and in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions. They will be instructed and counseled in the eight aspects of liberation, the nine serial steps of meditative absorption, the three gateways of liberation, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways. They will be instructed and counseled in the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.”

23.87 Then the venerable Subhūti said to Śakra, mighty lord of the gods, “Kauśika, you strengthen the resolve of bodhisattva great beings, you benefit bodhisattva great beings and nurture them. Well done! Well done! Kauśika, you should act in that manner! Noble śrāvakas who wish to benefit beings should also strengthen the resolve of bodhisattva great beings toward unsurpassed, complete enlightenment. They should benefit and nurture bodhisattvas by means of the Dharma and worldly needs. If you ask why, Kauśika, the saṅgha of the śrāvakas of the Blessed One [F.137.b] originated from bodhisattva great beings.

23.88 “If bodhisattva great beings did not set their minds on unsurpassed, complete enlightenment, then bodhisattva great beings would not train in these six perfections. They would not train in the emptiness of internal phenomena or in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, in the thirty-seven factors conducive to enlightenment, or in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the three gateways of liberation, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, or the eighteen distinct qualities of the buddhas. They would not attain consummate buddhahood in unsurpassed, complete enlightenment. If they did not attain consummate buddhahood in unsurpassed, complete enlightenment, there would even be no pratyekabuddhas, or śrāvakas.

23.89 “Kauśika, it is because bodhisattva great beings do train in these six perfections and it is because they do train in all the aspects of emptiness, in the thirty-seven factors conducive to enlightenment, and in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of

meditative absorption, the three gateways of liberation, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas [F.138.a] that bodhisattva great beings will attain consummate buddhahood in unsurpassed, complete enlightenment. That is to say, they attain consummate buddhahood in unsurpassed, complete enlightenment and then in all world systems they cut off rebirth in the hells, and they cut off rebirth in the animal realm and the world of Yama. The realm of the asuras will also decrease, and the realm of the gods will manifestly increase. The members of great and lofty royal families will appear in the world, and the members of great and lofty priestly families and the members of great and lofty householder families will appear in the world. The gods of the Caturmahārājakāyika realm will appear in the world. The gods of Trayastriṃśa and the gods of the Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin realms will appear in the world.

23.90 The gods of Brahmakāyika, Brahmapariśadya, {Ki.II-III: 122} Brahmapurohita, Mahābrahmā Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttāśubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛṣa, Sudarśana, and Akaniṣṭha will appear in the world. The gods of the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception will appear in the world. The perfection of generosity will appear in the world. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom will appear in the world. The emptiness of internal phenomena will appear in the world, [F.138.b] and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, will appear in the world. The thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the three gateways of liberation, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways will appear in the world. The ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas will appear in the world. The vehicle of the śrāvakas will appear in the world. The vehicle of the pratyekabuddhas will appear in the world. The Great Vehicle will appear in the world.”

23.91 *This completes the twenty-third chapter, “Śakra,” from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”³⁹¹*

CHAPTER 24: DEDICATION

- 24.1 Then the bodhisattva great being Maitreya said to the venerable Subhūti, “Blessed Subhūti, there is a foundation of meritorious action, endowed with rejoicing, that bodhisattva great beings have—a foundation of meritorious action that they dedicate to unsurpassed, complete enlightenment, making common cause with all beings, without apprehending anything. Then there is a foundation of meritorious action, endowed with rejoicing, that all beings have; there is a foundation of meritorious action originating from the generosity of those who follow the vehicle of the śrāvakas and of those who follow the vehicle of the pratyekabuddhas; and there are also foundations of meritorious action originating from their ethical discipline and meditation. [F.139.a] Among all these, the foundation of meritorious action endowed with rejoicing that bodhisattva great beings dedicate to unsurpassed, complete enlightenment, making common cause with all beings, is said to be the best, it is said to be authentic, it is said to be foremost, {Ki.II-III: 123} it is said to be supreme, it is said to be perfect, it is said to be sublime, it is said to be unsurpassed, it is said to be the highest. It is said to be unequaled, and it is said to be equal to the unequaled. [B36]
- 24.2 “If you ask why, it is because the foundation of meritorious action originating from the generosity of those who follow the vehicle of the śrāvakas and of those who follow the vehicle of the pratyekabuddhas, and the foundations of meritorious action originating from their ethical discipline and meditation, are established in order that they themselves might be disciplined, in order that they themselves might be brought to peace, and in order that they themselves might attain final nirvāṇa. Their applications of mindfulness and [other causal attributes], up to and including the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the gateways of liberation—emptiness, signlessness, and wishlessness—the eight aspects of liberation, the nine serial steps of

meditative absorption, the four kinds of exact knowledge, and the six extrasensory powers, are also merely established in order that they themselves might be disciplined, in order that they themselves might be brought to peace, and in order that they themselves might attain final nirvāṇa. On the other hand, bodhisattvas dedicate their foundation of meritorious action, endowed with rejoicing, toward unsurpassed, complete enlightenment, making common cause with all beings and without apprehending anything, in order that all beings might be disciplined, brought to peace, and attain final nirvāṇa.”

24.3 Then the venerable Subhūti [F.139.b] replied to the bodhisattva great being Maitreya, “Bodhisattva great beings gather together all the roots of virtuous action endowed with the six perfections possessed by immeasurable, countless lord buddhas who have passed into final nirvāṇa in each world system of the countless, immeasurable, and inestimable world systems of the eastern direction, and by immeasurable, countless lord buddhas who have passed into final nirvāṇa in each world system of the countless, immeasurable, and inestimable world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, commencing from the time when they first begin to set their mind on enlightenment until they have attained consummate buddhahood in unsurpassed, complete enlightenment, until they have passed into final nirvāṇa in the expanse of nirvāṇa where no aggregates are left behind, and until their Dharma [comes to an end].

24.4 “[They also gather together all] the foundations of meritorious action originating from the generosity of those who have entered into the vehicle of the śrāvakas, the foundations of meritorious action originating from their ethical discipline and meditation, the uncontaminated roots of virtuous action associated with [the paths] of learning, and the uncontaminated roots of virtuous action associated with [the paths] of no-more-learning.

24.5 “[They also gather together] the aggregate of ethical discipline that the tathāgatas, arhats, completely awakened buddhas have, along with their aggregate of meditative stability, their aggregate of wisdom, their aggregate of liberation, and their aggregate of seeing the wisdom of liberation; their altruism, great compassion, and countless and immeasurable buddha attributes; the Dharma revealed by those lord buddhas and all the roots of virtuous action of those who have attained the fruit of entering the stream to nirvāṇa after training in that Dharma that has been revealed; [F.140.a] and [the roots of virtuous action] of those who have attained the fruit of being destined for only one more rebirth, those who have attained the fruit on no

longer being subject to rebirth, those who have attained arhatship or individual enlightenment, and those who have entered into the maturity of the bodhisattvas.

24.6 “[They also gather together] the roots of virtuous action generated by them, whether the tathāgatas are present, or whether they have passed into final nirvāṇa. They rejoice with the supreme, foremost, best, perfect, most sublime, unsurpassed, and highest rejoicing, which is unequaled and equal to the unequaled. Having rejoiced in that manner, making common cause with all beings, they dedicate that foundation of their meritorious action, endowed with rejoicing, to unsurpassed, complete enlightenment, with the words, ‘May we accomplish unsurpassed, complete enlightenment!’ If they do this, it is said that they will have entered into the vehicle of the bodhisattvas.

24.7 “If those noble children make this dedication with such thoughts, do they apprehend the foundations of meritorious action and their objective referents that give rise to such thoughts [of dedication], conceiving of them as a distinguishing mark?”

24.8 “The noble children who follow the Great Vehicle do not apprehend the foundations of meritorious action and their objective referents in such a way that they dedicate them to unsurpassed, complete enlightenment while conceiving of them as a distinguishing mark,” replied Maitreya.

24.9 Subhūti then said, “Since nonexistent foundations of meritorious action are not apprehensible, if those noble children were to gather together the roots of virtuous action of the lord buddhas who are present in the world systems of the ten directions, commencing from the time when they first begin to set their mind on enlightenment for as long as their Dharma remains, and all the roots of virtuous action of those noble sons or noble daughters who dwell in the vehicles of the śrāvakas and pratyekabuddhas, [F.140.b] and all the roots of virtuous action of the [paths of] learning, and all those roots of virtuous action of the [paths of] no-more-learning, and then dedicate them to unsurpassed, complete enlightenment, in the manner of a distinguishing mark, they would have the mistaken idea, mistaken thought, and mistaken view that the impermanent is permanent, and they would have the mistaken idea, mistaken thought, and mistaken view that suffering is happiness, that nonself is self, and that the impure is pure. But are they not without such mistaken ideas?

24.10 “Just like the foundations of meritorious actions and their objective referents, all phenomena are indeed [nonexistent]. Enlightenment also is similar, the mind is also similar, and the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection

of wisdom are also similar. Physical forms, feelings, perceptions, formative predispositions, and consciousness are also similar. The eyes, ears, nose, tongue, body, and mental faculty are also similar. Sights, sounds, odors, tastes, tangibles, and mental phenomena are also similar. The sensory elements, the sense fields, and the links of dependent origination are also similar. The emptiness of internal phenomena and the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are also similar. The applications of mindfulness and [the other causal attributes], up to and including the noble eightfold path, are also similar. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, [F.141.a] the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are also similar. {Ki.II-III: 125}

24.11 “In that case, just as the foundations of meritorious action and their objective referents [are nonexistent], if enlightenment is also similar, and the mind is also similar; the perfection of generosity is also similar, and the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are also similar; the emptiness of internal phenomena and the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are also similar; and the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the three gateways of liberation, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are also similar, then what are these foundations of meritorious action that are dedicated to unsurpassed, complete enlightenment? What are their objective referents? What is that enlightenment? What is that mind? What are those roots of virtuous action? What is that foundation of meritorious action endowed with rejoicing?”

24.12 Maitreya replied, [F.141.b] “Bodhisattva great beings who practice the six perfections, who venerate many buddhas, who generate the roots of virtuous action, who have also been accepted by spiritual mentors, and who

train in all the attributes that are empty of their own defining characteristics, do not make this dedication to unsurpassed, complete enlightenment conceiving of those foundations of meritorious action, those objective referents, those buddhas, those roots of virtuous action, or those foundations of meritorious action endowed with rejoicing as a distinguishing mark. These dedicate them not by way of duality, not by way of nonduality, not by way of signs, not by way of signlessness, not by way of apprehending, not by way of nonapprehension, not by way of affliction, not by way of purification, not by way of arising, and not by way of cessation.

24.13 “If, however, those bodhisattvas do not practice the six perfections, do not venerate many buddhas, do not generate the roots of virtuous action, are not accepted by spiritual mentors, and do not train in all the attributes that are empty of their own defining characteristics, they will then make this dedication to unsurpassed, complete enlightenment conceiving of those foundations of meritorious action, those objective referents, those lord buddhas, those roots of virtuous action, and those thoughts endowed with rejoicing as distinguishing marks.

24.14 “Blessed Subhūti, the perfection of wisdom that is revealed in this way should not be explained in the presence of a bodhisattva who has newly entered into the vehicle. The perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, [F.142.a] the perfection of ethical discipline, and the perfection of generosity that are revealed in this way should not be explained in the presence of a bodhisattva who has newly entered into the vehicle. The emptiness of internal phenomena and the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path that are revealed in this way should not be explained in the presence of a bodhisattva who has newly entered into the vehicle. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas that are revealed in this way should not be explained in the presence of a bodhisattva who has newly entered into the vehicle. Knowledge of all the dharmas, knowledge of the path, and all-aspect omniscience that are revealed in this way should not be explained in the presence of a bodhisattva who has newly entered into the vehicle. If you ask

why, {Ki.II-III: 126} the mere faith that they have, the mere joy, the mere resolve, and the mere devotion that they have would be rendered nonexistent. [F.142.b]

24.15 “They should, however, be explained and revealed in the presence of bodhisattva great beings who are irreversible. This perfection of wisdom should be explained and it should be taught, just as it has been revealed, in the presence of those who have been accepted by spiritual mentors, those who have performed deeds of service on behalf of the conquerors, those who have generated the roots of virtuous action and venerated many buddhas. The perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity should be explained and taught, just as they have been revealed. The emptiness of internal phenomena and the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, should be explained and taught, just as they have been revealed. The applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, [great loving kindness], great compassion, and the eighteen distinct qualities of the buddhas should be explained and taught, just as they have been revealed. Knowledge of all the dharmas, knowledge of the path, and all-aspect omniscience should be explained and taught, just as they have been revealed. In their presence the attributes that are empty of their own defining characteristics should be explained and taught. When they hear this, they will not be afraid, they will not be frightened, and they will not be terrified. [F.143.a] It is in that manner, Subhūti, that bodhisattva great beings should dedicate the foundations of meritorious action, endowed with rejoicing, to unsurpassed, complete enlightenment.”

24.16 “Maitreya,” replied Subhūti, “if the thoughts by which they rejoice and dedicate the roots of virtuous action to unsurpassed, complete enlightenment are extinct, defunct, and nonexistent, and if these foundations of meritorious action, these objective referents, and these roots of virtuous action are also extinct, defunct, and nonexistent, what is that mind that rejoices, what are those foundations of meritorious action, what are those objective referents, and what are those roots of virtuous action that should be dedicated to unsurpassed, complete enlightenment? How can the

mind dedicate the mind? If the mind were to dedicate the mind in that manner, there would be two minds that would not meet! The intrinsic nature of mind cannot be dedicated.

24.17 “When bodhisattva great beings practice the perfection of wisdom, if they know that the perfection of wisdom is a nonentity; that the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity are nonentities; that the emptiness of internal phenomena and the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are nonentities; that the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are nonentities; that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, [F.143.b] the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers are nonentities; that the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, [great loving kindness], great compassion, and the eighteen distinct qualities of the buddhas are nonentities; and that the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, knowledge of all the dharmas, knowledge of the path, and all-aspect omniscience are all nonentities, they should then dedicate the foundation of their meritorious action, endowed with rejoicing, to unsurpassed, complete enlightenment. If they make the dedication in this manner, they will make the dedication to unsurpassed, complete enlightenment.”

24.18 Then Śakra, mighty lord of the gods, said to the elder Subhūti, “Blessed Subhūti, if bodhisattva great beings who have newly entered into the vehicle were to hear this teaching, they would be afraid, frightened, and terrified. Blessed Subhūti, how should bodhisattva great beings who have newly entered into the vehicle dedicate these roots of virtuous action to unsurpassed, complete enlightenment? How do they, having acquired the foundation of meritorious action endowed with rejoicing, not dedicate it to unsurpassed, complete enlightenment?”

24.19 Then the venerable Subhūti, with reference to the bodhisattva great being Maitreya, replied to Śakra, mighty lord of the gods, [F.144.a] “Kauśika, if those bodhisattva great beings who have newly entered into the vehicle practice the perfection of wisdom and grasp this perfection of wisdom, without apprehending anything and by way of signlessness; if they practice

the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, {Ki.II-III: 127} and the perfection of generosity, and grasp this perfection of generosity [and so forth], without apprehending anything and by way of signlessness; if they practice the emptiness of internal phenomena and grasp this emptiness of internal phenomena, without apprehending anything and by way of signlessness; if they practice the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, and grasp this emptiness of the essential nature of nonentities, without apprehending anything and by way of signlessness; if they practice the applications of mindfulness and grasp these applications of mindfulness, without apprehending anything and by way of signlessness; if they practice the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, and grasp this noble eightfold path [and so forth], without apprehending anything and by way of signlessness; if they practice the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, [great loving kindness], [F.144.b] great compassion, and the eighteen distinct qualities of the buddhas, and grasp these eighteen distinct qualities of the buddhas [and so forth], without apprehending anything and by way of signlessness; if they practice knowledge of all the dharmas, knowledge of the path, and all-aspect omniscience, and grasp all-aspect omniscience [and so forth], without apprehending anything and by way of signlessness, then they will have much devotion for the perfection of wisdom; they will have much devotion for the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity; they will have much devotion for the emptiness of internal phenomena; they will have much devotion for the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; they will have much devotion for the thirty-seven factors conducive to enlightenment; they will have much devotion for the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions; they will have much devotion for the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, and wishlessness; they will have much devotion for the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the

tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas; and they will have much devotion for knowledge of all the dharmas, knowledge of the path, and all-aspect omniscience.

24.20 “They will be favored by spiritual mentors, and those spiritual mentors will also reveal to them the six perfections in accordance with their meaning and letters. They will teach them in such a way that they will not be separated in any way from the perfection of wisdom, until they have entered upon the maturity of the bodhisattvas. [F.145.a] They will teach them in such a way that they will not be separated from the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity. They will teach them in such a way that they will not be separated from all the aspects of emptiness. They will teach them in such a way that they will not be separated from the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, [great loving kindness], great compassion, and the eighteen distinct qualities of the buddhas.

24.21 “They will also teach them about the deeds of Māra, and, once they have heard about those deeds of Māra, how those deeds are without decline or increase; if you ask why, it is because those deeds of Māra are without inherent existence. Until they enter a bodhisattva’s full maturity they will not be separated from the lord buddhas. They will also generate the roots of virtuous action, and by these roots of virtuous action they will indeed secure the spiritual family of the bodhisattvas. Until they attain consummate buddhahood in unsurpassed, complete enlightenment, they will never be separated from the spiritual family of the bodhisattvas.

24.22 “Moreover, Kauśika, bodhisattva great beings who have newly entered into the vehicle [F.145.b] should gather, assimilate, and evaluate all the merits accrued by immeasurable, countless tathāgatas, arhats, completely awakened buddhas who are alive at present in the countless, immeasurable world systems in each of the directions—eastern, southern, western, northern, northeastern, southeastern, southwestern, and northwestern, along with the nadir and the zenith—and by the lord buddhas along with their saṅghas of śrāvakas who teach the Dharma, and by those whose modes of conceptual elaboration have been cut off, whose verbal pathways are unimpaired, whose burden has been relinquished, whose pangs of death

have been eliminated, whose fetters of rebirth have been cut off, and whose minds have been absolutely liberated by genuine understanding. [They should gather, assimilate, and evaluate] all the roots of virtue, as many as have been generated by those of great and lofty royal families, {Ki.II-III: 128} by those of great and lofty priestly families, by those of great and lofty householder families, and by the gods of Caturmahārājakāyika, Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapariśadya, Brahmapurohita, Mahābrahmā Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttāśubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana and Akaniṣṭha, or by anyone else. They should rejoice in these [virtuous actions] with the best, most authentic, supreme, perfect, foremost, most sublime, unsurpassed, and highest rejoicing that is unequalled and equal to the unequalled. And having rejoiced, making common cause with all beings, they should dedicate those to unsurpassed, complete enlightenment.”

24.23 Then the great bodhisattva [F.146.a] Maitreya asked the venerable Subhūti, “If bodhisattva great beings who have newly entered into the vehicle bring to mind all those roots of virtuous action of the lord buddhas and the saṅghas of the śrāvakas of the lord buddhas, and having reflected upon these, rejoice in them with the best, most authentic, supreme, perfect, foremost, most sublime, unsurpassed, and highest rejoicing that is unequalled and equal to the unequalled, and dedicate them to unsurpassed, complete enlightenment, how will those bodhisattva great beings not have a mistaken idea, how will they not have mistaken thoughts, and how will they not have mistaken views?”

24.24 “Maitreya,” replied Subhūti, “even though those bodhisattva great beings bring to mind the lord buddhas along with their śrāvakas, they will not perceive the buddhas, they will not perceive the śrāvakas, they will not perceive the roots of virtuous action, and they will not perceive the mind even in those thoughts through which the dedication is made. If this is the case, bodhisattva great beings who make the dedication in that manner will be without mistaken ideas, they will be without mistaken thoughts, and they will be without mistaken views. If, on the other hand, those bodhisattva great beings were to bring to mind those lord buddhas, along with their śrāvakas and those roots of virtuous action, holding them as a distinguishing mark, and after holding them as a distinguishing mark were then to dedicate them to unsurpassed, complete enlightenment, that would constitute a mistaken idea, [F.146.b] a mistaken thought, and a mistaken view on the part of bodhisattva great beings.

24.25 “If those bodhisattva great beings genuinely reflect on the mind by which they think of those lord buddhas, along with their śrāvakas, and know that that which is extinct is extinct, they cannot make their dedication by means of that which is extinct. {Ki.II-III: 129} Rather, it is said that it is the very reality of the mind by which the dedication is made and it is the very reality of phenomena to which the dedication is made. If they make the dedication in that manner, they will make an authentic dedication. It will not be erroneous. So that is the manner in which bodhisattva great beings should dedicate the roots of virtuous action.

24.26 “If bodhisattva great beings were to gather together, assimilate, and evaluate all the roots of virtuous action of the lord buddhas of the past, future, and present, commencing from the time when they first begin to set their mind on enlightenment for as long as their Dharma remains; as well as all the roots of virtuous action of the śrāvakas and pratyekabuddhas, and among them all the roots of virtuous action generated by many ordinary persons, along with all the teachings of the Dharma that they have heard; and also among them, all the roots of virtuous action generated by gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas; and all the roots of virtuous action generated by members of great and lofty royal families, by members of great and lofty priestly families, and by members of great and lofty householder families; and by the gods of Caturmahārājā-kāyika, and the gods [of other realms], up to and including Akaniṣṭha, along with all the Dharmas that they have heard, and all the settings of the mind on unsurpassed, complete enlightenment that they have accrued, and then were to rejoice in them with the best, most authentic, supreme, perfect, foremost, most sublime, unsurpassed, and highest rejoicing that is unequaled and equal to the unequaled, [F.147.a] and dedicate all these to unsurpassed, complete enlightenment—and if they were to make this dedication, [knowing] that those attributes are extinct, defunct, nonexistent, and reversed, and that even the thought of those to whom the dedication is made is empty of inherent existence—then they will have dedicated these to unsurpassed, complete enlightenment.

24.27 “Phenomena will not dedicate phenomena. If you ask why, it is because all phenomena are empty of inherent existence. If they know this, and if they make their dedication accordingly, they will have made their dedication to unsurpassed, complete enlightenment. So it is that when bodhisattva great beings practice the perfection of wisdom, and practice the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity, they will not have mistaken ideas, they will not have mistaken thoughts, and they will not have mistaken views. If you ask why, it is

because these bodhisattva great beings are not attached to their dedication. They are not attached to those roots of virtuous action, and they do not observe even enlightenment. Nor do they even observe the mind of enlightenment to which they could be attached. This is the unsurpassed dedication of bodhisattva great beings.

24.28 “If bodhisattva great beings know that their accumulation of the foundation of meritorious action is devoid of the aggregates, sensory elements, and sense fields; if they know that it is devoid of the perfection of wisdom; if they know that it is devoid of the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, {Ki.II-III: 130} and [F.147.b] the perfection of generosity; if they know that it is devoid of the emptiness of internal phenomena; if they know that it is devoid of the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; if they know that it is devoid of the thirty-seven factors conducive to enlightenment; and if they know that it is devoid of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, then, Subhūti, bodhisattva great beings will gather the foundation of meritorious action and dedicate it to unsurpassed, complete enlightenment.

24.29 “If bodhisattva great beings know that that foundation of meritorious action, endowed with rejoicing, is devoid of the essential nature of this accumulation, and if they know that the lord buddhas are devoid of the essential nature of the buddhas; that the roots of virtuous action are devoid of the essential nature of the roots of virtuous action; that those accumulations are devoid of the essential nature of the accumulations; that the mind of enlightenment is devoid of the essential nature of the mind of enlightenment; that dedication is devoid of the essential nature of dedication; that enlightenment is devoid of the essential nature of enlightenment; that the perfection of wisdom is devoid of the essential nature of the perfection of wisdom; that the perfection of meditative concentration [F.148.a] is devoid of the essential nature of the perfection of meditative concentration; that the perfection of perseverance is devoid of the essential nature of the perfection of perseverance; that the perfection of tolerance is devoid of the essential nature of the perfection of tolerance; that the perfection of ethical discipline is devoid of the essential nature of the

perfection of ethical discipline; that the perfection of generosity is devoid of the essential nature of the perfection of generosity; that the emptiness of internal phenomena is devoid of the essential nature of the emptiness of internal phenomena; that the emptiness of external phenomena is devoid of the essential nature of the emptiness of external phenomena; that the emptiness of external and internal phenomena is devoid of the essential nature of the emptiness of external and internal phenomena; that the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are devoid of the essential nature of the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; that the thirty-seven factors conducive to enlightenment are devoid of the essential nature of the thirty-seven factors conducive to enlightenment; that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways enlightenment are devoid of the essential nature of the dhāraṇī gateways [and so forth]; and that the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas are devoid of the essential nature of the eighteen distinct qualities of the buddhas [and so forth], then those bodhisattva great beings will accordingly practice the perfection of wisdom that is void. This is perfection of wisdom that bodhisattva great beings have.

24.30 “Moreover, if bodhisattva great beings dedicate the roots of virtuous action of those lord buddhas and their saṅghas of śrāvakas who have passed into final nirvāṇa, [F.148.b] they should make the dedication in the following manner: Just as those lord buddhas have passed into final nirvāṇa, these roots of virtuous action, too, have passed into final nirvāṇa. This dedication of those roots of virtuous action, which has been definitively made, has also passed into final nirvāṇa. The mind by which the dedication is made is also similar. If one knows this to be their essential nature, then they will dedicate these to unsurpassed, complete enlightenment. If they make the dedication in that manner, they will have no mistaken ideas, they will have no mistaken thoughts, and they will have no mistaken views.

24.31 “When bodhisattva great beings practice the perfection of wisdom, if they cognize those roots of virtuous action of the lord buddhas by way of a distinguishing mark, {Ki.II-III: 131} then they will not dedicate them to unsurpassed, complete enlightenment. If, even though they think that all the lord buddhas of the past, as many as there are, are without distinguishing marks and without the objects of a distinguishing mark, they still engage in

distinguishing marks, they would not dedicate those roots of virtuous action to unsurpassed, complete enlightenment. In that way they would have mistaken ideas, they would have mistaken thoughts, and they would have mistaken views.

24.32 “If bodhisattva great beings do not cognize those lord buddhas, those roots of virtuous action and their accumulations, and those settings of the mind on enlightenment, and if they do not form a distinguishing mark of them, then they will dedicate those roots of virtuous action to unsurpassed, complete enlightenment. In that way they will have no mistaken ideas, [F.149.a] they will have no mistaken thoughts, and they will have no mistaken views.”

24.33 Maitreya then asked, “Blessed Subhūti, how do bodhisattva great beings not form a distinguishing mark of those roots of virtuous action, and then dedicate them to unsurpassed, complete enlightenment?”

“Bodhisattva great beings should train in skillful means with regard to this perfection of wisdom,” replied Subhūti. “They should know the skillful means of bodhisattva great beings that originate from the perfection of wisdom. Without relying on the perfection of wisdom, they cannot dedicate the foundation of meritorious action.”

24.34 Maitreya then said, “If one were to wonder whether there is a fault in this assertion that those lord buddhas do not even exist and are not apprehended in the perfection of wisdom, or that those roots of virtuous action, those accumulations, and those settings of the mind by which the dedication is made to unsurpassed, complete enlightenment do not even exist and are not apprehended, it is the case that when bodhisattva great beings practice the perfection of wisdom they should think as follows: ‘If even this body of mine has ceased, and if even those roots of virtuous action, those accumulations, and those settings of the mind on enlightenment have ceased, how could I conceive of those lord buddhas, those roots of virtuous action, those accumulations, and those settings of the mind on enlightenment by forming a distinguishing mark of them?’

24.35 “The tathāgatas, arhats, completely awakened buddhas do not approve of and do not praise those who make dedications by way of a distinguishing mark. If you ask why, it is because they form a distinguishing mark of the lord buddhas who have passed into final nirvāṇa, conceiving of them and apprehending them, would become a major apprehending on their part. [F.149.b] So it is that bodhisattva great beings who wish to dedicate those roots of virtuous action should make their dedication, without apprehending anything and without making anything into a distinguishing mark. The tathāgatas, arhats, completely awakened buddhas do not say that it is advantageous for this dedication to be made with an idea of apprehending

or the idea of a distinguishing mark. If you ask why, that dedication would be poisonous and painful. It would be just as when food, even though particularly good, of excellent color, and excellent aroma, has been mixed with poison—even though the color, aroma, and taste may well be pleasant, it nonetheless would end up being poisonous. {Ki.II-III: 132} Persons of a childish disposition or of a nonsensical disposition might consider eating it but if they do indeed eat it, there will be suffering and the ripening of suffering.

24.36 “Similarly, those who do not realize and do not understand the truth, apart from their wrong awareness, wrong cognition, and wrong training, will teach others as follows: ‘Come here, noble child. You should gather together, assimilate, and evaluate all the roots of virtuous action that the lord buddhas of the past, future, and present have gathered, [will gather, and are gathering,] after practicing the perfection of wisdom, commencing from the time when they first begin to set their mind on enlightenment until they attain consummate buddhahood in unsurpassed, complete enlightenment, until they pass into final nirvāṇa in the expanse of nirvāṇa where no aggregates are left behind, and for as long as their Dharma remains. [You should gather together, assimilate, and evaluate] all the roots of virtuous action that they have gathered, will gather, and are gathering after practicing the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity. [You should gather together, assimilate, and evaluate] all the roots of virtuous action that they have gathered, [F.150.a] will gather, and are gathering after cultivating the four meditative concentrations, and after cultivating the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the thirty-seven factors conducive to enlightenment, the four truths of the noble ones, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, [great loving kindness], great compassion, and the eighteen distinct qualities of the buddhas. [You should gather together, assimilate, and evaluate] the roots of virtuous action that they have gathered, through which they have refined, will refine, and are refining many buddhafi elds, and through which they have brought to maturity, will bring to maturity, and are bringing to maturity many beings, as well as the aggregate of ethical discipline, the aggregate of meditative stability, the aggregate of wisdom, the aggregate of liberation, and the aggregate of seeing the wisdom of liberation that the lord buddhas have, their wisdom of all-aspect omniscience, their abiding in unimpaired reality, and their

perpetual equanimity. [You should gather together, assimilate, and evaluate] the uncontaminated roots of virtuous action that those śrāvakas have and through which they have rejoiced, will rejoice, and are rejoicing in those [aforementioned] roots of virtuous actions; [all the roots of virtuous action of] the pratyekabuddhas who have been, will be, and are being prophesied by those lord buddhas; and all the roots of virtuous action that have been generated, will be generated, and are being generated [F.150.b] by gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas. You should dedicate these to unsurpassed, complete enlightenment!’

24.37 “If such dedications are made by way of a distinguishing mark and by way of apprehending, they will be poisonous, just like that poisonous food. There will be no dedication for those who harbor notions of apprehending. If you ask why, apprehending is poisonous; it is associated with distinguishing marks, and with causes and conditions. If dedications are made in that manner, one will deprecate the tathāgatas, one will not speak in accord with the teachings of the tathāgatas, and one will also not speak in accord with the Dharma.” {Ki.II-III: 133}

24.38 [Maitreya then asked], “How then should noble sons or noble daughters who follow the vehicle of the bodhisattvas make their dedication, rejoicing in the roots of virtuous action of the lord buddhas of the past, future, and present? How should they rejoice in all the roots of virtuous action that the lord buddhas of the past, future, and present have gathered, will gather, and are gathering after practicing the perfection of wisdom, commencing from the time when they first begin to set their mind on enlightenment until they attain consummate buddhahood in unsurpassed, complete enlightenment, until they pass into final nirvāṇa in the expanse of nirvāṇa where no aggregates are left behind, and for as long as their Dharma remains? [How should they rejoice in] all the roots of virtuous action that they have gathered, will gather, and are gathering after practicing the perfection of meditative concentration, [F.151.a] the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity? [How should they rejoice in] all the roots of virtuous action that they have gathered, will gather, and are gathering after cultivating the four meditative concentrations, and after cultivating the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the thirty-seven factors conducive to enlightenment, the four truths of the noble ones, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the [complete] extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, [great loving kindness], great compassion, and the eighteen

distinct qualities of the buddhas? [How should they rejoice in] the roots of virtuous action that they have gathered, through which they have refined, will refine, and are refining many buddhafiels, and through which they have brought to maturity, will bring to maturity and are bringing to maturity many beings? [How should they rejoice in] the aggregate of meditative stability, the aggregate of wisdom, the aggregate of liberation, and the aggregate of seeing the wisdom of liberation that the lord buddhas have, in their wisdom of all-aspect omniscience, their abiding in unimpaired reality, and their perpetual equanimity? [How should they rejoice in] the uncontaminated roots of virtuous action that those śrāvakas have and through which they have rejoiced, [F.151.b] will rejoice, and are rejoicing in those [aforementioned] roots of virtuous actions? [How should they rejoice in] all the roots of virtuous action of] the pratyekabuddhas who have been, will be, and are being prophesied by those lord buddhas, and all the roots of virtuous action that have been generated, will be generated, and are being generated by gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas? When they make their dedication, should they not train, thinking that they will dedicate those roots of virtuous action to unsurpassed, complete enlightenment?"

24.39 "Maitreya," replied Subhūti, "in this regard, noble sons or noble daughters who follow the vehicle of the bodhisattvas, who practice the perfection of wisdom, and who do not wish to deprecate the tathāgatas should make their dedication in the following manner: 'Just as those tathāgatas, arhats, completely awakened buddhas comprehend, through the unsurpassed wisdom of the buddhas, exactly what is the disposition of those roots of virtuous action, what is their intrinsic nature, and what is their defining characteristic, inasmuch as they know them, thoroughly know them, and discern³⁹² them on the basis of reality itself, I should rejoice! Just as the lord buddhas comprehend them, I will dedicate them to unsurpassed, complete enlightenment!'

24.40 "It is in this manner that the noble sons or noble daughters who follow the vehicle of the bodhisattvas should dedicate those roots of virtuous action to unsurpassed, complete enlightenment. When they make their dedication in that way, they will not deprecate the tathāgatas, they will speak in accord with the teachings of the tathāgatas, and they will speak in accord with the Dharma. The dedications of bodhisattva great beings who practice in that manner are nonpoisonous [F.152.a] and perfectly replete with nectar.

24.41 "Moreover, when noble sons or noble daughters who adhere to the vehicle of the bodhisattvas {Ki.II-III:134} practice the perfection of wisdom, they should dedicate the roots of virtuous action in the following manner: Just as physical forms are not included within the realm of desire, the realm

of form, or the realm of formlessness, that which is not included in them is neither past, nor future, nor present. Just as feelings, perceptions, formative predispositions, and consciousness are not included within the realm of desire, the realm of form, or the realm of formlessness, that which is not included in them is neither past, nor future, nor present. Just as the sense fields, the sensory elements, and the links of dependent origination are not included within the realm of desire, the realm of form, or the realm of formlessness, that which is not included in them is neither past, nor future, nor present. Just as the perfection of wisdom is not included within the realm of desire, the realm of form, or the realm of formlessness, that which is not included in them is neither past, nor future, nor present. Just as the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity are not included within the realm of desire, the realm of form, or the realm of formlessness, that which is not included in them is neither past, nor future, nor present. Just as the emptiness of internal phenomena and the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, [F.152.b] are not included within the realm of desire, the realm of form, or the realm of formlessness, that which is not included in them is neither past, nor future, nor present. Just as the thirty-seven factors conducive to enlightenment are not included within the realm of desire, the realm of form, or the realm of formlessness, that which is not included in them is neither past, nor future, nor present. Just as the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, [great loving kindness], great compassion, and the eighteen distinct qualities of the buddhas are not included within the realm of desire, the realm of form, or the realm of formlessness, that which is not included in them is neither past, nor future, nor present. Just as the real nature, the unmistakable real nature, the one and only real nature, reality, the realm of phenomena, the abiding nature of reality, maturity with respect to all phenomena, the very limit of reality, and the inconceivable realm are not included within the realm of desire, the realm of form, or the realm of formlessness, that which is not included in them is neither past, nor future, nor present. Just as ethical discipline, meditative stability, wisdom, liberation, seeing the wisdom of liberation, [F.153.a] all-aspect omniscience, unimpaired reality, and the abiding in perpetual equanimity are not included within the realm of desire, the realm of form, or the realm of formlessness, that which is

not included in them is neither past, nor future, nor present. If you ask why, it is like this: Since these are not included [in the three realms], likewise, the dedication also is not included in them and that which is not included in them is neither past, nor future, nor present. The phenomena to which the dedication is made are also not included in them and that which is not included in them is neither past, nor future, nor present. The phenomena that are dedicated are also not included in them and that which is not included in them is neither past, nor future, nor present. The lord buddhas are also not included in them and that which is not included in them is neither past, nor future, nor present. The roots of virtuous action that those lord buddhas have are also not included in them and that which is not included in them is neither past, nor future, nor present. The śrāvakas and the pratyekabuddhas are also not included in them, nor are their roots of virtuous action included in them, and that which is not included in them is neither past, nor future, nor present.

- 24.42 “When bodhisattva great beings practice the perfection of wisdom, {Ki.II-III: 135} the physical forms that are not included within the realm of desire, the realm of form, or the realm of formlessness [F.153.b] are neither past, nor future, nor present, and these cannot be dedicated by way of a distinguishing mark or by way of apprehending. If you ask why, it is because they are without inherent existence. That which is without inherent existence is a nonentity, and it is impossible to dedicate a nonentity by means of a nonentity. The feelings, perceptions, formative predispositions, and consciousness that are not included within the realm of desire, the realm of form, or the realm of formlessness are neither past, nor future, nor present, and these cannot be dedicated by way of a distinguishing mark or by way of apprehending. If you ask why, it is because they are without inherent existence. That which is without inherent existence is a nonentity, and it is impossible to dedicate a nonentity by means of a nonentity. The sense fields, the sensory elements, the links of dependent origination, the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the

tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, [F.154.a] the eighteen distinct qualities of the buddhas, knowledge of all the dharmas, knowledge of the path, all-aspect omniscience, unimpaired reality, and the abiding in perpetual equanimity that are not included within the realm of desire, the realm of form, or the realm of formlessness are neither past, nor future, nor present, and these cannot be dedicated by way of a distinguishing mark or by way of apprehending. If you ask why, it is because they are without inherent existence. That which is without inherent existence is a nonentity, and it is impossible to dedicate a nonentity by means of a nonentity. If they know this, bodhisattva great beings will make their dedication and it will be nonpoisonous. It will have the perfection of nectar.

24.43 “If the noble sons or noble daughters who follow the vehicle of the bodhisattvas were to dedicate those roots of virtuous action by way of a distinguishing mark or by way of apprehending, then the dedication would be wrongly made, and it would not be genuinely made. Dedications that are wrongly made are not praised by the lord buddhas. Through dedications that are not praised by the lord buddhas they will not complete the perfection of generosity. They will not complete the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. They will not complete the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, [F.154.b] the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas. [B37]

24.44 “Those who do not complete the six perfections and who do not complete the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the

ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas will not refine the buddhafiels, and they will not bring beings to maturity. {Ki.II-III: 136} Those who have not refined the buddhafiels and brought beings to maturity will not attain consummate buddhahood in unsurpassed, complete enlightenment. If you ask why, it is because their dedications are poisonous. [F.155.a]

24.45 “Moreover, when bodhisattva great beings practice the perfection of wisdom, they should think as follows: ‘Just as the lord buddhas comprehend that those roots of virtuous action should be dedicated on the basis of this reality, and that once the dedication has been made in that manner they will be excellently dedicated, similarly, I too should dedicate them on the basis of this reality to unsurpassed, complete enlightenment.’”

24.46 Then the Blessed One said to the venerable Subhūti, “Excellent, Subhūti! Excellent! Subhūti, you, as you thus teach the mass of dedications that bodhisattva great beings make by way of signlessness, by way of nonapprehension, by way of nonarising, by way of nonceasing, by way of nonaffliction, by way of nonpurification, by way of the essential nature of nonentity, by way of the realm of phenomena, by way of the real nature, and by way of the one and only nature, you, Subhūti, are acting as the Teacher.

24.47 “Subhūti, if all beings of this great trichilocosm were to obtain the paths of the ten virtuous actions, and if they were to obtain the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers, do you think, Subhūti, that those beings would increase their merit on that basis?”

“Blessed Lord, they would! Sugata, they would!”

24.48 The Blessed One continued, [F.155.b] “Noble sons or noble daughters who dedicate the roots of virtuous action without attachment will increase the merit of their dedication to a much greater extent. So it is, Subhūti, that this dedication of the roots of virtuous action that noble sons or noble daughters make is said to be the best; it is said to be foremost, it is said to be sacred, it is said to be perfect, it is said to be supreme, it is said to be sublime, it is said to be unsurpassed, and it is said to be highest.

24.49 “Moreover, Subhūti, if all the beings in this great trichilocosm, as many as there are, were to become those entering the stream to nirvāṇa, those destined for only one more rebirth, those no longer subject to rebirth, or arhats, and if some noble sons or noble daughters for the duration of their lives were to serve, respect, honor, and worship all those who are entering the stream to nirvāṇa, who are destined for only one more rebirth, who are no longer subject to rebirth, and who are arhats with clothing, alms, bedding,

medicines for the treatment of disease, and many resources, do you think, Subhūti, that the merit of those noble sons or noble daughters would increase manifold on that basis?"

"It would, Blessed Lord! It would, Sugata!" {Ki.II-III: 137}

24.50 The Blessed One continued, "Subhūti, the merit dedicated by noble sons or noble daughters who dedicate the roots of virtuous action without attachment would increase manifold to a greater extent! So it is, Subhūti, that this dedication of the roots of virtuous action that noble sons or noble daughters make is said to be the best; it is said to be foremost, it is said to be sacred, it is said to be perfect, it is said to be supreme, it is said to be sublime, it is said to be unsurpassed, and it is said to be highest.

24.51 "Moreover, Subhūti, if all the beings in this great trichiliocosm, as many as there are, were to become pratyekabuddhas, and if some noble sons or [F.156.a] noble daughters were to serve, respect, honor, and worship them with clothing, alms, bedding, medicines and many resources, do you think, Subhūti, that the merit of those noble sons or noble daughters would increase manifold on that basis?"

"It would, Blessed Lord! It would, Sugata!"

24.52 The Blessed One continued, "Subhūti, the merit dedicated by noble sons or noble daughters who dedicate the roots of virtuous action without attachment would increase manifold to a greater extent! So it is, Subhūti, that this dedication of the roots of virtuous action that noble sons or noble daughters make is said to be the best; it is said to be foremost, it is said to be sacred, it is said to be perfect, it is said to be supreme, it is said to be sublime, it is said to be unsurpassed, and it is said to be highest.

24.53 "Moreover, Subhūti, if all the beings in this great trichiliocosm, as many as there are, were to attain unsurpassed, complete enlightenment, and if all those beings, as many as there are, in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, were to serve, respect, honor, and worship a single bodhisattva great being for eons as numerous as the grains of sand of the river Gaṅgā with clothing, alms, bedding, medicines for the treatment of disease, and many resources, venerating them with all sorts of comforts—and if all those beings, as many as there are, in the world systems of each of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, [F.156.b] were to serve, respect, honor, and worship a single bodhisattva great being, for eons as numerous as the grains of sand of the river Gaṅgā, with clothing, alms, bedding, medicines for the treatment of

disease, and many resources, venerating them with all sorts of comforts—do you think, Subhūti, that the merit of those noble sons or noble daughters would increase manifold on that basis?”

24.54 “It would, Blessed Lord! It would, Sugata! Blessed Lord, it would be immeasurable, incalculable, and inestimable! Blessed Lord, it would be hard to exemplify that foundation of meritorious action! Blessed Lord, if that foundation of meritorious action were material, it could not be accommodated even in all the world systems, numerous as the grains of sand of the river Gaṅgā!”

24.55 The Blessed One then said, “Excellent, Subhūti! Excellent! It is so, it is as you have said! Subhūti, the merit dedicated to unsurpassed, complete enlightenment by noble sons or noble daughters who dedicate the roots of virtuous action without attachment would increase manifold to a greater extent. So it is, Subhūti, that this dedication of the roots of virtuous action that noble sons or noble daughters make is said to be the best; it is said to be foremost, it is said to be sacred, {Ki.II-III: 138} it is said to be perfect, it is said to be supreme, it is said to be sublime, it is said to be unsurpassed, and it is said to be highest.

24.56 “Subhūti, the aforementioned roots of virtuous action cannot come anywhere near matching even a hundredth part of this dedication that is free from attachment. They cannot match a thousandth part of it, a hundred thousandth part of it, a billionth part of it, a ten billionth part of it, a hundred billionth part of it, a hundred billion trillionth part of it, or even match it in any other calculation, fraction, categorization, analogy, or quality. If you ask why, it is because those aforementioned noble sons or noble daughters who possess the paths of the ten virtuous actions and who possess the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, [F.157.a] and the five extrasensory powers, harbor notions of apprehending. Similarly, those aforementioned noble sons or noble daughters who serve, respect, honor, and worship all beings who enter the stream to nirvāṇa, who are destined for only one more rebirth, who are no longer subject to rebirth, and who have become arhats, as well as all beings who have become pratyekabuddhas, with clothing, alms, bedding, medicines for the treatment of disease, and many resources, harbor notions of apprehending.”

24.57 Then the Four Great Kings, along with twenty thousand gods of the Caturmahārājakāyika realm, with their palms together, joyously paid homage to the Blessed One, saying, “O Blessed Lord, bodhisattva great beings who are skilled in means in that manner dedicate those roots of virtuous action to unsurpassed, complete enlightenment by way of nonapprehension, by way of nonattachment, by way of signlessness, and by

way of nonaction. By whatever means they do not resort to duality, nor do they resort to nonduality. So it is that this dedication is the extremely great dedication of bodhisattva great beings.”

24.58 Then Śakra, mighty lord of the gods, along with many thousands of gods of the Trayastrimśa realm, holding divine flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, and many divine ribbons, as well as playing divine musical sounds, made offerings to the Blessed One with those divine flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, and divine ribbons, and then they said, “Blessed Lord, bodhisattva great beings [F.157.b] who are skilled in means in that manner dedicate those roots of virtuous action to unsurpassed, complete enlightenment by way of nonapprehension, by way of signlessness, and by way of nonaction. They do not at all resort to duality, nor do they resort to nonduality. So it is that this dedication is the extremely great dedication of bodhisattva great beings.”

24.59 Then the gods Suyāma, Saṃtuṣita, Sunirmita, and Vaśavartin, along with many thousands of gods, holding divine flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, and many divine ribbons, as well as playing divine musical sounds, made offerings to the Blessed One with those divine flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, and divine ribbons, and then they said, “Blessed Lord, bodhisattva great beings who are skilled in means in that manner dedicate those roots of virtuous action to unsurpassed, complete enlightenment by way of nonapprehension, by way of signlessness, and by way of nonaction. They do not in any way resort to duality, nor do they resort to nonduality. So it is that this dedication is the extremely great dedication of bodhisattva great beings.” {Ki.II-III: 139}

24.60 Then many hundred billion trillion gods of Brahmakāyika arrived in that place where the Blessed One was and prostrated with the crown of their heads at the feet of the Blessed One, and loudly gave voice to the following words: ‘Blessed Lord, it is most wonderful that those bodhisattva great beings who practice the perfection of wisdom, and retain it through their skill in means, outshine the roots of virtuous action of the aforementioned noble sons and noble daughters who are without skillful means and who are engaged in apprehending!’ [F.158.a]

24.61 Then many hundred billion trillion gods of Brahmapurohita, Brahmapariṣadya, Ābha, Parittābha, Apramāṇābha, Ābhāsvara, Śubha, Parittaśubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhatphala, and the Pure Abodes arrived in that place where the Blessed One was and prostrated with the crown of their heads at the feet of the Blessed One, and loudly gave voice to the following words: ‘Blessed Lord, it is most wonderful that those bodhisattva great

beings who practice the perfection of wisdom, and retain it through their skill in means, outshine the roots of virtuous action of the aforementioned noble sons and noble daughters who are without skillful means and who are engaged in apprehending!”

- 24.62 Then the Blessed One said to the gods of the Caturmahārājakāyika realm and those [of the other realms], up to and including the Pure Abodes, “Divine princes, suppose that all the beings of the great trichiliocosm, as many as they are, had entered into unsurpassed, complete enlightenment and gathered together all those attributes of the past, future, and present tathāgatas, arhats, completely awakened buddhas of the ten directions, along with their śrāvakas and pratyekabuddhas, and those of the lord buddhas from the time when they first begin to set their mind on enlightenment to as long as their Dharma endures, along with their śrāvakas, pratyekabuddhas, and all beings—attributes comprising their perfection of generosity, their perfection of ethical discipline, their perfection of tolerance, their perfection of perseverance, their perfection of meditative concentration, and their perfection of wisdom; and their [ordinary] generosity, ethical discipline, tolerance, [F.158.b] perseverance, meditative concentration, and wisdom; and their aggregate of ethical discipline, their aggregate of meditative stability, their aggregate of wisdom, their aggregate of liberation, and their aggregate of seeing the wisdom of liberation; and the other immeasurable attributes of the buddhas, whatever they might be—and suppose they were to rejoice in them, and having rejoiced in that manner, were indeed to dedicate these to unsurpassed, complete enlightenment by way of apprehending. If, compared to them, some noble son or noble daughter had entered into unsurpassed, complete enlightenment and gathered together all those attributes of the lord buddhas of the past, future, and present, from the time when they first begin to set the mind on enlightenment [Ki.II-III: 140] to as long as their Dharma endures, along with their śrāvakas and pratyekabuddhas—attributes comprising their perfection of generosity, their perfection of ethical discipline, their perfection of tolerance, their perfection of perseverance, their perfection of meditative concentration, and their perfection of wisdom, [and so forth], up to and including the other immeasurable attributes of the buddhas, whatever they might be—and if they were to rejoice in them,—rejoicing by way of nonapprehension, by way of nonduality, by way of signlessness, by way of nonattachment, and by way of nonaction,—and if they were to rejoice in them—rejoicing with this foremost, sacred, supreme, perfect, sublime, unsurpassed, and highest of rejoicing that is unequalled and equal to the unequalled—and were then to dedicate those roots of virtuous action endowed with rejoicing to unsurpassed, complete enlightenment, by way of

nonapprehension, by way of nonduality, by way of signlessness, by way of nonattachment, and by way of nonaction, compared to the former noble sons or noble daughters, the merit of this one noble son or noble daughter would increase manifold to a greater extent. [F.159.a] The aforementioned roots of virtuous action would come nowhere near even a hundredth part of that one's roots of virtuous action. They would not match them [in any way], up to and including in quality. This dedication of bodhisattva great beings that is made without apprehending anything is said to be supreme, [and so forth]. It is said to be equal to the unequalled."

24.63 Then the venerable Subhūti inquired of the Blessed One, "The Blessed Lord has said that the noble sons or noble daughters who have gathered, assimilated, and evaluated all those roots of virtuous action rejoice in them with the best of rejoicing, [and so forth], up to and including rejoicing that is unequalled, and equal to the unequalled. Blessed Lord, how is this the best of rejoicing? How is it rejoicing that is equal to the unequalled, [and so forth]?"

24.64 The Blessed One replied, "When noble sons or noble daughters neither accept nor reject those roots of virtuous action of the tathāgatas, arhats, completely awakened buddhas of the past, future, and present, along with their saṅghas of śrāvakas, pratyekabuddhas, and all beings, and when they neither make assumptions about them, nor shirk away from them or apprehend them, but instead think that in them there is nothing at all that arises, nothing at all that ceases, nothing at all that is afflicted, nothing at all that is purified, nothing at all that decreases, nothing at all that increases, nothing at all that comes, and nothing at all that is aggregated, and, as this formulation explains, say, 'I will rejoice on the basis of the real nature of phenomena of the past, future, and present, the unmistakable real nature, the one and only real nature, reality, the abiding nature of reality, and maturity with respect to all phenomena! [F.159.b] Having rejoiced in them, I will dedicate these roots of virtuous action to unsurpassed, complete enlightenment,' the rejoicing that bodhisattva great beings have when they make their dedication in that manner is the best. The rejoicing that they have is equal to the unequalled, [and so forth].

24.65 "Subhūti, all extraneous sorts of rejoicing other than this come nowhere near even a hundredth part of this rejoicing. They do not match it [in any way], up to and including in quality. This rejoicing is said to be best, in comparison to other, extraneous sorts of rejoicing. It is said to be foremost, it is said to be sacred, it is said to be perfect, it is said to be supreme, it is said to be sublime, it is said to be unsurpassed, it is said to be highest, it is said to be unequalled, and it is said to be equal to the unequalled.

“Moreover, Subhūti, when noble sons or noble daughters who follow the vehicle of the bodhisattvas {Ki.II-III: 141} wish to rejoice in the roots of virtuous action belonging to the tathāgatas, arhats, completely awakened buddhas of the past, future, and present, along with their śrāvakas and pratyekabuddhas, from the time when they first begin to set their mind on enlightenment to as long as their Dharma endures—attributes comprising the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, and all other attributes, up to and including the immeasurable attributes of the buddhas, as well as all the roots of virtuous action of all beings, as many as there are—then they should rejoice as follows: ‘Just like liberation are physical forms. Just like liberation are feelings. Just like liberation are perceptions, formative predispositions, and consciousness. Just like liberation are the sense fields, the sensory elements, and the links of dependent origination. [F.160.a] Just like liberation is the perfection of generosity. Just like liberation are the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. Just like liberation are the emptiness of internal phenomena and the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. Just like liberation are the thirty-seven factors conducive to enlightenment. Just like liberation are the truths of the noble ones. Just like liberation are the meditative concentrations, the immeasurable attitudes, and the formless absorptions. Just like liberation are the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers. Just like liberation are the meditative stabilities and the dhāraṇī gateways. Just like liberation are the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas. Just like liberation is seeing the wisdom of liberation. Just like liberation is the aggregate of seeing the wisdom of liberation. Just like liberation is resolution. Just like liberation is rejoicing. Just like liberation are the Dharmas of the past, future, and present. Just like liberation are those lord buddhas. Just like liberation is the final nirvāṇa of those lord buddhas. Just like liberation are the śrāvakas of those lord buddhas [F.160.b] and the final nirvāṇa of those śrāvakas. Just like liberation are the pratyekabuddhas and the final nirvāṇa of those pratyekabuddhas. Just like liberation is the reality of those lord buddhas. Just like liberation is the reality of those śrāvakas and pratyekabuddhas. Just like liberation is the reality of all phenomena!’

- 24.67 “So it is that on the basis of the reality of phenomena that are without attachment, without bondage, without liberation, without fixation, and without afflictive mental states, and the reality in which phenomena are nonarising, uncreated, unoriginated, and unceasing, the dedication should be made to unsurpassed, complete enlightenment, because there is no change and there is no decay.
- 24.68 “Subhūti, this is the best of the rejoicing of bodhisattva great beings. This is the rejoicing that is equal to the unequaled, [and so forth]. Subhūti, bodhisattva great beings who possess this rejoicing will swiftly attain consummate buddhahood in unsurpassed, complete enlightenment. {Ki.II-III: 142}
- 24.69 “Moreover, Subhūti, suppose any noble sons or noble daughters following the vehicle of the bodhisattvas should serve, respect, honor, and worship with food, alms, bedding, medicines for the treatment of disease, many resources, and many comforts the tathāgatas, arhats, completely awakened buddhas and their saṅghas of śrāvakas—that is to say, the lord buddhas and their communities of śrāvakas, as many as are alive at present, teaching the Dharma in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, and the lord buddhas and their communities of śrāvakas, as many as are alive at present, teaching the Dharma in the world systems of each of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā—and [F.161.a] suppose, even after those lord buddhas had passed into final nirvāṇa, they were to engage in experiential cultivation in order to serve, respect, honor, and worship their pearl relics, day and night, with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, and many ribbons, and suppose they were to maintain ethical discipline by way of apprehending, cultivate tolerance by way of apprehending, undertake perseverance by way of apprehending, be absorbed in meditative concentration by way of apprehending, and cultivate wisdom by way of apprehending. In contrast to them, when noble sons or noble daughters who have entered into unsurpassed, complete enlightenment practice the perfection of generosity without apprehending anything, and practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom without apprehending anything, if they dedicate those roots of virtuous action to unsurpassed, complete enlightenment with skill in means, then the accumulated merit of the former will not even come close to matching a hundredth part of their

accumulated merit and accumulated virtue; nor will it match it in any quality [and so forth]. This dedication is said to be the best, it is said to be the highest, [and so forth].

24.70 “Subhūti, when bodhisattva great beings practice the perfection of generosity, and [F.161.b] practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, without apprehending anything, they should dedicate those roots of virtuous action to unsurpassed, complete enlightenment, with skill in means.”

24.71 *This completes the twenty-fourth chapter, “Dedication,” from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 25

- 25.1 Then the venerable Śāradvatīputra said to the Blessed One, “Blessed Lord, the perfection of wisdom sheds light owing to its utter purity. Venerable Lord, the perfection of wisdom is worthy of homage. Blessed Lord, I pay homage to the perfection of wisdom. Blessed Lord, the perfection of wisdom is unsullied by all the three realms. Blessed Lord, the perfection of wisdom dispels all the blindness of afflicted mental states and false views, rendering obfuscation nonexistent.³⁹³ Blessed Lord, the perfection of wisdom is supreme among the factors conducive to enlightenment. Blessed Lord, the perfection of wisdom secures happiness so that all fears, enmity, and harmful [thoughts or deeds] may be purified. Blessed Lord, the perfection of wisdom brings light to all beings so that they might acquire the five eyes. Blessed Lord, the perfection of wisdom teaches the path to those who are going astray so that they might reverse the [two] extremes. Blessed Lord, the perfection of wisdom establishes all-aspect omniscience, so that all afflicted mental states that bring about reincarnation through the continuity of propensities might be abandoned. Blessed Lord, the perfection of wisdom [F.162.a] is the mother of bodhisattva great beings, {Ki.II-III: 143} generating the attributes of the buddhas. Blessed Lord, the perfection of wisdom neither arises nor ceases owing to the emptiness of intrinsic defining characteristics. Blessed Lord, the perfection of wisdom is the antidote for cyclic existence because it is neither permanent, nor is it perishable. Blessed Lord, the perfection of wisdom offers protection to beings who lack protection because it bestows the entirety of the precious doctrine. Blessed Lord, the perfection of wisdom confers the ten powers because it cannot be crushed. Blessed Lord, the perfection of wisdom turns the wheel of the Dharma, repeating it three times and in twelve ways,³⁹⁴ because it is subject to neither promulgation nor reversal. Blessed Lord, the perfection of wisdom displays the essential nature of all phenomena owing to the emptiness of the essential nature of nonentities. Blessed Lord, how can bodhisattvas or those

in the vehicle of the bodhisattvas, śrāvakas or those in the vehicle of the śrāvakas, pratyekabuddhas or those in the vehicle of the pratyekabuddhas dwell in the perfection of wisdom?"

25.2 "Śāradvatīputra," replied the Blessed One, "they should dwell in the perfection of wisdom, just as they dwell alongside the Teacher. They should pay homage to the perfection of wisdom, just as they pay homage to the Teacher. If you ask why, this perfection of wisdom is itself the Teacher. The Teacher is not one distinct thing, and the perfection of wisdom another. Rather, the Teacher himself is indeed the perfection of wisdom and the nature of the perfection of wisdom is indeed the Teacher. This is why the tathāgatas, arhats, completely awakened buddhas emerge from the perfection of wisdom, as do bodhisattva great beings, [F.162.b] pratyekabuddhas, arhats, those who are no longer subject to rebirth, those who are destined for only one more rebirth, and those who have entered the stream to nirvāṇa. This is why the paths of the ten virtuous actions emerges from the perfection of wisdom, as do the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the thirty-seven factors conducive to enlightenment, the four truths of the noble ones,³⁹⁵ the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, knowledge of all the dharmas, knowledge of the path, and all-aspect omniscience."

25.3 Thereupon, Śakra, mighty lord of the gods, thought, "What is the basis of this question that the venerable Śāradvatīputra has asked? What is the reason for it?"

25.4 The venerable Śāradvatīputra then said to Śakra, mighty lord of the gods, "Kauśika, bodhisattva great beings who have acquired the perfection of wisdom, owing to their skillful means, [F.163.a] have gathered together all those roots of virtuous action possessed by the lord buddhas of the past, future, and present, commencing from the time when they first begin to set their mind on enlightenment and lasting as long as the Dharma itself endures, along with those [roots of virtuous action] of the community of

śrāvakas, those of the pratyekabuddhas, and those of all beings, and they have then dedicated these to unsurpassed, complete enlightenment. That is the basis of the question I asked.

25.5 “Kauśika, this perfection of wisdom possessed by bodhisattva great beings outshines the perfection of generosity, {Ki.II-III: 144} and it outshines the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, and the perfection of meditative concentration. Kauśika, just as if those who are born blind, whether they number a hundred, a thousand, or a hundred thousand, cannot set out on a road without a guide, how could they enter a city! In the same way, Kauśika, those five other perfections resemble one who is born blind. If there is no perfection of wisdom, they will have no guide, so if they cannot even generate the path of enlightenment, how could they enter the citadel of all-aspect omniscience! However, Kauśika, when the five other perfections have been acquired through the perfection of wisdom, these five perfections will be endowed with vision. Indeed, it is because they are acquired by means of the perfection of wisdom that they are designated as perfections.”

25.6 Then Śakra, mighty lord of the gods, inquired of the venerable Śāradvatīputra, “Venerable Śāradvatīputra, you say that these five perfections are designated as perfections inasmuch as they have been acquired by means of the perfection of wisdom. However, Venerable Śāradvatīputra, [F.163.b] in addition to that, are these five perfections not designated as perfections because they are also acquired by means of the perfection of generosity? Similarly, are these five perfections not designated as perfections because they are also acquired by means of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, and the perfection of meditative concentration?”

25.7 “Kauśika,” he replied, “that is not so! That is not so! These five perfections are not designated as perfections because they are acquired by means of the perfection of generosity. These five perfections are not designated as perfections because they are acquired by means of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, or the perfection of meditative concentration. Rather, it is the case that these five perfections are designated as perfections because they are acquired by means of the perfection of wisdom. Kauśika, bodhisattva great beings who dwell in the perfection of wisdom fully perfect the perfection of generosity, and they fully perfect the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. So it is, Kauśika, that the

perfection of wisdom is said to be better than these five other perfections. It is said to be the foremost, sacred, the supreme, perfect, sublime, unsurpassed, and the highest.”

25.8 Then the venerable Śāradvatīputra asked the Blessed One, “Blessed Lord, how should the perfection of wisdom be brought into being?”

25.9 The Blessed One replied to the venerable Śāradvatīputra, “Śāradvatīputra, the perfection of wisdom should be brought into being so that there is no bringing into being of physical forms. The perfection of wisdom should be brought into being so that there is no bringing into being of feelings, perceptions, formative predispositions, and consciousness. The perfection of wisdom should be brought into being so that there is no bringing into being of the sense fields, the sensory elements, and the links of dependent origination. [F.164.a] The perfection of wisdom should be brought into being so that there is no bringing into being of the perfection of generosity. The perfection of wisdom should be brought into being so that there is no bringing into being of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, and the perfection of meditative concentration. The perfection of wisdom should be brought into being so that there is no bringing into being of the emptiness of internal phenomena. The perfection of wisdom should be brought into being so that there is no bringing into being of the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. The perfection of wisdom should be brought into being so that there is no bringing into being of the thirty-seven factors conducive to enlightenment. The perfection of wisdom should be brought into being so that there is no bringing into being of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas. The perfection of wisdom should be brought into being so that there is no bringing into being of knowledge of all the dharmas, knowledge of the path, and all-aspect omniscience. {Ki.II-III: 145} In this way, the perfection of wisdom should be brought into being so that there is no bringing into being of all phenomena.”

25.10 “Blessed Lord, how is the perfection of wisdom to be brought into being [F.164.b] so that there is no bringing into being of physical forms? How is perfection of wisdom to be brought into being so that there is no bringing into being [of all these other attributes and attainments], up to and including all phenomena?”

- 25.11 The Blessed One replied, “The perfection of wisdom should be brought into being by physical forms not being conditioned, by physical forms not arising, by physical forms not ceasing, by physical forms not being apprehensible, and by physical forms not disintegrating. The perfection of wisdom should be brought into being by [all other phenomena, attributes, and attainments], up to and including all phenomena, not being conditioned, by their not arising, not ceasing, not being apprehensible, not disintegrating.”
- 25.12 “Blessed Lord, when the perfection of wisdom is brought into being in that manner, what is attained?”
 “Śāradvatīputra,” replied the Blessed One, “the perfection of wisdom that has been brought into being in that manner attains nothing at all. Inasmuch as it does not attain anything at all, it may be styled ‘the perfection of wisdom.’ ”
- 25.13 “Blessed Lord, what are all those phenomena that are not attained?”
 The Blessed One replied, “Nonvirtuous phenomena are not attained. Virtuous phenomena are not attained. Mundane phenomena, supramundane phenomena, contaminated phenomena, uncontaminated phenomena, objectionable phenomena, nonobjectionable phenomena, conditioned phenomena, and unconditioned phenomena are not attained. If you ask why, the perfection of wisdom is not established for the sake of anything at all by way of apprehending. For this reason, nothing at all is attained.”
- 25.14 Then Śakra, mighty lord of the gods, asked the Blessed One, “Blessed Lord, does this perfection of wisdom not even attain all-aspect omniscience?”
 “Kauśika,” replied the Blessed One, [F.165.a] “you have asked whether this perfection of wisdom does not even attain all-aspect omniscience. Kauśika, it is so! It is so! This perfection of wisdom does not attain and does not apprehend even all-aspect omniscience.”
- 25.15 “Blessed Lord, in what way does the perfection of wisdom not attain and not apprehend even all-aspect omniscience?” asked Śakra.
 “Kauśika,” replied the Blessed One, “the perfection of wisdom, just as if it were a designation, a distinguishing mark, or a conditioning, likewise does not attain anything.”
- 25.16 “Blessed Lord, how then does it bring about attainment?” asked Śakra.
 The Blessed One replied, “It brings about attainment insofar as it does not apprehend, accept, dwell in, abandon, or adhere to anything. {Ki.II-III: 146} Nothing at all is attained. Kauśika, so it is that the perfection of wisdom does not attain any phenomena. It does not attain anything at all.”

- 25.17 Then Śakra said, “Blessed Lord, how wonderful that this perfection of wisdom is established because all phenomena neither arise nor do they cease, and that they are unconditioned, nonapprehensible, and imperishable!”
- 25.18 Thereupon, the venerable Subhūti said to the Blessed One, “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, if they wonder whether the perfection of wisdom brings about the attainment of all phenomena, but perceive to the contrary that the perfection of wisdom does not bring about the attainment of all phenomena, in that case, Blessed Lord, those bodhisattvas would undervalue the perfection of wisdom. [F.165.b] Blessed Lord, those bodhisattvas would shun the perfection of wisdom.”
- 25.19 “Subhūti,” replied the Blessed One, “there is a specific way in which bodhisattva great beings might undervalue the perfection of wisdom and shun the perfection of wisdom. If, when bodhisattvas practice the perfection of wisdom, they were to think, ‘Alas! This perfection of wisdom is hollow. Alas! This perfection of wisdom is void. Alas! This perfection of wisdom is pointless,’ in that case, those bodhisattva great beings would undervalue the perfection of wisdom. Those bodhisattva great beings would shun the perfection of wisdom. Subhūti, that is the distinct way in which bodhisattva great beings might undervalue the perfection of wisdom and in which bodhisattva great beings might shun the perfection of wisdom.”
- 25.20 “Blessed Lord, what are the phenomena in which one who has conviction in the perfection of wisdom should not have conviction?”
- 25.21 “Subhūti,” replied the Blessed One, “if one has conviction in the perfection of wisdom, one will not have conviction in physical forms. One will not have conviction in feelings, perceptions, formative predispositions, or consciousness. One will not have conviction in the eyes, and one will not have conviction in the ears, nose, tongue, body, or mental faculty. One will not have conviction in sights, and one will not have conviction in sounds, odors, tastes, tangibles, or mental phenomena. One will not have conviction in visual consciousness, and one will not have conviction in auditory consciousness, olfactory consciousness, gustatory consciousness, [F.166.a] tactile consciousness, or mental consciousness. One will not have conviction in visually compounded sensory contact, and one will not have conviction in aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, or mentally compounded sensory contact. One will not have conviction in feelings conditioned by visually compounded sensory contact, and one will not have conviction in feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory

contact, feelings conditioned by corporeally compounded sensory contact, or feelings conditioned by mentally compounded sensory contact. One will not have conviction in the earth element, and one will not have conviction in the water element, the fire element, the wind element, the space element, or the consciousness element. One will not have conviction in ignorance, and one will not have conviction in formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, or aging and death. One will not have conviction in the perfection of generosity, and one will not have conviction in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. One will not have conviction in the emptiness of internal phenomena, and one will not have conviction in the emptiness of external phenomena or the emptiness of external and internal phenomena. One will not have conviction in the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. One will not have conviction in the thirty-seven factors conducive to enlightenment. One will not have conviction in the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, [F.166.b] the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas. One will not have conviction in the fruit of entering the stream to nirvāṇa, and one will not have conviction in the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, or arhatship. One will not have conviction in individual enlightenment. One will not have conviction in knowledge of the path, and one will not have conviction in all-aspect omniscience.” {Ki.II-III: 147}

25.22 “Blessed Lord, how is it that those with conviction in the perfection of wisdom will not have confidence in physical forms? How is it that they will not have confidence in [all those phenomena, attributes, and attainments,] up to and including all-aspect omniscience?”

25.23 “Subhūti,” replied the Blessed One, “they will have conviction in the perfection of wisdom because physical forms are nonapprehensible. They will have conviction in the perfection of wisdom because [all those other phenomena, attributes, and attainments], up to and including all-aspect omniscience, are nonapprehensible. So it is that those with conviction in the

perfection of wisdom will not have conviction in physical forms, and they will not have conviction in [all those other phenomena, attributes, and attainments], up to and including all-aspect omniscience.”

“Blessed Lord, this perfection of wisdom is the great perfection!”

25.24 “Subhūti, for what reasons do you think this perfection of wisdom is the great perfection?” asked the Blessed One.

25.25 “Blessed Lord, the perfection of wisdom does not enhance physical forms, nor does it diminish them. It does not enhance feelings, perceptions, formative predispositions, or consciousness, [F.167.a] nor does it diminish them. It does not enhance the sense fields, the sensory elements, or the links of dependent origination, nor does it diminish them. It does not enhance the perfection of generosity, nor does it diminish it. It does not enhance the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, or the perfection of meditative concentration, nor does it diminish them. It does not enhance the emptiness of internal phenomena, nor does it diminish it. It does not enhance the emptiness of external phenomena, the emptiness of external and internal phenomena, or [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, nor does it diminish them. It does not enhance the thirty-seven factors conducive to enlightenment, nor does it diminish them. It does not enhance the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, or wishlessness, nor does it diminish them. It does not enhance the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas, nor does it diminish them. It does not enhance the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, or individual enlightenment, nor does it diminish them. It does not enhance knowledge of the path, enlightenment, the buddhas, or the attributes of the buddhas, nor does it diminish them.

25.26 “Moreover, the perfection of wisdom does not absorb physical forms, nor does it diffuse them. It does not absorb feelings, perceptions, formative predispositions, or consciousness, nor does it diffuse them. [F.167.b] It does not absorb [all those other phenomena, attributes, and attainments], up to and including enlightenment, the buddhas, and the attributes of the buddhas, nor does it diffuse them.

- 25.27 “Moreover, the perfection of wisdom does not measure physical forms, nor does it not measure them. It does not measure [all those other phenomena, attributes, and attainments], up to and including enlightenment, the buddhas, and the attributes of the buddhas, nor does it not measure them.
- 25.28 “Moreover, the perfection of wisdom does not enlarge physical forms, nor does it contract them. It does not enlarge [all those other phenomena, attributes, and attainments], up to and including enlightenment, the buddhas, and the attributes of the buddhas, nor does it contract them.
- 25.29 “Moreover, the perfection of wisdom does not strengthen physical forms, nor does it weaken them. Similarly, it does not strengthen feelings, perceptions, formative predispositions, or consciousness, nor does it weaken them. It does not strengthen [all those other phenomena, attributes, and attainments], up to and including enlightenment, the buddhas, and the attributes of the buddhas, nor does it weaken them.
- 25.30 “Blessed Lord, this formulation explains how this perfection of wisdom is the great perfection, possessed by bodhisattva great beings.
- 25.31 “Blessed Lord, if bodhisattva great beings who have newly entered the [great] vehicle, relying on the perfection of wisdom, and relying on the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity, perceive that the perfection of wisdom neither enhances nor diminishes physical forms, and that it neither enhances nor diminishes [all those other phenomena, attributes, and attainments], up to and including enlightenment, the buddhas, and the attributes of the buddhas, or that it [neither absorbs nor diffuses, neither measures nor does not measure, neither enlarges nor contracts, and] neither strengthens nor weakens physical forms, and that it neither strengthens nor weakens [all those other phenomena, attributes, and attainments], up to and including enlightenment, the buddhas, and the attributes of the buddhas, in that case, Blessed Lord, those bodhisattva great beings who perceive in such a way do not practice the perfection of wisdom.³⁹⁶ [F.168.a] If one were to ask why, it is because anything that enhances or diminishes physical forms is not an outcome compatible with the perfection of wisdom. Anything that enhances or diminishes [all those other phenomena, attributes, and attainments], up to and including enlightenment, the buddhas, and the attributes of the buddhas, is not an outcome compatible with the perfection of wisdom. Anything that [absorbs or diffuses, measures or does not measure, enlarges or contracts, or] strengthens or weakens physical forms is not an outcome compatible with the perfection of wisdom. Anything that strengthens or

weakens [all those other phenomena, attributes, and attainments], up to and including enlightenment, the buddhas, and the attributes of the buddhas, is not an outcome compatible with the perfection of wisdom.

25.32 “Blessed Lord, when they practice the perfection of wisdom in that manner, anything that enhances or diminishes physical forms, anything that enhances or diminishes [all those other phenomena, attributes, and attainments], up to and including enlightenment, the buddhas, and the attributes of the buddhas, or anything that [absorbs or diffuses, measures or does not measure, enlarges or contracts, or] strengthens or weakens physical forms, and anything that [absorbs or diffuses, measures or does not measure, enlarges or contracts, or] strengthens or weakens [all those other phenomena, attributes, and attainments], up to and including enlightenment, the buddhas, and the attributes of the buddhas, becomes their great apprehending. If you ask why, it is because there is said to be no enlightenment for those with apprehending perception.

25.33 “Owing to the fact that beings are nonarising, you should see that the perfection of wisdom is nonarising. Owing to the fact that physical forms are nonarising, {Ki.II-III: 148} you should see that the perfection of wisdom is nonarising. Owing to the fact that feelings, perceptions, formative predispositions, and consciousness are nonarising, and that [all those other phenomena, attributes, and attainments], up to and including enlightenment, buddhas, and the attributes of the buddhas, are nonarising, [F.168.b] you should see that the perfection of wisdom is nonarising.

25.34 “Owing to the fact that beings are without inherent existence, you should see that the perfection of wisdom is without inherent existence. Owing to the fact that physical forms are without inherent existence, you should see that the perfection of wisdom is without inherent existence. Owing to the fact that feelings, perceptions, formative predispositions, and consciousness are without inherent existence, and that [all those other phenomena, attributes, and attainments], up to and including enlightenment, buddhas, and the attributes of the buddhas, are without inherent existence, you should see that the perfection of wisdom is without inherent existence.

25.35 “Owing to the fact that beings are without entity, you should see that the perfection of wisdom is without entity. Owing to the fact that physical forms are without entity, you should see that the perfection of wisdom is without entity. Owing to the fact that feelings, perceptions, formative predispositions, and consciousness are without entity, and that [all those other phenomena, attributes, and attainments], up to and including enlightenment, buddhas, and the attributes of the buddhas, are without entity, you should see that the perfection of wisdom is without entity.

- 25.36 “Owing to the fact that beings are emptiness, you should see that the perfection of wisdom is emptiness. Owing to the fact that physical forms are emptiness, you should see that the perfection of wisdom is emptiness. Owing to the fact that feelings, perceptions, formative predispositions, and consciousness are emptiness, and that [all those other phenomena, attributes, and attainments], up to and including enlightenment, buddhas, and the attributes of the buddhas, are emptiness, you should see that the perfection of wisdom is emptiness.
- 25.37 “Owing to the fact that beings are void, you should see that the perfection of wisdom is void. Owing to the fact that physical forms are void, you should see that the perfection of wisdom is void. Owing to the fact that feelings, perceptions, formative predispositions, and consciousness are void, and that [all those other phenomena, attributes, and attainments], up to and including enlightenment, buddhas, and the attributes of the buddhas, are void, you should see that the perfection of wisdom is void.
- 25.38 “Owing to the fact that beings are nonexistent, you should see that the perfection of wisdom is nonexistent. Owing to the fact that physical forms are nonexistent, you should see that the perfection of wisdom is nonexistent. [F.169.a] Owing to the fact that feelings, perceptions, formative predispositions, and consciousness are nonexistent, and that [all those other phenomena, attributes, and attainments], up to and including enlightenment, buddhas, and the attributes of the buddhas, are nonexistent, you should see that the perfection of wisdom is nonexistent.
- 25.39 “Owing to the fact that beings are inconceivable, you should see that the perfection of wisdom is inconceivable. Owing to the fact that physical forms are inconceivable, you should see that the perfection of wisdom is inconceivable. Owing to the fact that feelings, perceptions, formative predispositions, and consciousness are inconceivable, and that [all those other phenomena, attributes, and attainments], up to and including enlightenment, buddhas, and the attributes of the buddhas, are inconceivable, you should see that the perfection of wisdom is inconceivable.
- 25.40 “Owing to the fact that beings are indestructible, you should see that the perfection of wisdom is indestructible. Owing to the fact that physical forms are indestructible, you should see that the perfection of wisdom is indestructible. Owing to the fact that feelings, perceptions, formative predispositions, and consciousness are indestructible, and that [all those other phenomena, attributes, and attainments], up to and including enlightenment, buddhas, and the attributes of the buddhas, are indestructible, you should see that the perfection of wisdom is indestructible.

- 25.41 “Owing to the fact that beings do not attain consummate buddhahood, you should see that the perfection of wisdom does not attain consummate buddhahood. Owing to the fact that physical forms do not attain consummate buddhahood, you should see that the perfection of wisdom does not attain consummate buddhahood. Owing to the fact that feelings, perceptions, formative predispositions, and consciousness do not attain consummate buddhahood, and that [all those other phenomena, attributes, and attainments], up to and including enlightenment, buddhas, and the attributes of the buddhas, do not attain consummate buddhahood, [F.169.b] you should see that the perfection of wisdom does not attain consummate buddhahood.
- 25.42 “Owing to the fact that beings are not endowed with the consummate powers [of the tathāgatas], you should see that the perfection of wisdom is not endowed with the consummate powers [of the tathāgatas]. Owing to the fact that physical forms are not endowed with the consummate powers [of the tathāgatas], you should see that the perfection of wisdom is not endowed with the consummate powers [of the tathāgatas]. Owing to the fact that feelings, perceptions, formative predispositions, and consciousness are not endowed with the consummate powers [of the tathāgatas], and that [all those other phenomena, attributes, and attainments], up to and including enlightenment, buddhas, and the attributes of the buddhas, are not endowed with the consummate powers [of the tathāgatas], you should see that the perfection of wisdom is not endowed with the consummate powers [of the tathāgatas].
- 25.43 “*This formulation explains, Blessed Lord, how this perfection of wisdom is the great perfection, possessed by bodhisattva great beings.*”
- 25.44 *This completes the twenty-fifth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 26: THE HELLS

- 26.1 Then the venerable Śāradvatīputra asked the Blessed One, “Blessed Lord, where did those bodhisattva great beings who are resolute in this profound perfection of wisdom pass away before coming into this world? For how long have those noble sons or noble daughters embarked on unsurpassed, complete enlightenment? How many tathāgatas, arhats, completely awakened buddhas have they honored? {Ki.II-III: 149} Are they genuinely and methodically³⁹⁷ resolute in this profound perfection of wisdom? How long have they practiced the perfection of generosity? How long have they practiced the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, [F.170.a] the perfection of meditative concentration, and the perfection of wisdom?”
- 26.2 “Śāradvatīputra,” replied the Blessed One, “those bodhisattva great beings have come into this world, and have been reborn in this world, after venerating immeasurable, countless tathāgatas, arhats, completely awakened buddhas, throughout the world systems of the ten directions. Śāradvatīputra, those bodhisattva great beings have practiced the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom for countless, immeasurable, and inestimable hundred billion trillions of eons. Over countless, immeasurable, and inestimable hundred billion trillions of eons, they have entered upon unsurpassed, complete enlightenment. That is to say, from the time when they first began to set their mind on enlightenment onward, they have practiced the perfection of generosity and then come into this world. [Similarly], they have practiced the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, and then come into this world. From that time onward they have venerated countless, immeasurable, inestimable, inconceivable, and incomparable tathāgatas,

arhats, completely awakened buddhas, and then come into this world and taken rebirth in it. Śāradvatīputra, when those bodhisattva great beings see or hear this perfection of wisdom, they will think, 'I have seen the Teacher.' They will think, 'I have heard the Teacher.' Śāradvatīputra, those bodhisattva great beings [F.170.b] will pursue this perfection of wisdom, genuinely and methodically, in a nondual manner and without apprehending anything."³⁹⁸

26.3 Thereupon, the venerable Subhūti asked the Blessed One, "Blessed Lord, can the perfection of wisdom be heard or seen?"

26.4 "Subhūti, that is not the case!" replied the Blessed One. "Subhūti, the perfection of wisdom is not heard and it is not seen. Even the nature of the perfection of wisdom is neither heard nor seen. Owing to the inanimate nature of phenomena, they neither hear nor see the perfection of wisdom. Similarly, owing to the inanimate nature of phenomena, they neither hear nor see the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, or the perfection of generosity. Owing to the inanimate nature of phenomena, they neither hear nor see the emptiness of internal phenomena. Owing to the inanimate nature of phenomena, they neither hear nor see [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. Owing to the inanimate nature of phenomena, they neither hear nor see the applications of mindfulness. Owing to the inanimate nature of phenomena, they neither hear nor see the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path. Owing to the inanimate nature of phenomena, they neither hear nor see the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers. Owing to the inanimate nature of phenomena, they neither hear nor see the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, [F.171.a] the fearlessnesses, the kinds of exact knowledge, or the eighteen distinct qualities of the buddhas. Owing to the inanimate nature of phenomena, they neither hear nor see the fruit of entering the stream to nirvāṇa. Owing to the inanimate nature of phenomena, they neither hear nor see the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, or individual enlightenment. Owing to the inanimate nature of phenomena, they neither hear nor see knowledge of the path, enlightenment, the buddhas, or the attributes of the buddhas." [B38]

- 26.5 “Blessed Lord, how long have bodhisattva great beings who persevere in this profound perfection of wisdom engaged in its practice?” {Ki.II-III: 150}
- 26.6 “Subhūti,” replied the Blessed One, “here there is a distinction that must be explained. Subhūti, there are some bodhisattva great beings who, commencing from the time when they first begin to set their mind on enlightenment, persevere in this profound perfection of wisdom without apprehending anything, and [similarly] persevere in the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity. They do not abandon anything at all because they see neither increase nor decrease. They are never separated from the six perfections, and they are never separated from the lord buddhas. They will even accomplish those roots of virtuous action by which they seek to serve, respect, honor, and worship the lord buddhas, simply by setting their minds upon them. [F.171.b] They travel from buddhafield to buddhafield and are never reborn in the womb of a mother. They are never separated from the extrasensory powers and they do not associate with afflicted mental states. They do not coexist with the mindsets of the śrāvakas or pratyekabuddhas. They are styled as bringing beings to maturity, refining the buddhafields and traveling from buddhafield to buddhafield. Subhūti, such bodhisattva great beings persevere in this profound perfection of wisdom.
- 26.7 “On the other hand, Subhūti, there are some noble sons or noble daughters following the vehicle of the bodhisattvas who have seen many hundreds of buddhas, many thousands of buddhas, many hundred million trillions of buddhas, and who, in their presence, have given gifts, maintained ethical discipline, cultivated tolerance, undertaken perseverance, developed meditative concentration, and cultivated wisdom, all by way of apprehending. When this profound perfection of wisdom was being revealed, they departed elsewhere from the assembly. When this profound perfection of wisdom was being revealed, those noble sons or noble daughters following the vehicle of the bodhisattvas departed elsewhere from the presence of those lord buddhas, without honoring them. If you ask why, it is because those noble sons or noble daughters following the vehicle of the bodhisattvas, who departed elsewhere from the assembly when this profound perfection of wisdom was being revealed, even at the present time depart elsewhere from the assembly when this profound perfection of wisdom is revealed. They do not practice harmoniously, with body and mind. [F.172.a] They have accrued deeds that obscure wisdom. By engaging in and accruing deeds that obscure wisdom, when this profound perfection of wisdom is revealed, they abandon it. By abandoning this perfection of wisdom they abandon the all-aspect omniscience of the lord buddhas of the

past, the future, and the present. Those who have engaged in and accrued deeds that emerge from the abandoning of all-aspect omniscience have engaged in and accrued deeds that are destitute of the Dharma. Those who have engaged in and accrued deeds that are destitute of the Dharma will roast³⁹⁹ among the denizens of the hells for many years, for many hundreds of years, [Ki.II-III: 151] for many thousands of years, and for many hundred billion trillions of years.

26.8 “Then they will proceed from being denizens of great hells to being denizens of more great hells, and, when they proceed from being denizens of great hells to being denizens of more great hells, they will be destroyed by infernos, they will be destroyed by water, and they will be destroyed by wind. Even when they are destroyed in that manner by infernos, when they are destroyed by water or destroyed by wind, they will be cast among the denizens of the great hells in other world systems. They will be cast there and burned there. Even having been cast there and reborn there, they will proceed from being denizens of great hells to being denizens of more great hells, and when they proceed from being denizens of great hells to being denizens of more great hells, they will be destroyed by infernos, they will be destroyed by water, or they will be destroyed by wind. And even when they are destroyed by infernos, destroyed by water, or destroyed by wind in that manner, [F.172.b] they will again be cast among the denizens of the great hells in the eastern direction, and they will be cast among the denizens of the great hells in the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith. In them, too, they will proceed from being denizens of great hells to being denizens of more great hells, and once again they will be destroyed by infernos, destroyed by water, or destroyed by wind. And when they have been destroyed by infernos, destroyed by water, or destroyed by wind in that manner, they will pass away and be reborn here in this world because their past actions in destroying the Dharma will still not have been exhausted. Yet again they will proceed from the being denizens of great hells to being denizens of more great hells, and having been born there, they will once again experience the sufferings of the denizens of the great hells. There they will endure the sufferings of the denizens of the hells until they have again been destroyed by infernos, destroyed by water, or destroyed by wind.

26.9 “Even after they have been destroyed by infernos, destroyed by water, or destroyed by wind, they will pass away and be reborn in the world systems of the eastern direction, equal in fortune to creatures of the animal realms, and they will be reborn in the world systems of the southern, western,

northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, equal in fortune to creatures of the animal realms.

26.10 “Then again, they will be reborn in the worlds of Yama, in the world systems of all the ten directions, and, having been reborn in them, they will experience many sufferings. Once the karma [associated with such sufferings] has been exhausted, even though in some cases they might acquire a human birth, through the ripening of the past actions that they indulged in, accrued, accomplished, completed, and perfected in destroying the Dharma, wherever they are reborn, [F.173.a] they will be born into families of the blind, they will be born into families of refuse scavengers, they will be born into families of outcastes, and they will be born into families of reed makers. Being reborn in those states, they will be blind, lame, without a nose, without a tongue, without arms, without legs, leprous, with white-blotched skin, or decrepit. They will always be reborn in places where the word *buddha* is nonexistent, where the word *Dharma* is nonexistent, and where the word *saṅgha* is nonexistent.”

26.11 Then the venerable Śāradvatīputra asked the Blessed One, “Blessed Lord, compared to this indulging in and accruing of deeds that would destroy the Dharma, are not even the five inexpressible crimes no more than a pale reflection?”

26.12 “Śāradvatīputra,” replied the Blessed One, “when this profound perfection of wisdom is revealed and explained, they think they should abandon it, saying, ‘We should not train in this! This is not the Dharma! This is not the Vinaya! {Ki.II-III: 152} This is not the teaching of the Teacher! This has not been spoken by the tathāgatas, arhats, completely awakened buddhas!’ They themselves abandon it, and they also render other beings irresolute. They themselves injure their own thoughts, and then injure the thoughts of others. They themselves poison their own thoughts, and then they delight in poisoning the thoughts of others. They themselves have squandered opportunities and they delight in squandering the opportunities of others. They themselves wish to abandon the profound perfection of wisdom owing to their unknowing and ignorance, and they also induce others to do so. Compared to this indulging in and accruing of deeds that would destroy the Dharma, even the five inexpressible crimes are indeed but a pale reflection! [F.173.b]

26.13 “Śāradvatīputra, I do not permit such individuals even to hear it, let alone encounter it, let alone associate with it! I do not mention it. If you ask why, Śāradvatīputra, you should know that such individuals defame the Dharma. Śāradvatīputra, you should know that such individuals have bad intentions

- and they side with evil. Śāradvatīputra, those who think they should hear the words of such individuals, or think they should trust in them, will also be destitute on account of their unseemly fears.
- 26.14 “Śāradvatīputra, you should know that those who defame the perfection of wisdom defame the Dharma. You should know that they become denizens of the hells or the animal realm, or become inhabitants of the world of Yama.”
- 26.15 “Blessed Lord, the Blessed One has not yet spoken of the physical states of those individuals who will be reborn in those inferior realms, having defamed the Dharma.”
- 26.16 “Śāradvatīputra,” replied the Blessed One, “do not speak of the physical states of those individuals who will be reborn in those inferior realms, having defamed the Dharma! If you ask why, anyone hearing the description of the physical states of those individuals who have defamed the Dharma would immediately vomit blood, die, experience life-threatening sufferings, be pained with sorrow, or become shriveled and withered like stalks that have been scythed. If indeed one were to hear the description of the physical states of individuals who are born in these inferior realms, there would be so much evil! Such are their physical states!” With these words, the Blessed One refused to take the opportunity put by the venerable Śāradvatīputra.
- 26.17 “Blessed Lord, so that it will be apparent to living beings of the future, please reveal what sorts of physical bodies will be obtained by individuals who defame the Dharma through having indulged in and accrued the karma that would destroy the Dharma!”
- 26.18 “Śāradvatīputra,” replied [F.174.a] the Blessed One, “those individuals who have indulged in, accrued, completed, perfected, acquired, and fulfilled deeds that would destroy the Dharma will experience sufferings among the denizens of the hells over a long period of time. They will experience sufferings among animals for a long time and they will experience sufferings in the world of Yama for a long time. Such should be made apparent to living beings of the future.”
- 26.19 “Blessed Lord, it will be so! Sugata, it will be so! Blessed Lord, on that very basis, individuals of the spiritual family who are of positive disposition will abandon such errors and they will not abandon the Dharma, even for the sake of their own lives, saying, ‘Would that we might not experience such sufferings!’ ”
- 26.20 Thereupon, the venerable Subhūti said to the Blessed One, {Ki.II-III: 153} “Blessed Lord, if noble sons or noble daughters were to hear this description of the errors of those individuals who abandon the Dharma, they should be absolutely restrained in their physical, verbal, and mental actions, saying, ‘Otherwise we shall experience such sufferings in inferior existences! We shall not behold the tathāgatas. We shall not hear the Dharma. We shall not

even respect or venerate the saṅgha. We shall be born in buddhafiels where a buddha has not yet appeared. We shall become impoverished. We shall become extremely avaricious!" and so on."

26.21 Again, the venerable Subhūti addressed the Blessed One: "Blessed Lord, those who have indulged in and accrued negative actions of speech have indulged in and accrued deeds that would destroy the Dharma."

26.22 The Blessed One then said, "Subhūti, those who have indulged in and accrued negative deeds of speech [F.174.b] have indulged in and accrued deeds that would destroy the Dharma. Subhūti, there are deluded persons who intend to defame this perfection of wisdom and intend to reject it. However, these will not go forth according to the Dharma and the Vinaya.⁴⁰⁰ Subhūti, by defaming and rejecting the perfection of wisdom, they defame and reject the enlightenment of the lord buddhas. By defaming and rejecting the enlightenment of the buddhas, they defame and reject the all-aspect omniscience of the tathāgatas, arhats, completely awakened buddhas of the past, the future, and the present. By defaming and rejecting all-aspect omniscience, they defame and reject the Dharma. By defaming and rejecting the Dharma, they reject the saṅgha. By rejecting the saṅgha, they reject the genuine view concerning the world. By rejecting the genuine view concerning the world, they reject the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. They reject the emptiness of internal phenomena, and they reject [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They reject the four applications of mindfulness, and they reject [the other causal attributes], up to and including the noble eightfold path. They reject the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, and the four formless absorptions. They reject the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the five extrasensory powers. They reject all the meditative stabilities, [F.175.a] all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas. They reject knowledge of all the dharmas, knowledge of the path, and all-aspect omniscience. By rejecting all-aspect omniscience, they acquire an inestimable, incalculable, and immeasurable mass of demerit. By acquiring an inestimable, incalculable, and immeasurable mass of demerit, they experience inestimable, incalculable, and immeasurable sufferings and discomforts among the denizens of the hells, among animals, and among anguished spirits."

26.23 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, in what ways do those deluded persons who reject this profound perfection of wisdom, actually reject it?”

“Subhūti,” replied the Blessed One, “those deluded persons reject the perfection of wisdom in four ways.”

26.24 “What are the four ways?”

The Blessed One replied, “Those deluded persons who reject this profound perfection of wisdom are under the influence of Māra, and as a result of that first cause, Subhūti, they reject this profound perfection of wisdom. They have no conviction, faith, or devotion with respect to profound attributes, and as a result of that second cause they reject this profound perfection of wisdom. Subhūti, those deluded persons fall into the clutches of evil associates, {Ki.II-III: 154} lack perseverance, and are fixated on the five aggregates, and as a result of that third cause they reject this profound perfection of wisdom. Subhūti, [F.175.b] those deluded persons conduct themselves in ways imbued with hatred, praising themselves and deprecating others, and as a result of that fourth cause they reject this profound perfection of wisdom. Subhūti, in these four ways deluded persons reject this profound perfection of wisdom.”

26.25 “Blessed Lord, it is difficult for those who lack perseverance, who are without the roots of virtuous action, and who are in the clutches of evil associates to have devotion to this profound perfection of wisdom.”

26.26 “Subhūti, it is so!” replied the Blessed One. “It is difficult for those who lack perseverance, who are without the roots of virtuous action, and who have fallen into in the clutches of evil associates to have devotion to this profound perfection of wisdom.”

26.27 “Blessed Lord, how profound is that perfection of wisdom, for which it is difficult to have devotion in that manner?”

26.28 “Subhūti,” replied the Blessed One, “physical forms are neither fettered nor liberated. If you ask why, Subhūti, in physical forms the absence of inherent existence is still physical forms. Feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated. If you ask why, Subhūti, in consciousness [and so forth], the absence of inherent existence is still consciousness [and so forth]. Subhūti, the sense fields, the sensory elements, and the links of dependent origination are neither fettered nor liberated. If you ask why, in the links of dependent origination [and so forth], the absence of inherent existence is still the links of dependent origination [and so forth].

26.29 “Subhūti, the perfection of generosity is neither fettered nor liberated. If you ask why, Subhūti, in the perfection of generosity the absence of inherent existence is still the perfection of generosity. Subhūti, the perfection of

ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are neither fettered nor liberated. [F.176.a] If you ask why, Subhūti, in the perfection of wisdom [and so forth], the absence of inherent existence is still the perfection of wisdom [and so forth].

26.30 “Subhūti, the emptiness of internal phenomena is neither fettered nor liberated. If you ask why, Subhūti, in the emptiness of internal phenomena the absence of inherent existence is still the emptiness of internal phenomena. Subhūti, the emptiness of external phenomena is neither fettered nor liberated. If you ask why, Subhūti, in the emptiness of external phenomena the absence of inherent existence is still the emptiness of external phenomena. Subhūti, the emptiness of external and internal phenomena is neither fettered nor liberated. If you ask why, Subhūti, in the emptiness of external and internal phenomena the absence of inherent existence is still the emptiness of external and internal phenomena. Subhūti, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are neither fettered nor liberated. If you ask why, Subhūti, in the emptiness of the essential nature of nonentities [and so forth], the absence of inherent existence is still the emptiness of the essential nature of nonentities [and so forth].

26.31 “Subhūti, the four applications of mindfulness are neither fettered nor liberated. If you ask why, Subhūti, in the four applications of mindfulness the absence of inherent existence is still the four applications of mindfulness. Subhūti, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are neither fettered nor liberated. If you ask why, Subhūti, in the noble eightfold path [and so forth], the absence of inherent existence is still the noble eightfold path [and so forth].

26.32 “Subhūti, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions are neither fettered nor liberated. If you ask why, Subhūti, in the formless absorptions [and so forth], the absence of inherent existence is still the formless absorptions [and so forth]. Subhūti, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, [F.176.b] wishlessness, and the extrasensory powers are neither fettered nor liberated. If you ask why, Subhūti, in the extrasensory powers [and so forth], the absence of inherent existence is still the extrasensory powers [and so forth]. Subhūti, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas are neither fettered nor liberated. If you ask why, Subhūti, in the distinct qualities of the buddhas [and so forth], the absence of inherent

existence is still the distinct qualities of the buddhas [and so forth]. Subhūti, knowledge of all the dharmas, knowledge of the path, and all-aspect omniscience are neither fettered nor liberated. If you ask why, Subhūti, in all-aspect omniscience [and so forth], the absence of inherent existence is still all-aspect omniscience [and so forth].

26.33 “Moreover, Subhūti, the past limits of physical forms are neither fettered nor liberated. If you ask why, Subhūti, the inherent existence of their past limits, though without entity, is still physical forms. Subhūti, the past limits of feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated. If you ask why, Subhūti, the inherent existence of their past limits, though without entity, is still consciousness [and so forth]. Subhūti, the past limits [of all other phenomena, attributes, and attainments], up to and including all-aspect omniscience, are neither fettered nor liberated. If you ask why, Subhūti, the inherent existence of their past limits, though without entity, is still all-aspect omniscience [and so forth].

26.34 “Moreover, Subhūti, the future limits of physical forms are neither fettered nor liberated. If you ask why, Subhūti, the inherent existence of their future limits, though without entity, is still physical forms. Subhūti, the future limits of feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated. If you ask why, Subhūti, the inherent existence of their future limits, though without entity, is still consciousness [and so forth]. {Ki.II-III: 155} Subhūti, the future limits [of all other phenomena, attributes, and attainments], up to and including all-aspect omniscience, are neither fettered nor liberated. [F.177.a] If you ask why, Subhūti, the inherent existence of their future limits, though without entity, is still all-aspect omniscience [and so forth].

26.35 “Moreover, Subhūti, the present state of physical forms is neither fettered nor liberated. If you ask why, Subhūti, the inherent existence of their present state, though without entity, is still physical forms. Subhūti, the present states of feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated. If you ask why, Subhūti, the inherent existence of their present states, though without entity, is still consciousness [and so forth]. Subhūti, the present states [of all other phenomena, attributes, and attainments], up to and including all-aspect omniscience, are neither fettered nor liberated. If you ask why, Subhūti, the inherent existence of their present states, though without entity, is still all-aspect omniscience [and so forth].”

26.36 “Blessed Lord, it is difficult for those who do not persevere, who have not cultivated the roots of virtuous action, who have fallen into the clutches of evil associates, who are under the sway of māras, who are indolent, feeble in

perseverance, and forgetful, and who are without alertness to believe in the perfection of wisdom.”

26.37 “Subhūti, so it is!” replied the Blessed One. “Subhūti, it is difficult for those who do not persevere, who have not cultivated the roots of virtuous action, who have fallen into the clutches of evil associates, who are under the sway of māras, who are indolent, feeble in perseverance, and forgetful, and who are without alertness to believe in the perfection of wisdom.

26.38 “Moreover, Subhūti, the purity of physical forms is the purity of fruition. The purity of feelings, perceptions, formative predispositions, and consciousness is the purity of fruition. The purity of the sense fields, sensory elements, and links of dependent origination is the purity of fruition. The purity of the perfection of generosity is the purity of fruition. [F.177.b] The purity of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom is the purity of fruition. The purity of the emptiness of internal phenomena is the purity of fruition. The purity of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, is the purity of fruition. The purity of the thirty-seven factors conducive to enlightenment is the purity of fruition. The purity of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions is the purity of fruition. The purity of the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers is the purity of fruition. The purity of the meditative stabilities and the dhāraṇī gateways is the purity of fruition. The purity of the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas is the purity of fruition. The purity of knowledge of all the dharmas, knowledge of the path, and all-aspect omniscience is the purity of fruition.

26.39 “Moreover, Subhūti, the purity of physical forms is the purity of the perfection of wisdom. The purity of the perfection of wisdom is the purity of physical forms. {Ki.II-III: 156} So it is that the purity of physical forms and this purity of the perfection of wisdom are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [F.178.a] The purity of feelings, perceptions, formative predispositions, and consciousness is the purity of the perfection of wisdom. The purity of the perfection of wisdom is the purity of consciousness [and so forth]. So it is that the purity of consciousness [and so forth] and this purity of the perfection of wisdom are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. The purity of [all phenomena, attributes, and attainments], up to and including all-aspect

omniscience, is the purity of the perfection of wisdom. The purity of the perfection of wisdom is the purity of all-aspect omniscience [and so forth]. So it is that the purity of all-aspect omniscience [and so forth] and this purity of the perfection of wisdom are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.40 “Moreover, Subhūti, the purity of the self is the purity of physical forms. The purity of physical forms is the purity of the self. So it is that the purity of the self and this purity of physical forms are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. The purity of the self is the purity of feelings, perceptions, formative predispositions, and consciousness. The purity of consciousness [and so forth] is the purity of the self. So it is that the purity of the self and this purity of consciousness [and so forth] are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. The purity of the self is the purity of [all phenomena, attributes, and attainments], up to and including all-aspect omniscience. The purity of all-aspect omniscience [and so forth] is the purity of the self. So it is that the purity of the self and this purity of all-aspect omniscience [and so forth] are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [F.178.b]

26.41 “The purity of sentient beings, life forms, life, living creatures, individuals, human beings, people, actors, experiencers, knowers, and viewers is the purity of physical forms. The purity of physical forms is the purity of viewers [and so forth]. So it is that the purity of viewers [and so forth] and this purity of physical forms are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. The purity of beings [and so forth], up to and including viewers, is the purity of feelings, perceptions, formative predispositions and consciousness. The purity of consciousness [and so forth] is the purity of viewers [and so forth]. So it is that the purity of viewers [and so forth] and this purity of consciousness [and so forth] are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. The purity of beings [and so forth], up to and including viewers, is the purity of [all phenomena, attributes, and attainments], up to and including all-aspect omniscience. The purity of all-aspect omniscience [and so forth] is the purity of viewers [and so forth]. So it is that the purity of viewers [and so forth] and this purity of all-aspect omniscience [and so forth] are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.42 “Moreover, Subhūti, physical forms are pure owing to the purity of the self, and the self is pure owing to the purity of physical forms. So it is that the purity of the self and this purity of physical forms are not two things, they

cannot be divided into two, and they cannot be differentiated or distinguished. Feelings, perceptions, formative predispositions, and consciousness are pure owing to the purity of the self, and the self is pure owing to the purity of consciousness [and so forth]. So it is that the purity of the self and this purity of consciousness [and so forth] are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [F.179.a] [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are pure owing to the purity of the self, and the self is pure owing to the purity of all-aspect omniscience [and so forth]. So it is that the purity of the self and this purity of all-aspect omniscience [and so forth] are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.43 “Physical forms are pure owing to the purity of beings [and so forth], up to and including viewers; viewers [and so forth] are pure owing to the purity of physical forms. So it is that the purity of viewers [and so forth] and this purity of physical forms are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are pure owing to the purity of beings [and so forth], up to and including viewers; viewers [and so forth] are pure owing to the purity of all-aspect omniscience [and so forth]. So it is that the purity of viewers [and so forth] and this purity of all-aspect omniscience [and so forth] are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.44 “Moreover, Subhūti, physical forms are pure owing to the purity of desire, and desire is pure owing to the purity of physical forms. So it is that the purity of desire and this purity of physical forms are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are pure owing to the purity of desire, and desire is pure owing to the purity of all-aspect omniscience [and so forth]. So it is that the purity of desire and this purity of all-aspect omniscience [and so forth] are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.45 “Physical forms are pure owing to the purity of hatred, and hatred is pure owing to the purity of physical forms. So it is that the purity of hatred and this purity of physical forms are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [F.179.b] [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are pure owing to the purity of hatred, and hatred is pure owing to the purity of all-aspect omniscience [and so forth]. So it is that the

purity of hatred and this purity of all-aspect omniscience [and so forth] are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.46 “Physical forms are pure owing to the purity of delusion, and delusion is pure owing to the purity of physical forms. So it is that the purity of delusion and this purity of physical forms are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are pure owing to the purity of delusion, and delusion is pure owing to the purity of all-aspect omniscience [and so forth]. So it is that the purity of delusion and this purity of all-aspect omniscience [and so forth] are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.47 “Moreover, Subhūti, physical forms are utterly pure owing to the utter purity of desire, and desire is utterly pure owing to the utter purity of physical forms. So it is that the utter purity of desire and this utter purity of physical forms are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are utterly pure owing to the utter purity of desire, and desire is pure owing to the utter purity of all-aspect omniscience [and so forth]. So it is that the utter purity of desire and this utter purity of all-aspect omniscience [and so forth] are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.48 “Physical forms are utterly pure owing to the utter purity of hatred, and hatred is utterly pure owing to the utter purity of physical forms. So it is that the utter purity of hatred and this utter purity of physical forms are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [F.180.a] [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are utterly pure owing to the utter purity of hatred, and hatred is utterly pure owing to the utter purity of all-aspect omniscience [and so forth]. So it is that the utter purity of hatred and this utter purity of all-aspect omniscience [and so forth] are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.49 “Physical forms are utterly pure owing to the utter purity of delusion, and delusion is utterly pure owing to the utter purity of physical forms. So it is that the utter purity of delusion and this utter purity of physical forms are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are utterly pure owing to the

utter purity of delusion, and delusion is utterly pure owing to the utter purity of all-aspect omniscience [and so forth]. So it is that the utter purity of delusion and this utter purity of all-aspect omniscience [and so forth] are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. {Ki.II-III: 157}

26.50 “Moreover, Subhūti, formative predispositions are pure owing to the purity of ignorance, and ignorance is pure owing to the purity of formative predispositions. So it is that the purity of ignorance and this purity of formative predispositions are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. Consciousness is pure owing to the purity of formative predispositions. Name and form are pure owing to the purity of consciousness. The six sense fields are pure owing to the purity of name and form. Sensory contact is pure owing to the purity of the six sense fields. Sensation is pure owing to the purity of sensory contact. Craving is pure owing to the purity of sensation. Grasping is pure owing to the purity of craving. The rebirth process is pure owing to the purity of grasping. Actual birth is pure owing to the purity of the rebirth process. Aging and death are pure owing to the purity of actual birth. [And in reverse], actual birth is pure owing to the purity of aging and death [and so forth]. [F.180.b] So it is that the purity of actual birth [and so forth] and this purity of aging and death [and so forth] are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.51 “The perfection of wisdom is pure owing to the purity of aging and death. Aging and death are pure owing to the purity of the perfection of wisdom. So it is that the purity of aging and death and this purity of the perfection of wisdom are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. The perfection of meditative concentration is pure owing to the purity of the perfection of wisdom. The perfection of perseverance is pure owing to the purity of the perfection of meditative concentration. The perfection of tolerance is pure owing to the purity of the perfection of perseverance. The perfection of ethical discipline is pure owing to the purity of the perfection of tolerance. The perfection of generosity is pure owing to the purity of the perfection of ethical discipline. [And in reverse], the perfection of ethical discipline is pure owing to the purity of the perfection of generosity [and so forth]. So it is that the purity of the perfection of generosity [and so forth] and this purity of the perfection of ethical discipline [and so forth] are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.52 “The emptiness of internal phenomena is pure owing to the purity of the perfection of generosity, and the perfection of generosity is pure owing to the purity of the emptiness of internal phenomena. So it is that the purity of

the perfection of generosity [and so forth] and this purity of the emptiness of internal phenomena are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. The emptiness of external phenomena is pure owing to the purity of the emptiness of internal phenomena. The emptiness of external and internal phenomena is pure owing to the purity of the emptiness of external phenomena. [The other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are pure owing to the purity of the emptiness of external and internal phenomena [and so forth]. [F.181.a] [And in reverse], the emptiness of the essential nature is pure owing to the purity of the emptiness of the essential nature of nonentities. So it is that the purity of the emptiness of the essential nature and this purity of the emptiness of the essential nature of nonentities are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.53 “The applications of mindfulness are pure owing to the purity of the emptiness of the essential nature of nonentities. The emptiness of the essential nature of nonentities is pure owing to the purity of the applications of mindfulness. So it is that the purity of the emptiness of the essential nature of nonentities and this purity of the applications of mindfulness are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.54 “The correct exertions are pure owing to the purity of the applications of mindfulness. The supports for miraculous ability are pure owing to the purity of the correct exertions. The faculties are pure owing to the purity of the supports for miraculous ability. The powers are pure owing to the purity of the faculties. The branches of enlightenment are pure owing to the purity of the powers. The path is pure owing to the purity of the branches of enlightenment. [And in reverse], the branches of enlightenment are pure owing to the purity of the path. So it is that the purity of the branches of enlightenment and this purity of the path are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.55 “The truths of the noble ones are pure owing to the purity of the path. The meditative concentrations are pure owing to the purity of the truths of the noble ones. The immeasurable attitudes are pure owing to the purity of the meditative concentrations. The formless absorptions are pure owing to the purity of the immeasurable attitudes. The eight aspects of liberation are pure owing to the purity of the formless absorptions. [F.181.b] The nine serial steps of meditative absorption are pure owing to the purity of the eight aspects of liberation. Emptiness, signlessness, and wishlessness are pure owing to the purity of the serial steps of meditative absorption. The extrasensory powers are pure owing to the purity of emptiness,

signlessness, and wishlessness. The meditative stabilities are pure owing to the purity of the extrasensory powers. The dhāraṇī gateways are pure owing to the purity of the meditative stabilities. The powers of the tathāgatas are pure owing to the purity of the dhāraṇī gateways. The fearlessnesses are pure owing to the purity of the powers of the tathāgatas. The kinds of exact knowledge are pure owing to the purity of the fearlessnesses. The distinct qualities of the buddhas are pure owing to the purity of the kinds of exact knowledge. Knowledge of all the dharmas is pure owing to the purity of the distinct qualities of the buddhas. {Ki.II-III: 158} Knowledge of the path is pure owing to the purity of knowledge of all the dharmas. All-aspect omniscience is pure owing to the purity of knowledge of the path. [And in reverse], knowledge of the path is pure owing to the purity of all-aspect omniscience. So it is that the purity of knowledge of the path and this purity of all-aspect omniscience are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.56 “Moreover, Subhūti, physical forms are pure owing to the purity of the perfection of wisdom. [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are pure owing to the purity of physical forms. So it is that the purity of the perfection of wisdom, the purity of physical forms, and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [F.182.a]

26.57 “Feelings, perceptions, formative predispositions, and consciousness are pure owing to the purity of the perfection of wisdom. [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are pure owing to the purity of consciousness [and so forth]. So it is that the purity of the perfection of wisdom, the purity of consciousness [and so forth], and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.58 “The eyes are pure owing to the purity of the perfection of wisdom. [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are pure owing to the purity of the eyes. So it is that the purity of the perfection of wisdom, the purity of the eyes, and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.59 “The ears, nose, tongue, body, and mental faculty are pure owing to the purity of the perfection of wisdom. [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are pure owing to

the purity of the mental faculty [and so forth]. So it is that the purity of the perfection of wisdom, the purity of the mental faculty [and so forth], and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.60 “Sights are pure owing to the purity of the perfection of wisdom. [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are pure owing to the purity of sights. So it is that the purity of the perfection of wisdom, the purity of sights, and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.61 “Sounds, odors, tastes, tangibles, and mental phenomena are pure owing to the purity of the perfection of wisdom. [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are pure owing to the purity of mental phenomena [and so forth]. So it is that the purity of the perfection of wisdom, the purity of mental phenomena [F.182.b] [and so forth], and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.62 “Visual consciousness is pure owing to the purity of the perfection of wisdom. [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are pure owing to the purity of visual consciousness. So it is that the purity of the perfection of wisdom, the purity of visual consciousness, and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.63 “Auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are pure owing to the purity of the perfection of wisdom. [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are pure owing to the purity of mental consciousness [and so forth]. So it is that the purity of the perfection of wisdom, the purity of mental consciousness [and so forth], and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.64 “Visually compounded sensory contact is pure owing to the purity of the perfection of wisdom. [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are pure owing to the purity of visually compounded sensory contact. So it is that the purity of the

perfection of wisdom, the purity of visually compounded sensory contact, and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.65 “Aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact are pure owing to the purity of the perfection of wisdom. [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are pure owing to the purity of mentally compounded sensory contact [and so forth]. [F.183.a] So it is that the purity of the perfection of wisdom, the purity of mentally compounded sensory contact [and so forth], and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.66 “Feelings conditioned by visually compounded sensory contact are pure owing to the purity of the perfection of wisdom. [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are pure owing to the purity of feelings conditioned by visually compounded sensory contact. So it is that the purity of the perfection of wisdom, the purity of feelings conditioned by visually compounded sensory contact, and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.67 “Feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact are pure owing to the purity of the perfection of wisdom. [All phenomena, attributes, and attainments], up to and including all-aspect omniscience, are pure owing to the purity of feelings conditioned by mentally compounded sensory contact [and so forth]. So it is that the purity of the perfection of wisdom, the purity of feelings conditioned by mentally compounded sensory contact [and so forth], and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.68 “Physical forms are pure owing to the purity of the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity. All-aspect omniscience [and so forth] are pure owing to the

purity of physical forms. So it is that the purity of the perfection of generosity [and so forth], the purity of physical forms, [F.183.b] and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.69 “Feelings, perceptions, formative predispositions, and consciousness are pure owing to the purity of the perfection of generosity [and so forth]. All-aspect omniscience [and so forth] are pure owing to the purity of consciousness [and so forth]. So it is that the purity of the perfection of generosity [and so forth], the purity of consciousness [and so forth], and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.70 “The eyes are pure owing to the purity of the perfection of generosity [and so forth]. All-aspect omniscience [and so forth] are pure owing to the purity of the eyes. So it is that the purity of the perfection of generosity [and so forth], the purity of the eyes, and this purity of [all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.71 “The ears, nose, tongue, body, and mental faculty are pure owing to the purity of the perfection of generosity [and so forth]. All-aspect omniscience [and so forth] are pure owing to the purity of the mental faculty [and so forth]. So it is that the purity of the perfection of generosity [and so forth], the purity of the mental faculty [and so forth], and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.72 “Sights are pure owing to the purity of the perfection of generosity [and so forth]. All-aspect omniscience [and so forth] are pure owing to the purity of sights. So it is that the purity of the perfection of generosity [and so forth], the purity of sights, and this purity of [all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.73 “Sounds, odors, tastes, tangibles, and mental phenomena are pure owing to the purity of the perfection of generosity [and so forth]. All-aspect omniscience [and so forth] are pure owing to the purity of mental phenomena [and so forth]. [F.184.a] So it is that the purity of the perfection of generosity [and so forth], the purity of mental phenomena [and so forth], and

this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.74 “Visual consciousness is pure owing to the purity of the perfection of generosity [and so forth]. All-aspect omniscience [and so forth] are pure owing to the purity of visual consciousness. So it is that the purity of the perfection of generosity [and so forth], the purity of visual consciousness, and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.75 “Auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are pure owing to the purity of the perfection of generosity [and so forth]. All-aspect omniscience [and so forth] are pure owing to the purity of mental consciousness [and so forth]. So it is that the purity of the perfection of generosity [and so forth], the purity of mental consciousness [and so forth], and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.76 “Visually compounded sensory contact is pure owing to the purity of the perfection of generosity [and so forth]. All-aspect omniscience [and so forth] are pure owing to the purity of visually compounded sensory contact. So it is that the purity of the perfection of generosity [and so forth], the purity of visually compounded sensory contact, and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.77 “Aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and [F.184.b] mentally compounded sensory contact are pure owing to the purity of the perfection of generosity [and so forth]. All-aspect omniscience [and so forth] are pure owing to the purity of mentally compounded sensory contact [and so forth]. So it is that the purity of the perfection of generosity [and so forth], the purity of mentally compounded sensory contact [and so forth], and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.78 “Feelings conditioned by visually compounded sensory contact are pure owing to the purity of the perfection of generosity [and so forth]. All-aspect omniscience [and so forth] are pure owing to the purity of feelings

conditioned by visually compounded sensory contact. So it is that the purity of the perfection of generosity [and so forth], the purity of feelings conditioned by visually compounded sensory contact, and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.79 “Feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact are pure owing to the purity of the perfection of generosity [and so forth]. All-aspect omniscience [and so forth] are pure owing to the purity of feelings conditioned by mentally compounded sensory contact [and so forth]. So it is that the purity of the perfection of generosity [and so forth], the purity of feelings conditioned by mentally compounded sensory contact [and so forth], and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.80 “Physical forms are pure owing to the purity of the emptiness of internal phenomena. All-aspect omniscience [and so forth] are pure owing to the purity of physical forms. So it is that the purity of the emptiness of internal phenomena, the purity of physical forms, and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, [F.185.a] and they cannot be differentiated or distinguished. [All phenomena], up to and including feelings conditioned by mentally compounded sensory contact, are pure owing to the purity of the emptiness of internal phenomena. All-aspect omniscience [and so forth] are pure owing to the purity of feelings conditioned by mentally compounded sensory contact [and so forth]. So it is that the purity of the emptiness of internal phenomena, the purity of feelings conditioned by mentally compounded sensory contact [and so forth], and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.81 “Physical forms are pure owing to the purity of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. All-aspect omniscience [and so forth] are pure owing to the purity of physical forms. So it is that the purity of the emptiness of the essential nature of nonentities [and so forth], the purity of physical forms, and this purity [of all phenomena, attributes, and attainments], up to and

including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [All phenomena], up to and including feelings conditioned by mentally compounded sensory contact, are pure owing to the purity of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. All-aspect omniscience [and so forth] are pure owing to the purity of feelings conditioned by mentally compounded sensory contact [and so forth]. So it is that the purity of the emptiness of the essential nature of nonentities [and so forth], the purity of feelings conditioned by mentally compounded sensory contact [and so forth], and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.82 “Physical forms are pure owing to the purity of the applications of mindfulness. All-aspect omniscience [and so forth] are pure owing to the purity of physical forms. So it is that the purity of the applications of mindfulness, the purity of physical forms, and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [All phenomena], up to and including feelings conditioned by mentally compounded sensory contact, are pure owing to the purity of the applications of mindfulness. [F.185.b] All-aspect omniscience [and so forth] are pure owing to the purity of feelings conditioned by mentally compounded sensory contact [and so forth]. So it is that the purity of the applications of mindfulness, the purity of feelings conditioned by mentally compounded sensory contact [and so forth], and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.83 “Physical forms are pure owing to the purity of [the other causal attributes], up to and including the noble eightfold path. All-aspect omniscience [and so forth] are pure owing to the purity of physical forms. So it is that the purity of the noble eightfold path [and so forth], the purity of physical forms, and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [All phenomena], up to and including feelings conditioned by mentally compounded sensory contact, are pure owing to the purity of [the other causal attributes], up to and including the noble eightfold path. All-aspect omniscience [and so forth] are pure owing to the purity of feelings conditioned by mentally compounded sensory contact [and so forth]. So it is

that the purity of the noble eightfold path [and so forth], the purity of feelings conditioned by mentally compounded sensory contact [and so forth], and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.84 “Physical forms are pure owing to the purity of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, [F.186.a] and the distinct qualities of the buddhas. All-aspect omniscience [and so forth] are pure owing to the purity of physical forms. So it is that the purity of the distinct qualities of the buddhas [and so forth], the purity of physical forms, and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [All phenomena], up to and including feelings conditioned by mentally compounded sensory contact, are pure owing to the purity of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas. All-aspect omniscience [and so forth] are pure owing to the purity of feelings conditioned by mentally compounded sensory contact [and so forth]. So it is that the purity of the distinct qualities of the buddhas [and so forth], the purity of feelings conditioned by mentally compounded sensory contact [and so forth], and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.85 “Physical forms are pure owing to the purity of the fruit of entering the stream to nirvāṇa. All-aspect omniscience [and so forth] are pure owing to the purity of physical forms. So it is that the purity of the fruit of entering the stream to nirvāṇa, the purity of physical forms, and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [B39]

26.86 “[All phenomena], up to and including feelings conditioned by mentally compounded sensory contact, are pure owing to the purity of the fruit of entering the stream to nirvāṇa. [F.186.b] All-aspect omniscience [and so forth] are pure owing to the purity of feelings conditioned by mentally compounded sensory contact [and so forth]. So it is that the purity of the fruit of entering the stream to nirvāṇa, the purity of feelings conditioned by mentally compounded sensory contact [and so forth], and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.87 “Physical forms are pure owing to the purity of the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment. All-aspect omniscience [and so forth] are pure owing to the purity of physical forms. So it is that the purity of individual enlightenment [and so forth], the purity of physical forms, and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [All phenomena], up to and including feelings conditioned by mentally compounded sensory contact, are pure owing to the purity of the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment. All-aspect omniscience [and so forth] are pure owing to the purity of feelings conditioned by mentally compounded sensory contact [and so forth]. So it is that the purity of individual enlightenment [and so forth], the purity of feelings conditioned by mentally compounded sensory contact [and so forth], and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.88 “Physical forms are pure owing to the purity of knowledge of the path. All-aspect omniscience [and so forth] are pure owing to the purity of physical forms. So it is that the purity of knowledge of the path, the purity of physical forms, and this purity of [all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [F.187.a] [All phenomena], up to and including feelings conditioned by mentally compounded sensory contact, are pure owing to the purity of knowledge of the path. All-aspect omniscience [and so forth] are pure owing to the purity of feelings conditioned by mentally compounded sensory contact [and so forth]. So it is that the purity of knowledge of the path, the purity of feelings conditioned by mentally compounded sensory

contact [and so forth], and this purity [of all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.89 “Physical forms are pure owing to the purity of all-aspect omniscience. All-aspect omniscience [and so forth] are pure owing to the purity of physical forms. So it is that the purity of all-aspect omniscience, the purity of physical forms, and this purity of [all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [All phenomena], up to and including feelings conditioned by mentally compounded sensory contact, are pure owing to the purity of all-aspect omniscience. All-aspect omniscience [and so forth] are pure owing to the purity of feelings conditioned by mentally compounded sensory contact [and so forth]. So it is that the purity of all-aspect omniscience, the purity of feelings conditioned by mentally compounded sensory contact [and so forth], and this purity of [all phenomena, attributes, and attainments], up to and including all-aspect omniscience, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.90 “Moreover, Subhūti, physical forms are pure owing to the purity of all-aspect omniscience. The perfection of wisdom is pure owing to the purity of physical forms. So it is that the purity of all-aspect omniscience, the purity of physical forms, and this purity of the perfection of wisdom are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. [F.187.b] Feelings, perceptions, formative predispositions, and consciousness are pure owing to the purity of all-aspect omniscience. The perfection of wisdom is pure owing to the purity of consciousness [and so forth]. So it is that the purity of all-aspect omniscience, the purity of consciousness [and so forth], and this purity of the perfection of wisdom are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

26.91 “[All phenomena], up to and including feelings conditioned by mentally compounded sensory contact, are pure owing to the purity of all-aspect omniscience. The perfection of wisdom is pure owing to the purity of feelings conditioned by mentally compounded sensory contact [and so forth]. So it is that the purity of all-aspect omniscience, the purity of feelings conditioned by mentally compounded sensory contact [and so forth], and this purity of the perfection of wisdom are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.

- 26.92 “Physical forms are pure owing to the purity of all-aspect omniscience. The perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity are pure owing to the purity of physical forms. So it is that the purity of all-aspect omniscience, the purity of physical forms, and this purity of the perfection of generosity [and so forth] are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.
- 26.93 “[All phenomena], up to and including feelings conditioned by mentally compounded sensory contact, are pure owing to the purity of all-aspect omniscience. The perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity are pure owing to the purity of feelings conditioned by mentally compounded sensory contact [and so forth]. [F.188.a] So it is that the purity of all-aspect omniscience, the purity of feelings conditioned by mentally compounded sensory contact [and so forth], and this purity of the perfection of generosity [and so forth] are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.
- 26.94 “Moreover, Subhūti, unconditioned phenomena are pure owing to the purity of conditioned phenomena. [Conditioned phenomena are pure owing to the purity of unconditioned phenomena].⁴⁰¹ So it is that the purity of conditioned phenomena and this purity of unconditioned phenomena are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished. {Ki.II-III: 159}
- 26.95 “Moreover, Subhūti, the future and the present are pure owing to the purity of the past. So it is that the purity of the past, the purity of the future, and the purity of the present are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.
- 26.96 “The past and the present are pure owing to the purity of the future. So it is that the purity of the future, and the purity of the past and the present, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.
- 26.97 “The past and the future are pure owing to the purity of the present. So it is that the purity of the present, and the purity of the past and the future, are not two things, they cannot be divided into two, and they cannot be differentiated or distinguished.
- 26.98 *This completes the twenty-sixth chapter, “The Hells,” from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

27.

CHAPTER 27: THE PURITY OF ALL THE DHARMAS

27.1 Thereupon the venerable Śāradvatīputra said to the Blessed One, “Blessed Lord, this purity is profound.”

“That is due to absolute purity,” replied the Blessed One.

27.2 “Due to the absolute purity of what is it that purity is profound?”

“Śāradvatīputra,” replied the Blessed One, [F.188.b] “purity is profound due to the [absolute] purity of physical forms. Purity is profound due to the [absolute] purity of feelings, perceptions, formative predispositions, and consciousness. Purity is profound due to the [absolute] purity of the eyes. Purity is profound due to the [absolute] purity of the ears, nose, tongue, body, and mental faculty. Purity is profound due to the [absolute] purity of sights. Purity is profound due to the [absolute] purity of sounds, odors, tastes, tangibles, and mental phenomena. Purity is profound due to the [absolute] purity of visual consciousness. Purity is profound due to the [absolute] purity of auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness. Purity is profound due to the [absolute] purity of visually compounded sensory contact. Purity is profound due to the [absolute] purity of aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact. Purity is profound due to the [absolute] purity of feelings conditioned by visually compounded sensory contact. Purity is profound due to the [absolute] purity of feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact. Purity is profound due to the [absolute] purity of the earth element. Purity is profound due to the [absolute] purity of the

water element, the fire element, the wind element, the space element, and the consciousness element. Purity is profound due to the [absolute] purity of ignorance. Purity is profound due to the [absolute] purity of formative predispositions, consciousness, name and form, the six sense fields, [F.189.a] sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death. Purity is profound due to the [absolute] purity of the perfection of generosity. Purity is profound due to the [absolute] purity of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. Purity is profound due to the [absolute] purity of the emptiness of internal phenomena. Purity is profound due to the [absolute] purity of the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. Purity is profound due to the [absolute] purity of the applications of mindfulness. Purity is profound due to the [absolute] purity of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. Purity is profound due to the [absolute] purity of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas. Purity is profound due to the [absolute] purity of knowledge of all the dharmas, knowledge of the path, and all-aspect omniscience.”

27.3 Śāradvatīputra then said, “Blessed Lord, purity is illuminating.”

“That is due to absolute purity,” replied the Blessed One.

27.4 “Due to the [absolute] purity of what is it that purity is illuminating?” asked Śāradvatīputra. [F.189.b]

“Śāradvatīputra,” replied the Blessed One, “purity is illuminating due to the [absolute] purity of physical forms. Purity is illuminating due to the [absolute] purity of feelings, perceptions, formative predispositions, and consciousness. Purity is illuminating due to the [absolute] purity of the eyes. Purity is illuminating due to the [absolute] purity of the ears, nose, tongue, body, and mental faculty. Purity is illuminating due to the [absolute] purity of sights. Purity is illuminating due to the [absolute] purity of sounds, odors, tastes, tangibles, and mental phenomena. Purity is illuminating due to the [absolute] purity of visual consciousness. Purity is illuminating due to the [absolute] purity of auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness. Purity is illuminating due to the [absolute] purity of visually compounded

sensory contact. Purity is illuminating due to the [absolute] purity of aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact. Purity is illuminating due to the [absolute] purity of feelings conditioned by visually compounded sensory contact. Purity is illuminating due to the [absolute] purity of feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact. Purity is illuminating due to the [absolute] purity of the earth element. Purity is illuminating due to the [absolute] purity of the water element, the fire element, the wind element, the space element, and the consciousness element. [F.190.a] Purity is illuminating due to the [absolute] purity of ignorance. Purity is illuminating due to the [absolute] purity of formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death. Purity is illuminating due to the [absolute] purity of the perfection of wisdom. Purity is illuminating due to the [absolute] purity of the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity. Purity is illuminating due to the [absolute] purity of the emptiness of internal phenomena. Purity is illuminating due to the [absolute] purity of the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. Purity is illuminating due to the [absolute] purity of the applications of mindfulness. Purity is illuminating due to the [absolute] purity of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. Purity is illuminating due to the [absolute] purity of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions. Purity is illuminating due to the [absolute] purity of the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers. Purity is illuminating due to the [absolute] purity of the meditative stabilities, the dhāraṇī gateways, {Ki.II-III: 160} the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas. Purity is illuminating due to the [absolute] purity of knowledge of all the dharmas, knowledge of the path, [F.190.b] and all-aspect omniscience.”

- “That is due to absolute purity,” replied the Blessed One.
- 27.6 “Blessed Lord, due to what not having rebirth is not having rebirth purity?” asked Śāradvatīputra.
- “Śāradvatīputra,” replied the Blessed One, “due to physical forms not passing away and not having rebirth this is purity. Due to feelings, perceptions, formative predispositions, and consciousness not passing away and not having rebirth this is purity. Due to [all other phenomena, attributes, and attainments], up to and including all-aspect omniscience, not passing away and not having rebirth this is purity.”
- 27.7 “Blessed Lord, purity is not having affliction.”
- “That is due to absolute purity,” replied the Blessed One.
- 27.8 “Blessed Lord, due to what not having affliction is purity not having affliction?”
- The Blessed One replied, “It is due to the natural luminosity of physical forms that purity is not having affliction. It is due to the natural luminosity of feelings, perceptions, formative predispositions, and consciousness that purity is not having affliction. It is due to the natural luminosity [of all other phenomena, attributes, and attainments], up to and including all-aspect omniscience, that purity is not having affliction.”
- 27.9 “Blessed Lord, purity is neither attained nor is it manifestly realized.”
- “Śāradvatīputra, that is due to absolute purity,” replied the Blessed One.
- 27.10 “Blessed Lord, pertaining to what is purity neither attained nor manifestly realized?” [F.191.a]
- “Śāradvatīputra,” replied the Blessed One, “purity pertains to physical forms that are neither attained nor manifestly realized. Purity pertains to feelings, perceptions, formative predispositions, and consciousness that are neither attained nor manifestly realized. Purity pertains [to all other phenomena, attributes, and attainments], up to and including all-aspect omniscience, that are neither attained nor manifestly realized.”
- 27.11 “Blessed Lord, purity has not been brought into being.”
- “Śāradvatīputra, that is due to absolute purity,” replied the Blessed One.
- 27.12 “Blessed Lord, regarding what has purity not been brought into being?”
- “Śāradvatīputra,” replied the Blessed One, “purity regards the not being brought into being of physical forms. Purity regards the not being brought into being of feelings, perceptions, formative predispositions, and consciousness. Purity regards the not being brought into being [of all other phenomena, attributes, and attainments], up to and including all-aspect omniscience.”
- 27.13 “Blessed Lord, purity is not subject to rebirth in the realm of desire.”
- “Śāradvatīputra, that is due to absolute purity,” replied the Blessed One.
- 27.14 “Blessed Lord, how is purity not subject to rebirth in the realm of desire?”

- “Śāradvatīputra,” replied the Blessed One, “purity is not subject to rebirth because the realm of desire is naturally nonapprehensible.” {Ki.II-III: 161}
- 27.15 “Blessed Lord, purity is not subject to rebirth in the realm of form.”
- “Śāradvatīputra, that is due to absolute purity,” replied the Blessed One.
- 27.16 “Blessed Lord, how is purity not subject to rebirth in the realm of form?”
- “Śāradvatīputra,” replied the Blessed One, “purity is not subject to rebirth because the realm of form is naturally nonapprehensible.”
- 27.17 “Blessed Lord, purity [F.191.b] is not subject to rebirth in the realm of formlessness.”
- “Śāradvatīputra, that is due to absolute purity,” replied the Blessed One.
- 27.18 “Blessed Lord, how is purity not subject to rebirth in the realm of formlessness?”
- “Śāradvatīputra,” replied the Blessed One, “purity is not subject to rebirth because the realm of formlessness is naturally nonapprehensible.”
- 27.19 “Blessed Lord, purity is not cognizant.”
- “Śāradvatīputra, that is due to absolute purity,” replied the Blessed One.
- 27.20 “Blessed Lord, how is purity not cognizant?”
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant due to the inanimate nature of phenomena.”
- 27.21 “Blessed Lord, purity is not cognizant of physical forms.”
- “Śāradvatīputra, that is due to absolute purity,” replied the Blessed One.
- 27.22 “Blessed Lord, how is purity not cognizant of physical forms?”
- “Purity is not cognizant of physical forms owing to the emptiness of intrinsic defining characteristics,” replied the Blessed One.
- 27.23 “Blessed Lord, purity is not cognizant of feelings, perceptions, formative predispositions, or consciousness.”
- “Śāradvatīputra, that is due to absolute purity,” replied the Blessed One.
- 27.24 “Blessed Lord, how is purity not cognizant of feelings, perceptions, formative predispositions, or consciousness?”
- “Purity is not cognizant of feelings, perceptions, formative predispositions, or consciousness owing to the emptiness of intrinsic defining characteristics,” replied the Blessed One.
- 27.25 “Blessed Lord, purity is not cognizant of anything.” [F.192.a]
- “Śāradvatīputra, that is due to absolute purity,” replied the Blessed One.
- 27.26 “Blessed Lord, how is purity not cognizant of anything?”
- “Śāradvatīputra,” replied the Blessed One, “purity is not cognizant of anything owing to the emptiness of intrinsic defining characteristics.”
- 27.27 “Blessed Lord! The perfection of wisdom neither helps nor hinders all-aspect omniscience.”
- “Śāradvatīputra, that is due to absolute purity,” replied the Blessed One.

- 27.28 “Blessed Lord, how does the perfection of wisdom neither help nor hinder all-aspect omniscience?” {Ki.II-III: 162}
“Śāradvatīputra,” replied the Blessed One, “the perfection of wisdom neither helps nor hinders all-aspect omniscience owing to the presence of reality’s expanse.”
- 27.29 “Blessed Lord, the purity of the perfection of wisdom does not appropriate anything at all.”
“Śāradvatīputra, that is due to absolute purity,” replied the Blessed One.
- 27.30 “Blessed Lord, how does the purity of the perfection of wisdom not appropriate anything at all?”
“Śāradvatīputra,” replied the Blessed One, “the purity of the perfection of wisdom does not appropriate anything at all because reality’s expanse is unmoving.”
- 27.31 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, the purity of physical forms is due to the purity of the self.”
“Subhūti, that is due to absolute purity,” replied the Blessed One.
- 27.32 “Blessed Lord, why is the purity of physical forms due to the purity of the self?”
“Subhūti,” replied the Blessed One, [F.192.b] “that is due to absolute purity. Absolute purity denotes that physical forms are nonexistent, owing to the nonexistence of the self.”
- 27.33 “Blessed Lord, the purity of feelings, perceptions, formative predispositions, and consciousness is due to the purity of the self.”
“Subhūti, that is due to absolute purity,” replied the Blessed One.
- 27.34 “Blessed Lord, why is the purity of feelings, perceptions, formative predispositions, and consciousness due to the purity of the self?”
“Subhūti,” replied the Blessed One, “that is due to absolute purity. Absolute purity denotes that feelings, perceptions, formative predispositions, and consciousness are nonexistent, owing to the nonexistence of the self.”
- 27.35 “Blessed Lord, the purity of the sense fields, the sensory elements, and the links of dependent origination is due to the purity of the self.”
“Subhūti, that is due to absolute purity,” replied the Blessed One.
- 27.36 “Blessed Lord, why is the purity of the sense fields, the sensory elements, and the links of dependent origination due to the purity of the self?”
“Subhūti, that is due to absolute purity,” replied the Blessed One. “Absolute purity denotes that the sense fields, the sensory elements, and the links of dependent origination are nonexistent, owing to the nonexistence of the self.”

27.37 “Blessed Lord, the purity of the perfection of generosity is due to the purity of the self. Blessed Lord, the purity of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom is due to the purity of the self. Blessed Lord, the purity of the emptiness of internal phenomena is due to the purity of the self. Blessed Lord, the purity of the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, is due to the purity of the self. [F.193.a] Blessed Lord, the purity of the applications of mindfulness is due to the purity of the self. Blessed Lord, the purity of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path is due to the purity of the self. Blessed Lord, the purity of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions is due to the purity of the self. Blessed Lord, the purity of the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers is due to the purity of the self. Blessed Lord, the purity of the meditative stabilities and the dhāraṇī gateways is due to the purity of the self. Blessed Lord, the purity of the powers of the tathāgatas, the fearlessnesses, and the kinds of exact knowledge is due to the purity of the self. Blessed Lord, the purity of the eighteen distinct qualities of the buddhas is due to the purity of the self.”

27.38 “Subhūti, that is due to absolute purity,” replied the Blessed One. {Ki.II-III: 163}

27.39 “Blessed Lord, why is the purity of the eighteen distinct qualities of the buddhas [and so forth] due to the purity of the self?”

“Subhūti, that is due to absolute purity,” replied the Blessed One. “Absolute purity denotes that the eighteen distinct qualities of the buddhas [and so forth] are nonexistent, owing to the nonexistence of the self.”

27.40 “Blessed Lord, the purity of the fruit of entering the stream to nirvāṇa is due to the purity of the self. Blessed Lord, the purity of the fruit of being destined for only one more rebirth is due to the purity of the self. [F.193.b] Blessed Lord, the purity of the fruit of no longer being subject to rebirth is due to the purity of the self. Blessed Lord, the purity of arhatship is due to the purity of the self. Blessed Lord, the purity of individual enlightenment is due to the purity of the self. Blessed Lord, the purity of enlightenment is due to the purity of the self.”

“Subhūti, that is due to absolute purity,” replied the Blessed One.

27.41 “Blessed Lord, why is the purity of the fruit of entering the stream to nirvāṇa due to the purity of the self? Why is the purity of the fruit of being destined for only one more rebirth due to the purity of the self? Why is the

purity of the fruit of no longer being subject to rebirth due to the purity of the self? Why is the purity of arhatship and individual enlightenment due to the purity of the self?"

"That is owing to the emptiness of intrinsic defining characteristics," replied the Blessed One.

27.42 "Blessed Lord, the purity of knowledge of the path is due to the purity of the self. Blessed Lord, the purity of all-aspect omniscience is due to the purity of the self."

"Subhūti, that is due to absolute purity," replied the Blessed One.

27.43 "Blessed Lord, why is the purity of knowledge of the path due to the purity of the self? Why is the purity of all-aspect omniscience due to the purity of the self?"

"That is owing to the emptiness of intrinsic defining characteristics," replied the Blessed One.

27.44 "Blessed Lord, nonduality and purity are neither to be attained nor clearly realized."

"Subhūti, that is due to absolute purity," replied the Blessed One.

27.45 "Blessed Lord, why are nonduality and purity neither to be attained nor clearly realized?" [F.194.a]

"That is because there is neither affliction nor purification," replied the Blessed One.

27.46 "Blessed Lord, the limitlessness of physical forms is due to the limitlessness of the self."

"Subhūti, that is due to absolute purity," replied the Blessed One.

27.47 "Blessed Lord, why is the purity of the limitlessness of physical forms due to the limitlessness of the self?"

"That is due to the emptiness of the unlimited and the emptiness of that which has neither beginning nor end," replied the Blessed One.

27.48 "Blessed Lord, the limitlessness of feelings, perceptions, formative predispositions, and consciousness is due to the limitlessness of the self."

"Subhūti, that is due to absolute purity," replied the Blessed One.

27.49 "Blessed Lord, why is the purity of the limitlessness of feelings, perceptions, formative predispositions, and consciousness due to the limitlessness of the self?"

"That is due to the emptiness of the unlimited and the emptiness of that which has neither beginning nor end," replied the Blessed One.

27.50 "Blessed Lord, the limitlessness of [other phenomena, attributes, and attainments], up to and including all-aspect omniscience, is due to the limitlessness of the self."

"Subhūti, that is due to absolute purity," replied the Blessed One.

- 27.51 “Blessed Lord, why is the purity of the limitlessness of all-aspect omniscience [and so forth] due to the limitlessness of the self?”
 “That is due to the emptiness of the unlimited and the emptiness of that which has neither beginning nor end,” replied the Blessed One.
- 27.52 “Blessed Lord, it is the perfection of wisdom of the bodhisattva great beings through which this is realized.”
 “Subhūti, that is due to absolute purity,” replied the Blessed One. {Ki.II-III: 164}
- 27.53 “Blessed Lord, [F.194.b] why is it the perfection of wisdom of the bodhisattva great beings through which this is realized?”
 “Subhūti, it is so owing to knowledge of the path,”⁴⁰² replied the Blessed One. {Ki.II-III: 165}
- 27.54 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, if they do not dwell on the near shore, the far shore, or the midstream between these two, this denotes the perfection of wisdom that bodhisattva great beings have.”
 “Subhūti, that is due to absolute purity,” replied the Blessed One.
- 27.55 “Blessed Lord, why is it that when bodhisattva great beings practice the perfection of wisdom, they do not dwell on the near shore, the far shore, or the midstream between these two, and are [therefore] absolutely pure?”
 “Subhūti, this is owing to the sameness of the three times,” replied the Blessed One.
- 27.56 “Blessed Lord, noble sons or noble daughters who follow the vehicle of the bodhisattvas but lack skillful means will perceive this perfection of wisdom by way of apprehending; they will undervalue the perfection of wisdom and abandon the perfection of wisdom.”
 “Subhūti, it is so,” replied the Blessed One. “Excellent, Subhūti, excellent! Subhūti, this indeed denotes attachment to names and attachment to signs!”
- 27.57 “Blessed Lord, how does this denote attachment to names and attachment to signs?”
 “Subhūti,” replied the Blessed One, “if noble sons or noble daughters who follow the vehicle of the bodhisattvas grasp the perfection of wisdom as a name or grasp it as a sign, then, in grasping the perfection of wisdom as a name or as a sign, they will be attached to the perfection of wisdom, for which reason [F.195.a] they will undervalue the perfection of wisdom and abandon the perfection of wisdom. Subhūti, if noble sons or noble daughters who follow the vehicle of the bodhisattvas grasp the perfection of wisdom as a sign, and, having grasped it as a sign, give rise to conceits on the basis of the perfection of wisdom, then, in making assumptions on the basis of the

perfection of wisdom, they will be attached to the perfection of wisdom, for which reason they will undervalue the perfection of wisdom and abandon the perfection of wisdom.”

27.58 Subhūti then said, “Blessed Lord, how wonderful it is that this perfection of wisdom has been eloquently explained and excellently revealed in that manner to bodhisattva great beings, and that they are neither attached nor unattached to it!” {Ki.II-III: 166}

27.59 Then the venerable Śāradvatīputra asked the venerable Subhūti, “Venerable Subhūti, what is the attachment that bodhisattva great beings might have and what is their nonattachment?”

“Venerable Śāradvatīputra,” replied Subhūti, “if noble sons or noble daughters who follow the vehicle of the bodhisattvas, lacking in skillful means, perceive that physical forms are empty, then they are attached. If they perceive that feelings, perceptions, formative predispositions, and consciousness are empty, then they are attached. If they perceive that the sense fields, the sensory elements, and the links of dependent origination are empty, then they are attached. If they perceive that the perfection of generosity is empty, then they are attached. If they perceive that the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are empty, then they are attached. If they perceive that the emptiness of internal phenomena is empty, then they are attached. If they perceive that the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are empty, then they are attached. [F.195.b] If they perceive that the applications of mindfulness are empty, then they are attached. If they perceive that the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are empty, then they are attached. If they perceive that the truths of the noble ones are empty, then they are attached. If they perceive that the meditative concentrations, the immeasurable attitudes, and the formless absorptions are empty, then they are attached. If they perceive that the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers are empty, then they are attached. If they perceive that the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are empty, then they are attached. If they perceive that [the attainments], up to and including all-aspect omniscience, are empty, then they are attached.

- 27.60 “Moreover, Venerable Śāradvatīputra, if noble sons or noble daughters who follow the vehicle of the bodhisattvas, lacking in skillful means, perceive that phenomena of the past are phenomena of the past, then they are attached. If they perceive that phenomena of the future are phenomena of the future, then they are attached. If they perceive that phenomena of the present are phenomena of the present, then they are attached.
- 27.61 “Moreover, Venerable Śāradvatīputra, if noble sons or noble daughters who follow the vehicle of the bodhisattvas practice the perfection of generosity by way of apprehending, commencing from the time when they first begin to set their mind on enlightenment, then they are attached; and if they practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom [in that apprehending manner], then they are attached.
- 27.62 “If they practice the emptiness of internal phenomena [in that apprehending manner], then they are attached. [F.196.a] If they practice [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, [in that apprehending manner], then they are attached. If they practice the applications of mindfulness [in that apprehending manner], then they are attached. If they practice the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path [in that apprehending manner], then they are attached. If they practice the truths of the noble ones [in that apprehending manner], then they are attached. If they practice the meditative concentrations, the immeasurable attitudes, and the formless absorptions [in that apprehending manner], then they are attached. If they practice the truths of the noble ones [in apprehending that manner], then they are attached. If they practice the meditative concentrations, the immeasurable attitudes, and the formless absorptions [in that apprehending manner], then they are attached. If they practice the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, {Ki.II-III: 167} and the extrasensory powers [in that apprehending manner], then they are attached. If they practice the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas [in that apprehending manner], then they are attached. If they practice [the attainments], up to and including all-aspect omniscience, [in that apprehending manner], then they are attached.
- 27.63 “Venerable Śāradvatīputra, you also asked, ‘What is the nonattachment of bodhisattva great beings who practice the perfection of wisdom?’ Venerable Śāradvatīputra, bodhisattva great beings, skilled in means, who practice the

perfection of wisdom, do not perceive that physical forms are physical forms. They do not perceive that feelings, perceptions, formative predispositions, and consciousness are consciousness [and so forth]. They do not perceive that phenomena of the past are phenomena of the past. They do not perceive that phenomena of the future are phenomena of the future. They do not perceive that phenomena of the present are phenomena of the present.

27.64 “Venerable Śāradvatīputra, bodhisattva great beings, skilled in means, who practice the perfection of wisdom, [F.196.b] do not think, ‘I should give a gift! I should give this sort of gift to that person!’; or ‘I should maintain ethical discipline! I should maintain this sort of ethical discipline!’; or ‘I should cultivate tolerance! I should cultivate this sort of tolerance!’; or ‘I should undertake perseverance! I should undertake this sort of perseverance!’; or ‘I should be absorbed in meditative concentration! I should be absorbed in this sort of meditative concentration!’; or ‘I should cultivate wisdom! I should cultivate this sort of wisdom!’; or ‘I should generate merit! I should generate this sort of merit! I should generate this much merit!’; or ‘I should enter a bodhisattva’s full maturity. I should purify the buddhafi elds!’; or ‘I should attain all-aspect omniscience!’

27.65 “Venerable Śāradvatīputra, for bodhisattva great beings, skilled in means, who practice the perfection of wisdom, all such conceptual thoughts are nonexistent and will not come about owing to the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of that which is beyond extremes, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent existence, the emptiness of all phenomena, the emptiness of intrinsic defining characteristics, the emptiness of nonapprehensibility, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of the essential nature of nonentities.

27.66 “Venerable Śāradvatīputra, [F.197.a] these are indicative of the nonattachment of bodhisattva great beings, skilled in means, who practice the perfection of wisdom.”

27.67 Thereupon Śakra, mighty lord of the gods, asked the venerable Subhūti, “Blessed Subhūti, how can one say that noble sons or noble daughters who follow the vehicle of the bodhisattvas would be attached?”

27.68 The venerable Subhūti replied to Śakra, mighty lord of the gods, “Kauśika, when noble sons or noble daughters who follow the vehicle of the bodhisattvas perceive thoughts; perceive the perfection of generosity; perceive the perfection of ethical discipline, the perfection of tolerance, the

perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; and when they perceive the emptiness of internal phenomena, perceive the emptiness of external phenomena, perceive the emptiness of external and internal phenomena, and perceive [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; when they perceive the four applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path; when they perceive the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions; when they perceive the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers; when they perceive the meditative stabilities and the dhāraṇī gateways; when they perceive the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct attributes of the buddhas; when they perceive the transcendent lord buddhas; [F.197.b] and when they perceive the virtuous actions that give rise to buddhahood, and then amassing all these roots of virtuous action, assimilate them and dedicate them to unsurpassed, complete enlightenment, while still perceiving that they are making this dedication—Kauśika, all these perceptions are indicative of the attachment that noble sons or noble daughters who follow the vehicle of the bodhisattvas might have. When they are involved with such modes of attachment, they cannot practice the perfection of wisdom, which is without attachment. If you ask why, Kauśika, they are incapable of dedicating the intrinsic nature of physical forms, and they are incapable of dedicating the intrinsic nature of feelings, perceptions, formative predispositions, and consciousness. They are incapable of dedicating the intrinsic nature of the sense fields, the sensory elements, and the links of dependent origination. They are incapable of dedicating the intrinsic nature of the perfections. They are incapable of dedicating the intrinsic nature of all the aspects of emptiness. They are incapable of dedicating the intrinsic nature of the thirty-seven factors conducive to enlightenment. They are incapable of dedicating the intrinsic nature of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions. They are incapable of dedicating the intrinsic nature of the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers. They are incapable of dedicating the intrinsic nature of the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, {Ki.II-III: 168} the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas. They are incapable of

dedicating the intrinsic nature of the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment. They are incapable of dedicating the intrinsic nature of knowledge of the path and of all-aspect omniscience.

27.69 “Moreover Kauśika, [F.198.a] when bodhisattva great beings instruct others in unsurpassed, complete enlightenment, encouraging them, filling them with enthusiasm, and causing them to rejoice, they should instruct and encourage them, filling them with enthusiasm, and causing them to rejoice, with a mind that is in conformity with reality.

27.70 “Also, when practicing the perfection of generosity by whatever means, they will not think, ‘I am practicing the perfection of generosity.’ They will not think, ‘I am practicing the perfection of ethical discipline. I am practicing the perfection of tolerance. I am practicing the perfection of perseverance. I am practicing the perfection of meditative concentration. I am practicing the perfection of wisdom.’ They will not think, ‘I am practicing the emptiness of internal phenomena. I am practicing the emptiness of external phenomena. I am practicing the emptiness of external and internal phenomena. I am practicing [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. I am practicing the thirty-seven factors conducive to enlightenment. I am practicing the truths of the noble ones. I am practicing the meditative concentrations, the immeasurable attitudes, and the formless absorptions. I am practicing the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers. I am practicing the meditative stabilities and the dhāraṇī gateways. I am practicing the powers of the tathāgatas, the four fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas.’ They will not think, ‘I am practicing all-aspect omniscience.’ [F.198.b] It is in that manner that they should instruct and encourage others, filling them with enthusiasm and causing them to rejoice. Noble sons or noble daughters who practice in that manner should instruct and encourage others in unsurpassed, complete enlightenment, filling them with enthusiasm and causing them to rejoice. When those who would instruct and encourage others, filling them with enthusiasm and causing them to rejoice, actually do so, they will not degenerate [in their commitments], and this will encourage the buddhas to accept them. {Ki.II-III: 169} Noble sons or noble daughters who act in that manner will renounce all the limits of attachment.”

27.71 Thereupon, the Blessed One addressed the venerable Subhūti: “Subhūti, well said! Subhūti, it is excellent that you are teaching those points concerning attachment. Excellent! Subhūti, for this reason I will also explain to you more

subtle modes of attachment than these. Listen well, be attentive, and I will teach them!"

27.72 "Blessed Lord, may it be so!" he replied. Then the venerable Subhūti listened to the Blessed One, as the Blessed One said, "Subhūti, when noble sons or noble daughters who have entered upon unsurpassed, complete enlightenment focus their attention on the tathāgatas, arhats, completely awakened buddhas in terms of conceptual images or signs, Subhūti, to whatever extent they resort to conceptual images or signs, to that extent there would be attachment. [F.199.a] When in terms of conceptual images or signs they focus their attention on all the roots of virtue possessed by past, present, and future tathāgatas, arhats, completely awakened buddhas who are free from all attachments, in the interval extending from the time when they first begin to set their mind on enlightenment until their establishing of the Dharma, and having focused their attention on them [in that manner], dedicate their merit to unsurpassed, complete enlightenment, Subhūti, to whatever extent they focus their attention on them in terms of conceptual images or signs, to that extent there would be attachment.

27.73 "Similarly, when in terms of conceptual images or signs they focus their attention on all the roots of virtue possessed by the śrāvakas of those tathāgatas and other beings apart from them, and dedicate these to unsurpassed, complete enlightenment, Subhūti, to whatever extent they focus their attention in terms of conceptual images or signs, to that extent there would be attachment. If you ask why, it is because they should not focus their attention on the tathāgatas in terms of conceptual images or signs, and they should not focus their attention even on the roots of virtue possessed by the tathāgatas in terms of conceptual images or signs."

27.74 Then Subhūti said, "Blessed Lord, the perfection of wisdom is profound."

"Subhūti, that is because all phenomena are naturally void," replied the Blessed One.

27.75 "Blessed Lord, I pay homage to the perfection of wisdom!"

"Subhūti," replied the Blessed One, "so it is that the perfection of wisdom is unfabricated and unconditioned. With regard to it, there is no one at all who can attain consummate buddhahood."

27.76 "Blessed Lord, there are none at all who will attain consummate buddhahood."

"Subhūti," replied the Blessed One, "so it is that the nature of phenomena is without duality. The nature of phenomena is exclusively singular. Subhūti, {Ki.II-III: 170} this singular nature of phenomena is without inherent existence. Subhūti, that which is without inherent existence is unfabricated. That which is unfabricated is unconditioned. Subhūti, so it is that when

bodhisattva great beings know that the singular nature of phenomena [F.199.b] without inherent existence is unfabricated and unconditioned, they abandon all modes of attachment.”

27.77 “Blessed Lord! The perfection of wisdom is hard to realize.”

“Subhūti,” replied the Blessed One, “this is because the perfection of wisdom has not been seen, realized, cognized, or acquired in manifest buddhahood by anyone at all.”

27.78 “Blessed Lord! The perfection of wisdom is inconceivable.”

“Subhūti,” replied the Blessed One, “this is because it has not been known by the mind, and it has not been known by physical forms, feelings, perceptions, formative predispositions, or consciousness. It has not been known by the sense fields, the sensory elements, or the links of dependent origination. It has not been known by the perfections, the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, or the formless absorptions. It has not been known by the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers. It has not been known by the meditative stabilities or the dhāraṇī gateways. It has not been known by the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, or the eighteen distinct qualities of the buddhas. It has not been known by the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, or individual enlightenment. It has not been known by knowledge of the path or all-aspect omniscience.”

27.79 *This completes the twenty-seventh chapter, “The Purity of All the Dharmas,” from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 28

- 28.1 Then the venerable Subhūti said to the Blessed One, [F.200.a] “Blessed Lord! The perfection of wisdom is inactive.”

“Subhūti,” replied the Blessed One, “that is because agents are nonapprehensible. Similarly, Subhūti, it is because physical forms are nonapprehensible, feelings, perceptions, formative predispositions, and consciousness are nonapprehensible, and [all the attributes and goals], up to and including all-aspect omniscience, are nonapprehensible.”

- 28.2 “Blessed Lord! How then should bodhisattva great beings practice the perfection of wisdom?”

“Subhūti,” replied the Blessed One, “in this regard, when bodhisattva great beings practice the perfection of wisdom, if they do not engage with physical forms, then they are practicing the perfection of wisdom. If they do not engage with feelings, perceptions, formative predispositions, or consciousness, then they are practicing the perfection of wisdom. If they do not engage with the sense fields, the sensory elements, or the links of dependent origination, then they are practicing the perfection of wisdom. If they do not engage with any of the perfections, any of the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, or the formless absorptions, then they are practicing the perfection of wisdom. If they do not engage with the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers, then they are practicing the perfection of wisdom. If they do not engage with the meditative stabilities or the dhāraṇī gateways, then they are practicing the perfection of wisdom. If they do not engage with the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, or the eighteen distinct qualities of the buddhas, [F.200.b] then they are practicing the perfection of wisdom. If they do not engage with

knowledge of all the dharmas, knowledge of the path, or all-aspect omniscience, then they are practicing the perfection of wisdom. {Ki.II-III: 171}

28.3 “If they do not engage with the notions that physical forms are permanent or impermanent, then they are practicing the perfection of wisdom. If they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness are permanent or impermanent, then they are practicing the perfection of wisdom. If they do not engage with the notions that [all phenomena, attributes, and goals], up to and including all-aspect omniscience, are permanent or impermanent, then they are practicing the perfection of wisdom.

28.4 “If they do not engage with the notions that physical forms are imbued with happiness or imbued with suffering, then they are practicing the perfection of wisdom. If they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness are imbued with happiness or imbued with suffering, then they are practicing the perfection of wisdom. If they do not engage with the notions that [all phenomena, attributes, and goals], up to and including all-aspect omniscience, are imbued with happiness or imbued with suffering, then they are practicing the perfection of wisdom.

28.5 “If they do not engage with the notions that physical forms constitute a self or a nonself, then they are practicing the perfection of wisdom. If they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness constitute a self or a nonself, then they are practicing the perfection of wisdom. If they do not engage with the notions that [all phenomena, attributes, and goals], up to and including all-aspect omniscience, constitute a self or a nonself, then they are practicing the perfection of wisdom.

28.6 “If they do not engage with the notions that physical forms are pleasant or unpleasant, then they are practicing the perfection of wisdom. If they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness are pleasant or unpleasant, then they are practicing the perfection of wisdom. If they do not engage with the notions that [all phenomena, attributes, and goals], up to and including all-aspect omniscience, are pleasant or unpleasant, then they are practicing the perfection of wisdom. [F.201.a] If you ask why, that which is permanent or impermanent, that which is imbued with happiness or imbued with suffering, that which constitutes a self or a nonself, and that which is pleasant or unpleasant is not physical forms. That which is permanent or impermanent, that which is imbued with happiness or imbued with suffering, that which constitutes a self or a nonself, and that which is

pleasant or unpleasant is not feelings, perceptions, formative predispositions, or consciousness. That which is permanent or impermanent, that which is imbued with happiness or imbued with suffering, that which constitutes a self or a nonself, and that which is pleasant or unpleasant is not [all phenomena, attributes, and goals], up to and including all-aspect omniscience. [B40]

28.7 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, if they do not engage with the notion that physical forms are unperfected, then they are practicing the perfection of wisdom. If they do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are unperfected, then they are practicing the perfection of wisdom. If they do not engage with the notion that the sense fields, the sensory elements, and the links of dependent origination are unperfected, then they are practicing the perfection of wisdom. If they do not engage with the notion that {Ki.II-III: 172} all the perfections and all the aspects of emptiness are unperfected, then then they are practicing the perfection of wisdom. If they do not engage with the notion that the applications of mindfulness are unperfected, then they are practicing the perfection of wisdom. If they do not engage with the notion that the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are unperfected, then they are practicing the perfection of wisdom. If they do not engage with the notion that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, [F.201.b] the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers are unperfected, then they are practicing the perfection of wisdom. If they do not engage with the notion that the meditative stabilities and the dhāraṇī gateways are unperfected, then they are practicing the perfection of wisdom. If they do not engage with the notion that the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas are unperfected, then they are practicing the perfection of wisdom. If they do not engage with the notion that [the goals], up to and including all-aspect omniscience, are unperfected, then they are practicing the perfection of wisdom.

28.8 “Why so, you may ask? If indeed they do not engage in that manner with the notion that unperfected physical forms are not physical forms, then they are practicing the perfection of wisdom. If indeed they do not engage in that manner with the notion that unperfected feelings, perceptions, formative predispositions, and consciousness are not consciousness [and so forth],

then they are practicing the perfection of wisdom. If indeed they do not engage in that manner with the notion that unperfected [phenomena, attributes, and goals], up to and including all-aspect omniscience, are not all-aspect omniscience [and so forth], then they are practicing the perfection of wisdom.”

28.9 “Blessed Lord, how wonderful it is that this exegesis on the attachment and nonattachment possessed by noble sons and noble daughters who espouse the vehicle of the bodhisattvas has been eloquently explained by the tathāgata, arhat, completely awakened Buddha!”

28.10 “Subhūti, it is so! It is so!” replied the Blessed One. “The attachment and nonattachment possessed by noble sons and noble daughters who espouse the vehicle of the bodhisattvas have been eloquently explained by the tathāgata, arhat, completely awakened Buddha. [F.202.a]

28.11 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, if they do not engage with the notions that physical forms are with attachment, or that they are without attachment, then they are practicing the perfection of wisdom. If they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness are with attachment, or that they are without attachment, then they are practicing the perfection of wisdom. If they do not engage with the notions that the sense fields, the sensory elements, and the links of dependent origination are with attachment, or that they are without attachment, then they are practicing the perfection of wisdom. If they do not engage with the notions that the perfection of generosity is with attachment, or that it is without attachment, then they are practicing the perfection of wisdom. If they do not engage with the notions that the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are with attachment, or that they are without attachment, then they are practicing the perfection of wisdom. If they do not engage with the notions that the emptiness of internal phenomena is with attachment, or that it is without attachment, then they are practicing the perfection of wisdom. If they do not engage with the notions that [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are with attachment, or that they are without attachment, then they are practicing the perfection of wisdom. If they do not engage with the notions that the thirty-seven factors conducive to enlightenment are with attachment, or that they are without attachment, then they are practicing the perfection of wisdom. If they do not engage with the notions that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption,

emptiness, signlessness, wishlessness, and the extrasensory powers are with attachment, or that they are without attachment, [F.202.b] then they are practicing the perfection of wisdom. If they do not engage with the notions that the meditative stabilities and the dhāraṇī gateways are with attachment, or that they are without attachment, then they are practicing the perfection of wisdom. If they do not engage with the notions that the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas are with attachment, or that they are without attachment, then they are practicing the perfection of wisdom. If they do not engage with the notions that [the goals], up to and including all-aspect omniscience, are with attachment, or that they are without attachment, then they are practicing the perfection of wisdom. {Ki.II-III: 173}

- 28.12 “Subhūti, if bodhisattva great beings practice in that manner, they do not perceive that physical forms are with attachment, or that they are without attachment. They do not perceive that feelings, perceptions, formative predispositions, and consciousness are with attachment, or that they are without attachment. They do not perceive that the sense fields, the sensory elements, and the links of dependent origination are with attachment, or that they are without attachment. They do not perceive that all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are with attachment, or that they are without attachment. They do not perceive that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers are with attachment, or that they are without attachment. They do not perceive that the meditative stabilities and the dhāraṇī gateways are with attachment, or that they are without attachment. They do not perceive that the ten powers of the tathāgatas, the four fearlessnesses, [F.203.a] the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas are with attachment, or that they are without attachment. They do not perceive that the fruit of entering the stream to nirvāṇa is with attachment, or that it is without attachment. They do not perceive that the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and arhatship are with attachment, or that they are without attachment. They do not perceive that individual enlightenment is with attachment, or that it is without attachment. They do not perceive that unsurpassed, complete enlightenment is with attachment, or that it is without attachment.”

- 28.13 “Blessed Lord, how most wonderful it is that this profound Dharma is neither diminished when it is explained, nor is it diminished even when it is not explained. It is neither enhanced when it is explained, nor is it enhanced even when it is not explained!”
- 28.14 “It is so, Subhūti! It is so!” replied the Blessed One. “This profound Dharma is neither diminished when it is explained, nor is it diminished even when it is not explained. It is neither enhanced when it is explained, nor is it enhanced even when it is not explained. Subhūti, this is just as if the tathāgatas, arhats, completely awakened buddhas were to eulogize or not eulogize space for the duration of their entire lives. Space would neither be enhanced when it is eulogized, nor would it be diminished when it is disparaged. Space does not become attached even when it is eulogized, and space does not become annoyed even when it is disparaged. Subhūti, just as an illusory man is neither enhanced when eulogized, nor diminished when disparaged, in the same way, Subhūti, the reality of phenomena is such even when it is explained, and it is such even when it is not explained.” [F.203.b]
- 28.15 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom and teach the perfection of wisdom, they are neither disheartened nor distracted. Persevering in this perfection of wisdom, they do not turn away from unsurpassed, complete enlightenment, but achieve that which is difficult. If one were to ask why, Blessed Lord, it is because this cultivation of the perfection of wisdom by bodhisattva great beings is like cultivating space. That is to say, in space, physical forms are not discerned; nor are feelings, perceptions, {Ki.II-III: 174} formative predispositions, and consciousness discerned. In space, the sense fields, the sensory elements, and the links of dependent origination are not discerned. In space, the perfection of generosity is not discerned; nor are the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom discerned. In space, the emptiness of internal phenomena is not discerned; nor are [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, discerned. In space, the applications of mindfulness are not discerned; nor are the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path discerned. In space, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers are not discerned. In space, [F.204.a] the meditative stabilities and the dhāraṇī gateways are not discerned. In space, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact

knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas are not discerned. In space, the fruit of entering the stream to nirvāṇa is not discerned; nor are the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment discerned. In space, unsurpassed, complete enlightenment is not discerned.

28.16 “Blessed Lord, those bodhisattva great beings who would don this armor are worthy of homage! Blessed Lord, those who would don this armor intend to strive, intend to struggle, and intend to make efforts for the sake of space. Blessed Lord, those who would don this armor for the sake of beings are seeking to mature and seeking to liberate space. Blessed Lord, those bodhisattva great beings who would don this armor for the sake of phenomena that resemble space don the mighty armor. Blessed Lord, those who would don this armor for the sake of beings are seeking to buttress the sky. Those bodhisattva great beings who would enter into unsurpassed, complete enlightenment for the sake of beings acquire great perseverance. Blessed Lord, those bodhisattva great beings who would enter into unsurpassed, complete enlightenment for the sake of beings don the mighty armor. Blessed Lord, those bodhisattva great beings who would attain consummate buddhahood—unsurpassed, complete enlightenment—for [F.204.b] the sake of phenomena that resemble space don a mighty armor that is heroic, inconceivable, and unequalled.

28.17 “If one were to ask why, Blessed Lord, if this world system of the great trichiliocosm were completely filled with manifold tathāgatas, like a bed of reeds, a grove of canes, a grove of sugarcane, a grove of bamboo, a paddy field, or a field of sesame, and if these tathāgatas were to teach the Dharma for an eon or more than an eon, even though each of these tathāgatas might establish inestimable, countless beings in final nirvāṇa, Blessed Lord, the depletion or replenishment of the world of beings would not be discernible. If one were to ask why, it is because beings are nonexistent and because beings are void. Similarly, if the fields in each of the world systems of the ten directions, numerous as the grains of sand of the river Gaṅgā, were completely filled with manifold tathāgatas, {Ki.II-III: 175} like a bed of reeds, a grove of canes, a grove of sugarcane, a grove of bamboo, a paddy field, or a field of sesame, and if these tathāgatas were to teach the Dharma for an eon or more than an eon, even though each of these tathāgatas might establish inestimable, countless beings in final nirvāṇa, Blessed Lord, the depletion or replenishment of the world of beings would not be discernible. If one were to ask why, it is because beings are nonexistent and because beings are void. Blessed Lord, those are the formulations explaining how I say that those

who seek to attain consummate buddhahood—unsurpassed, complete enlightenment—for the sake of beings, are actually seeking to mature and liberate space.”

28.18 At that time there was a certain monk [present within the assembly] [F.205.a] who thought, “I pay homage to the blessed lady, the perfection of wisdom, in whom, although nothing at all arises or ceases, the aggregate of ethical discipline is still discerned, the aggregate of meditative stability is still discerned, the aggregate of wisdom is still discerned, the aggregate of liberation is still discerned, and the aggregate of seeing the wisdom of liberation is still discerned; the fruit of entering the stream to nirvāṇa is still discerned; the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment are still discerned; unsurpassed, complete enlightenment is still discerned; those entering the stream to nirvāṇa are still discerned; those destined for only one more rebirth, those no longer subject to rebirth, arhats, and pratyekabuddhas are still discerned; the tathāgatas, arhats, completely awakened buddhas are still discerned—and in whom the precious jewel of the Buddha, the precious jewel of the Dharma, and the precious jewel of the Saṅgha are still discerned, and in whom the turnings of the wheel of the Dharma are still discerned!”⁴⁰³

28.19 Thereupon, Śakra, mighty king of the gods, asked the venerable Subhūti, “Blessed Subhūti, when bodhisattva great beings persevere with this profound perfection of wisdom, with respect to what are they persevering?”

“Kauśika,” replied Subhūti, “the mind that would train in this perfection of wisdom perseveres with respect to empty space.”

28.20 Śakra, mighty king of the gods, then said to the Blessed One, “Blessed Lord, I will guard, protect, and offer sanctuary to those noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this profound perfection of wisdom. Permit me to do so, Blessed Lord!”

28.21 Then the venerable Subhūti [F.205.b] addressed Śakra, mighty king of the gods, “Kauśika, do you observe anything that should be guarded, protected, and offered sanctuary?”

“Blessed Subhūti, I do not observe anything that should be guarded, protected, and offered sanctuary,” he replied.

28.22 “Kauśika, if noble sons or noble daughters dwell in this perfection of wisdom, as it has been described, that itself will guard, protect, and offer sanctuary to them. {Ki.II-III: 176} If they are separated from this perfection of wisdom, as it has been described, human and nonhuman adversaries who wish to harm them will find an opportunity to do so. One should know that

those noble sons or noble daughters who do not dwell in the perfection of wisdom, as it has been described, will be separated from the perfection of wisdom.

28.23 “Kauśika, anyone thinking to guard, protect, and offer sanctuary to bodhisattva great beings who practice the perfection of wisdom would actually be thinking to guard, protect, and offer sanctuary to space. They would not succeed and would tire themselves out!

28.24 “Kauśika, do you think that you can guard, protect, and offer sanctuary to a magical display, a mirage, a dream, an echo, an optical illusion, or a phantom?”

“No, Blessed Subhūti!” he replied.

28.25 “Kauśika, in the same way, anyone thinking to guard, protect, and offer sanctuary to bodhisattva great beings who practice the perfection of wisdom would not succeed and would tire themselves out!

28.26 “Kauśika, do you think you can guard, protect, and offer sanctuary to the tathāgatas or to an emanation of the tathāgatas?” [F.206.a]

“No, Blessed Subhūti!” Śakra replied.

28.27 “Kauśika, in the same way, anyone thinking to guard, protect, and offer sanctuary to bodhisattva great beings who practice the perfection of wisdom would not succeed and would tire themselves out!

28.28 “Kauśika, do you think you can guard, protect, and offer sanctuary to the realm of phenomena, the very limit of reality, the real nature, or the inconceivable realm?”

“No, Blessed Subhūti!” Śakra replied.

28.29 “Kauśika, in the same way, anyone thinking to guard, protect, and offer sanctuary to bodhisattva great beings who practice the perfection of wisdom would not succeed and would tire themselves out!”

28.30 Then, Śakra, mighty king of the gods, asked the venerable Subhūti, “Blessed Subhūti, to what extent do bodhisattva great beings who practice the perfection of wisdom comprehend that phenomena are like a magical display, a mirage, a dream, an echo, an optical aberration, or a phantom, so that, consequent to this understanding, they do not give rise to conceits based on their dreams, do not give rise to conceits on account of their dreams, do not give rise to conceits about their dreams, and so on, up to and including the fact that they do not give rise to conceits based on phantoms, do not give rise to conceits on account of phantoms, and do not give rise to conceits about phantoms?”

28.31 “Kauśika,” replied Subhūti, “when bodhisattva great beings practice the perfection of wisdom, {Ki.II-III: 177} if they do not give rise to conceits based on physical forms, do not give rise to conceits on account of physical forms, and do not give rise to conceits about physical forms, [F.206.b] then they do

not give rise to conceits based on their dreams, do not give rise to conceits on account of their dreams, do not give rise to conceits about their dreams, and so on, up to and including the fact that they do not give rise to conceits based on phantoms, do not give rise to conceits on account of phantoms, and do not give rise to conceits about phantoms.

28.32 “If they do not give rise to conceits based on feelings, perceptions, formative predispositions, and consciousness, do not give rise to conceits on account of consciousness [and so forth], and do not give rise to conceits about consciousness [and so forth], then they do not give rise to conceits based on their dreams, do not give rise to conceits on account of their dreams, do not give rise to conceits about their dreams, and so on, up to and including the fact that they do not give rise to conceits based on phantoms, do not give rise to conceits on account of phantoms, and do not give rise to conceits about phantoms.

28.33 “If they do not give rise to conceits based on the sense fields, the sensory elements, and the links of dependent origination, do not give rise to conceits on account of the links of dependent origination [and so forth], and do not give rise to conceits about the links of dependent origination [and so forth], then they do not give rise to conceits based on their dreams, do not give rise to conceits on account of their dreams, do not give rise to conceits about their dreams, and so on, up to and including the fact that they do not give rise to conceits based on phantoms, do not give rise to conceits on account of phantoms, and do not give rise to conceits about phantoms.

28.34 “If they do not give rise to conceits based on all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment, do not give rise to conceits on account of the thirty-seven factors conducive to enlightenment [and so forth], and do not give rise to conceits about the thirty-seven factors conducive to enlightenment [and so forth], then they do not give rise to conceits based on their dreams, do not give rise to conceits on account of their dreams, do not give rise to conceits about their dreams, and so on, up to and including the fact that they do not give rise to conceits based on phantoms, do not give rise to conceits on account of phantoms, and do not give rise to conceits about phantoms.

28.35 “If they do not give rise to conceits based on the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, [F.207.a] signlessness, wishlessness, and the extrasensory powers, do not give rise to conceits on account of the extrasensory powers [and so forth], and do not give rise to conceits about the extrasensory powers [and so forth], then they do not give rise to conceits based on their dreams, do not give rise to conceits on account of their

- dreams, do not give rise to conceits about their dreams, and so on, up to and including the fact that they do not give rise to conceits based on phantoms, do not give rise to conceits on account of phantoms, and do not give rise to conceits about phantoms.
- 28.36 “If they do not give rise to conceits based on the meditative stabilities and the dhāraṇī gateways, do not give rise to conceits on account of the dhāraṇī gateways [and so forth], and do not give rise to conceits about the dhāraṇī gateways [and so forth], then they do not give rise to conceits based on their dreams, do not give rise to conceits on account of their dreams, do not give rise to conceits about their dreams, and so on, up to and including the fact that they do not give rise to conceits based on phantoms, do not give rise to conceits on account of phantoms, and do not give rise to conceits about phantoms.
- 28.37 “If they do not give rise to conceits based on the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, do not give rise to conceits on account of the eighteen distinct qualities of the buddhas [and so forth], and do not give rise to conceits about the eighteen distinct qualities of the buddhas [and so forth], then they do not give rise to conceits based on their dreams, do not give rise to conceits on account of their dreams, do not give rise to conceits about their dreams, and so on, up to and including the fact that they do not give rise to conceits based on phantoms, do not give rise to conceits on account of phantoms, and do not give rise to conceits about phantoms.
- 28.38 “If they do not give rise to conceits based on [the goals], up to and including all-aspect omniscience, do not give rise to conceits on account of all-aspect omniscience [and so forth], and do not give rise to conceits about all-aspect omniscience [and so forth], then they do not give rise to conceits based on their dreams, do not give rise to conceits on account of their dreams, do not give rise to conceits about their dreams, and so on, up to and including the fact that they do not give rise to conceits based on phantoms, [F.207.b] do not give rise to conceits on account of phantoms, and do not give rise to conceits about phantoms.”
- 28.39 Thereupon, through the power of the Tathāgata, the gods of the Caturmahā-rājakāyika realm, in this world system of the great trichilocosm, along with the gods of the Trayastriṃśa realm, and all the gods of the Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin realms, of the Brahmakāyika, Brahmapurohita, and Brahmapariṣadya realms, and of all [the other realms], up to and including the Pure Abodes, as many as there are, scattered divine

sandalwood powders toward the Blessed One, and then they approached the place where the Blessed One was seated. Prostrating their heads at the feet of the Blessed One, they took their places to one side.

28.40 Then, through the power of the Buddha, those gods of the Caturmahārāja-kāyika realm, Śakra, mighty lord of the gods, Brahmā, lord of the world of Patient Endurance, and all the gods [of the other realms], up to and including the Pure Abodes, beheld with their minds the thousand buddhas of the eastern direction teaching the Dharma through these very syllables, with these very words, while monks named Subhūti exclusively requested this profound perfection of wisdom and [specifically] this very chapter of the perfection of wisdom, and Śakra, mighty king of the gods, then asked questions and counter-questions concerning this specific chapter of the perfection of wisdom.

28.41 Similarly, they beheld with their minds the thousand buddhas of each of the other directions—south, west, north, northeast, southeast, southwest, northwest, nadir, and zenith—teaching the Dharma through these very syllables, with these very words, while monks named Subhūti exclusively requested this profound perfection of wisdom and [specifically] this very chapter of the perfection of wisdom, and Śakra, mighty king of the gods, then asked questions and counter-questions concerning this specific chapter of the perfection of wisdom.

28.42 Then the Blessed One addressed the venerable Subhūti: [F.208.a] “Subhūti, once the bodhisattva great being Maitreya has attained consummate buddhahood in unsurpassed, complete enlightenment, he will teach and explain this very perfection of wisdom in this very place. Once all the tathāgatas, arhats, completely awakened buddhas in this Auspicious Eon have attained consummate buddhahood in unsurpassed, complete enlightenment, {Ki.II-III: 178} they will indeed teach and explain this perfection of wisdom in this very place.”

28.43 Subhūti then asked, “Blessed Lord, through what modes, through what indications, and through what signs will the bodhisattva great being Maitreya teach and explain this perfection of wisdom, having attained consummate buddhahood in unsurpassed, complete enlightenment?”

28.44 The Blessed One replied to the venerable Subhūti as follows: “In this regard, Subhūti, the bodhisattva great being Maitreya, having attained consummate buddhahood in unsurpassed, complete enlightenment, will not teach the Dharma according to the notions that physical forms are permanent or that they are impermanent. He will not teach the Dharma according to the notions that physical forms are imbued with happiness or that they are imbued with suffering, according to the notions that physical forms constitute a self or a nonself, or according to the notions that physical

forms are pleasant or unpleasant. He will not teach the Dharma according to the notions that physical forms are at peace or that they are not at peace. He will not teach the Dharma according to the notions that physical forms are fettered or that they are liberated. He will not teach the Dharma according to the notions that physical forms are past, that they are future, or that they are present.

28.45 “He will not teach the Dharma according to the notions that feelings, perceptions, formative predispositions, and consciousness are permanent or that they are impermanent. [F.208.b] He will not teach the Dharma according to the notions that consciousness [and so forth] are imbued with happiness or that they are imbued with suffering, according to the notions that consciousness [and so forth] constitute a self or a nonself, or according to the notions that consciousness [and so forth] are pleasant or unpleasant. He will not teach the Dharma according to the notions that consciousness [and so forth] are at peace or that they are not at peace. He will not teach the Dharma according to the notions that consciousness [and so forth] are fettered or that they are liberated. He will not teach the Dharma according to the notions that consciousness [and so forth] are past, that they are future, or that they are present.

28.46 “He will not teach the Dharma according to the notions that the sense fields, the sensory elements, and the links of dependent origination are permanent or that they are impermanent. He will not teach the Dharma according to the notions that the links of dependent origination [and so forth] are imbued with happiness or that they are imbued with suffering, according to the notions that the links of dependent origination [and so forth] constitute a self or a nonself, or according to the notions that the links of dependent origination [and so forth] are pleasant or unpleasant. He will not teach the Dharma according to the notions that the links of dependent origination [and so forth] are at peace or that they are not at peace. He will not teach the Dharma according to the notions that the links of dependent origination [and so forth] are fettered or that they are liberated. He will not teach the Dharma according to the notions that the links of dependent origination [and so forth] are past, that they are future, or that they are present.

28.47 “He will not teach the Dharma according to the notions that all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are permanent or that they are impermanent. He will not teach the Dharma according to the notions that the thirty-seven factors conducive to enlightenment [and so forth] are imbued with happiness or that they are imbued with suffering, according to the notions that the thirty-seven factors conducive to enlightenment [and so forth]

constitute a self or a nonself, or according to the notions that the thirty-seven factors conducive to enlightenment [and so forth] are pleasant or unpleasant. He will not teach the Dharma according to the notions that the thirty-seven factors conducive to enlightenment [and so forth] are at peace or [F.209.a] that they are not at peace. He will not teach the Dharma according to the notions that the thirty-seven factors conducive to enlightenment [and so forth] are fettered or that they are liberated. He will not teach the Dharma according to the notions that the thirty-seven factors conducive to enlightenment [and so forth] are past, that they are future, or that they are present.

28.48 “He will not teach the Dharma according to the notions that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers are permanent or that they are impermanent. He will not teach the Dharma according to the notions that the extrasensory powers [and so forth] are imbued with happiness or that they are imbued with suffering, according to the notions that the extrasensory powers [and so forth] constitute a self or a nonself, or according to the notions that the extrasensory powers [and so forth] are pleasant or unpleasant. He will not teach the Dharma according to the notions that the extrasensory powers [and so forth] are at peace or that they are not at peace. He will not teach the Dharma according to the notions that the extrasensory powers [and so forth] are fettered or that they are liberated. He will not teach the Dharma according to the notions that the extrasensory powers [and so forth] are past, that they are future, or that they are present.

28.49 “He will not teach the Dharma according to the notions that the meditative stabilities and the dhāraṇī gateways are permanent or that they are impermanent. He will not teach the Dharma according to the notions that the dhāraṇī gateways [and so forth] are imbued with happiness or that they are imbued with suffering, according to the notions that the dhāraṇī gateways [and so forth] constitute a self or a nonself, or according to the notions that the dhāraṇī gateways [and so forth] are pleasant or unpleasant. He will not teach the Dharma according to the notions that the dhāraṇī gateways [and so forth] are at peace or that they are not at peace. He will not teach the Dharma according to the notions that the dhāraṇī gateways [and so forth] are fettered [F.209.b] or that they are liberated. He will not teach the Dharma according to the notions that the dhāraṇī gateways [and so forth] are past, that they are future, or that they are present.

- 28.50 “He will not teach the Dharma according to the notions that the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas are permanent or that they are impermanent. He will not teach the Dharma according to the notions that the distinct qualities of the buddhas [and so forth] are imbued with happiness or that they are imbued with suffering, according to the notions that the distinct qualities of the buddhas [and so forth] constitute a self or a nonself, or according to the notions that the distinct qualities of the buddhas [and so forth] are pleasant or unpleasant. He will not teach the Dharma according to the notions that the distinct qualities of the buddhas [and so forth] are at peace or that they are not at peace. He will not teach the Dharma according to the notions that the distinct qualities of the buddhas [and so forth] are fettered or that they are liberated. He will not teach the Dharma according to the notions that the distinct qualities of the buddhas [and so forth] are past, that they are future, or that they are present.
- 28.51 “He will not teach the Dharma according to the notions that [the goals], up to and including all-aspect omniscience, are permanent or that they are impermanent. He will not teach the Dharma according to the notions that all-aspect omniscience [and so forth] are imbued with happiness or that they are imbued with suffering, according to the notions that all-aspect omniscience [and so forth] constitute a self or a nonself, or according to the notions that all-aspect omniscience [and so forth] are pleasant or unpleasant. He will not teach the Dharma according to the notions that all-aspect omniscience [and so forth] are at peace or that they are not at peace. He will not teach the Dharma according to the notions that all-aspect omniscience [and so forth] are fettered or that they are liberated. He will not teach the Dharma according to the notions that all-aspect omniscience [and so forth] are past, that they are future, or that they are present.” [F.210.a]
- 28.52 “Blessed Lord, how then will the bodhisattva great being Maitreya teach the Dharma, having attained consummate buddhahood in unsurpassed complete enlightenment? What will he teach?”
- 28.53 “He will teach the Dharma of absolute purity, in that physical forms are absolutely pure. He will teach the Dharma of absolute purity, in that feelings, perceptions, formative predispositions, and consciousness are absolutely pure. He will teach the Dharma of absolute purity, in that the sense fields, the sensory elements, and the links of dependent origination are absolutely pure. He will teach the Dharma of absolute purity, in that all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are absolutely pure. He will teach the Dharma of absolute purity, in that the truths of the noble ones, the meditative concentrations, the

immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers are absolutely pure. He will teach the Dharma of absolute purity, in that the meditative stabilities and the dhāraṇī gateways are absolutely pure. He will teach the Dharma of absolute purity, in that the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are absolutely pure. He will teach the Dharma of absolute purity, in that [the goals], up to and including all-aspect omniscience, are absolutely pure.” [F.210.b]

28.54 “Blessed Lord, the perfection of wisdom is absolutely pure.” {Ki.II-III: 179}

“Subhūti,” replied the Blessed One, “the perfection of wisdom is absolutely pure owing to the absolute purity of physical forms. The perfection of wisdom is absolutely pure owing to the absolute purity of feelings, perceptions, formative predispositions, and consciousness. Subhūti, the perfection of wisdom is absolutely pure owing to the absolute purity of the sense fields, the sensory elements, and the links of dependent origination. The perfection of wisdom is absolutely pure owing to the absolute purity of all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment. The perfection of wisdom is absolutely pure owing to the absolute purity of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers. The perfection of wisdom is absolutely pure owing to the absolute purity of the meditative stabilities and the dhāraṇī gateways. The perfection of wisdom is absolutely pure owing to the absolute purity of the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas. The perfection of wisdom is absolutely pure owing to the absolute purity of [the goals], up to and including all-aspect omniscience.”

28.55 “Blessed Lord, how is the perfection of wisdom absolutely pure owing to the absolute purity of physical forms? How is the perfection of wisdom absolutely pure owing to the absolute purity of feelings, perceptions, formative predispositions, and consciousness? How is the perfection of wisdom [F.211.a] absolutely pure owing to the absolute purity of the sense fields, the sensory elements, and the links of dependent origination? How is the perfection of wisdom absolutely pure owing to the absolute purity of all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment? How is the perfection of wisdom absolutely pure owing to the absolute purity of the truths of the noble ones, the

meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers? How is the perfection of wisdom absolutely pure owing to the absolute purity of the meditative stabilities and the dhāraṇī gateways? How is the perfection of wisdom absolutely pure owing to the absolute purity of the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas? How is the perfection of wisdom absolutely pure owing to the absolute purity of [the goals], up to and including all-aspect omniscience?"

28.56 "Subhūti," replied the Blessed One, "physical forms are absolutely pure because they neither arise nor cease, and they are neither afflicted nor purified. Feelings, perceptions, formative predispositions, and consciousness are absolutely pure because they neither arise nor cease, and they are neither afflicted nor purified. The sense fields, the sensory elements, and the links of dependent origination are absolutely pure because they neither arise nor cease, and [F.211.b] they are neither afflicted nor purified. All the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are absolutely pure because they neither arise nor cease, and they are neither afflicted nor purified. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers are absolutely pure because they neither arise nor cease, and they are neither afflicted nor purified. The meditative stabilities and the dhāraṇī gateways are absolutely pure because they neither arise nor cease, and they are neither afflicted nor purified. The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are absolutely pure because they neither arise nor cease, and they are neither afflicted nor purified. [The goals], up to and including all-aspect omniscience, are absolutely pure because they neither arise nor cease, and they are neither afflicted nor purified.

28.57 "Moreover, Subhūti, the perfection of wisdom is absolutely pure owing to the absolute purity of space."

28.58 "Blessed Lord, how is the perfection of wisdom absolutely pure owing to the absolute purity of space?" [F.212.a]

"Subhūti," replied the Blessed One, "space is absolutely pure because it neither arises nor ceases, and it is neither afflicted nor purified. Subhūti, the perfection of wisdom is absolutely pure because space is unsullied."⁴⁰⁴
{Ki.II-III: 180}

28.59 “Blessed Lord! How is the perfection of wisdom absolutely pure owing to the unsullied nature of space?”

“Subhūti,” replied the Blessed One, “the perfection of wisdom is absolutely pure because space cannot be grasped. Subhūti, the perfection of wisdom is absolutely pure because space cannot be conventionally designated.”

28.60 “Blessed Lord, how is the perfection of wisdom absolutely pure because space cannot be conventionally designated?”

“Subhūti,” replied the Blessed One, “the perfection of wisdom is absolutely pure because space, like the resonance of a double echo in space, cannot be conventionally designated. Subhūti, the perfection of wisdom is absolutely pure because space is inexpressible.”

28.61 “Blessed Lord, how is the perfection of wisdom absolutely pure because space is inexpressible?”

“Subhūti,” replied the Blessed One, “in space, nothing at all is expressed. In the same way, Subhūti, the perfection of wisdom is absolutely pure because space is inexpressible. Moreover, Subhūti, the perfection of wisdom is absolutely pure because space is nonapprehensible.”

28.62 “Blessed Lord, [F.212.b] how is the perfection of wisdom absolutely pure because space is nonapprehensible?”

“Subhūti,” replied the Blessed One, “in space, nothing at all is apprehended. In the same way, Subhūti, the perfection of wisdom is absolutely pure because space is nonapprehensible. Moreover, Subhūti, the perfection of wisdom is absolutely pure because all phenomena neither arise nor cease, and are neither afflicted nor purified.”

28.63 “Blessed Lord, how is the perfection of wisdom absolutely pure because all phenomena neither arise nor cease, and are neither afflicted nor purified?”

“Subhūti,” replied the Blessed One, “the perfection of wisdom is absolutely pure because all phenomena are utterly pure.” {Ki.II-III: 181}

28.64 Subhūti then said, “Blessed Lord, if any noble sons or noble daughters take up, uphold, recite, master, and focus their attention correctly on this profound perfection of wisdom, then, Blessed Lord, they will not suffer ailments of the eyes, nor will they suffer ailments of the ears, ailments of the nose, ailments of the tongue, or ailments of the body, nor will their limbs be defective, nor will their bodies be decrepit due to old age. Nor will those noble sons or noble daughters die a terrible death. Many thousands of gods will purposefully follow them. That is to say, the gods of the Caturmahārājā-kāyika realm and [those of the other realms], up to and including the gods of the Pure Abodes, will purposefully follow them. On the eighth day, the fourteenth day and the fifteenth day [of the lunar month], great hosts of the

gods will congregate in places where those noble sons or noble daughters who teach the Dharma, reveal this perfection of wisdom. When those noble sons or noble daughters indeed reveal this perfection of wisdom, [F.213.a] their merit will greatly increase. The stock of merit possessed by those noble sons or noble daughters will increase manifold and to an immeasurable, countless, inconceivable, incomparable, unappraisable, and inestimable extent.”

28.65 “Subhūti, it is so! It is so!” said the Blessed One. “The merit of those noble sons or noble daughters who reveal this perfection of wisdom on the eighth day, the fourteenth day and the fifteenth day [of the lunar month] before the assembly of gods will increase manifold. Their stock of merit will increase manifold and to an immeasurable, countless, inconceivable, incomparable, unappraisable, and inestimable extent. If you ask why, Subhūti, it is because this perfection of wisdom is most precious. Subhūti, the perfection of wisdom is precious in that it can liberate beings from the hells, and it can liberate them from the birthplaces of animals, the world of Yama, and the impoverished states of human beings and gods. It offers the prospects of rebirth in a great and lofty royal family, or in a great and lofty priestly family, or in a great and lofty householder family; and similarly, it offers the prospect of rebirth among the gods of the Caturmahārājakāyika realm, and it offers the prospects of rebirth among the gods [of other realms], up to and including the sphere of neither perception nor nonperception. It offers the fruit of entering the stream to nirvāṇa. It offers the fruit of being destined for only one more rebirth and the fruit of no longer being subject to rebirth. It offers arhatship and individual enlightenment. It offers complete enlightenment.

28.66 “If you ask why, it is because from this perfection of wisdom the paths of the ten virtuous actions is extensively revealed. [F.213.b] Having trained in it, the great and lofty royal families are discerned; the great and lofty priestly families are discerned; the great and lofty householder families are discerned; the gods of the Caturmahārājakāyika realm are discerned; the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśa-vartin realms are discerned; the gods of Brahmakāyika, Brahmapurohita, Brahmapariṣadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsva, Śubha, Parīttāśubha, Apramāṇaśubha, {Ki.II-III: 182} Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha are all discerned; the gods of the sphere of infinite space are discerned; and the gods of the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception are discerned. [Having trained in it], the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one

more rebirth, and the fruit of no longer being subject to rebirth are discerned, arhatship and individual enlightenment are discerned, and unsurpassed, complete enlightenment is discerned.

28.67 “Also,⁴⁰⁵ if this perfection of wisdom is discerned, the thirty-seven factors conducive to enlightenment are discerned; the perfection of generosity is discerned; the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are discerned; the emptiness of internal phenomena and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are discerned; the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, [F.214.a] the three gateways to liberation, and the extrasensory powers are discerned; all the meditative stabilities and all the dhāraṇī gateways are discerned; the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas are discerned; and [all the goals], up to and including all-aspect omniscience, are discerned.

28.68 “Indeed, it is from this perfection of wisdom that all phenomena are extensively revealed. Having trained in it, the great and lofty royal families are discerned; the great and lofty priestly families are discerned; the great and lofty householder families are discerned; the gods of the Caturmahārāja-kāyika realm are discerned; the gods of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariṣadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttaśubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha are all discerned; and the gods of the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception are discerned. [Having trained in it], these who have entered the stream to nirvāṇa are discerned; those who are destined for only one more rebirth, those who are no longer subject to rebirth, arhats, pratyekabuddhas, and bodhisattvas are discerned; and the tathāgatas, arhats, completely awakened buddhas are discerned. For those reasons, this is designated as the *precious perfection*.

28.69 “In this precious perfection, [F.214.b] there is nothing at all that arises or ceases, nothing that is defiled or purified, nothing that is to be retained or forsaken. If you ask why, it is because there is nothing at all that could arise or cease, nothing that could be defiled or purified, nothing that could be retained or forsaken. Subhūti, in this precious perfection, there are no

phenomena at all that are apprehensible, be they virtuous, nonvirtuous, {Ki.II-III: 183} mundane, supramundane, contaminated, uncontaminated, conditioned, or unconditioned. For this reason, Subhūti, this precious perfection is nonapprehensible.

28.70 “Subhūti, this precious perfection is unsullied by anything whatsoever. If you ask why, it is because the phenomena by which it might be sullied are nonapprehensible. Subhūti, for that reason this perfection is [designated as] the *precious perfection that is unsullied*. Subhūti, if, when bodhisattva great beings are practicing the perfection of wisdom, they do not perceive in that manner, do not conceptualize in that manner, and do not elaborate in that manner, they are indeed practicing the perfection of wisdom. They are cultivating the perfection of wisdom. They please the lord buddhas. Thinking of the lord buddhas, they proceed from one buddhafield to another buddhafield in order to serve, respect, honor, and worship the lord buddhas; and when they proceed from one buddhafield to another buddhafield, they bring beings to maturity and refine the buddhafields.

28.71 “Subhūti, this perfection of wisdom does not teach, reveal, disclose, grasp, offer, produce, [F.215.a] terminate, afflict, purify, diminish, or enhance anything at all; nor is it past, future, or present.

28.72 “Subhūti, this perfection of wisdom does not transcend the realm of desire, nor is it established in it. It does not transcend the realm of form, nor is it established in it. It does not transcend the realm of formlessness, nor is it established in it. It neither brings about nor prevents the perfection of generosity. It neither brings about nor prevents the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. It neither brings about nor prevents the emptiness of internal phenomena. It neither brings about nor prevents [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. It neither brings about nor prevents the thirty-seven factors conducive to enlightenment. It neither brings about nor prevents the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, or the formless absorptions. It neither brings about nor prevents the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers. It neither brings about nor prevents the meditative stabilities or the dhāraṇī gateways. It neither brings about nor prevents the powers of the tathāgatas, {Ki.II-III: 184} the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, or the distinct qualities of the buddhas. It neither brings about nor prevents the fruit of entering the stream to nirvāṇa. It neither brings about nor prevents the fruit of being destined for only one more rebirth, the

fruit of no longer being subject to rebirth, or arhatship. [F.215.b] It neither brings about nor prevents individual enlightenment. It neither brings about nor prevents knowledge of the path. It neither brings about nor prevents all-aspect omniscience. [B41]

28.73 “This perfection of wisdom does not prevent the conditioned elements, nor does it bring about the unconditioned elements. If you ask why, it is because, regardless of whether the tathāgatas have appeared or not, it dwells as the reality of all phenomena, the realm of phenomena, the abiding nature of reality, and maturity with respect to all phenomena. That is the consummate buddhahood attained by the tathāgatas. Comprehending it, they attain consummate buddhahood, and having manifestly comprehended that, they describe, teach, interpret, analyze, elucidate, and reveal it.”

28.74 Then many thousands of gods, congregating in the midst of the heavens, cheered long and loud. They scattered their divine flowers—blue lotuses, day lotuses, night lotuses, white lotuses, coral flowers, and large coral flowers—and they said, “Ah! Through the teaching of this perfection of wisdom, many thousands of gods have accepted that phenomena are nonarising. We have seen the wheel of the Dharma turned for the second time in Jambudvīpa!”

28.75 Then the Blessed One addressed the elder Subhūti: “Subhūti, owing to the emptiness of the essential nature of nonentities, this turning of the wheel of the Dharma is not the first [in Jambudvīpa], nor is it the second. This perfection of wisdom is not at all established as a doctrine that is to be set in motion or not set in motion.”

28.76 “Blessed Lord, what is the emptiness of the essential nature of nonentities, owing to which this perfection of wisdom is not at all established as a doctrine to be set in motion or not set in motion?” [F.216.a]

28.77 “Subhūti,” replied the Blessed One, “the perfection of wisdom is empty of the perfection of wisdom. The perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity are empty of the perfection of generosity [and so forth]. The emptiness of internal phenomena is empty of the emptiness of internal phenomena. [The other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are empty of the emptiness of the essential nature of nonentities [and so forth].

28.78 “The applications of mindfulness are empty of the applications of mindfulness. The correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are empty of the noble eightfold path [and so forth]. {Ki.II-III: 185} The truths of the noble ones, the meditative concentrations, the immeasurable

attitudes, the formless absorptions, the eight aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers are empty of the extrasensory powers [and so forth]. The meditative stabilities and the dhāraṇī gateways are empty of the dhāraṇī gateways [and so forth]. The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas are empty of the distinct qualities of the buddhas [and so forth].

28.79 “The fruit of entering the stream to nirvāṇa is empty of the fruit of entering the stream to nirvāṇa. The fruit of being destined for only one more rebirth and the fruit of no longer being subject to rebirth are empty of the fruit of no longer being subject to rebirth [and so forth]. Arhatship is empty of arhatship. Individual enlightenment is empty of individual enlightenment. [F.216.b] Knowledge of the path is empty of knowledge of the path. All-aspect omniscience is empty of all-aspect omniscience.”

28.80 “Blessed Lord, this perfection of wisdom that bodhisattva great beings have is great, for the perfection of wisdom is empty of inherent existence. This implies that all phenomena are empty of all phenomena, and although bodhisattva great beings dwell in the perfection of wisdom and attain consummate buddhahood in unsurpassed, complete enlightenment, there is nothing at all that attains consummate buddhahood. Although they indeed turn the wheel of the Dharma, there is nothing at all that is set in motion, not set in motion, or further set in motion. There is nothing at all that they see or do not see. If one were to ask why, it is because anything that set it in motion, did not set it in motion, or further set it in motion cannot be apprehended. If one were to ask why, it is because all phenomena are absolutely not brought into being. If one were to ask why, it is because emptiness does not set in motion or not set in motion anything at all. Signlessness does not set in motion or not set in motion anything at all. Wishlessness does not set in motion or not set in motion anything at all. That which describes, explains, proclaims, establishes, posits, analyzes, interprets, mentions, elucidates, introduces, and reveals the perfection of wisdom in this manner is the absolutely pure exposition of the perfection of wisdom. This exposition of the perfection of wisdom has neither been explained by anyone at all, nor has it been grasped by anyone at all. That which has neither been explained by anyone at all, nor grasped by anyone at all has not been brought into being by anyone at all. For that which has not been brought into being by anyone at all, there is no passing into final nirvāṇa. [F.217.a] Nor is there anyone at all who is worthy of offerings on account of this exposition of the Dharma.”

28.81 *This completes the twenty-eighth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

29.

CHAPTER 29

29.1 {Ki.IV: 1} Then the venerable Subhūti said to the Blessed One, “Blessed Lord, this perfection of wisdom is the perfection that is nonexistent.”⁴⁰⁶

“This is owing to the nonexistence of space!” replied the Blessed One.

29.2 “Blessed Lord, this perfection of wisdom is the perfection that is sameness.”

“This is owing to the sameness of all phenomena!” replied the Blessed One.

29.3 “Blessed Lord, this perfection of wisdom is the perfection that is void.”

“This is owing to emptiness, beyond limitations!” replied the Blessed One.

29.4 “Blessed Lord, this perfection of wisdom is the perfection that is invincible.”

“This is owing to the nonapprehension of all phenomena!” replied the Blessed One.

29.5 “Blessed Lord, this perfection of wisdom is the perfection that is baseless.”

“This is owing to namelessness and noncorporeality!” replied the Blessed One.

29.6 “Blessed Lord, this perfection is the perfection like space.”

“This is owing to the nonexistence of the exhalation and inhalation of breath!” replied the Blessed One.

29.7 “Blessed Lord, this perfection of wisdom is the perfection that is inexpressible.”

“This is owing to the nonapprehension of ideation and scrutiny!” replied the Blessed One.

29.8 “Blessed Lord, [F.217.b] this perfection of wisdom is the perfection that is nameless.”

“This is owing to the nonapprehension of feelings, perceptions, formative predispositions, and consciousness!” replied the Blessed One.

29.9 “Blessed Lord, this perfection of wisdom is the perfection that is unmoving.”

- “This is owing to the nonmoving of all phenomena!” replied the Blessed One.
- 29.10 “Blessed Lord, this perfection of wisdom is the perfection that cannot be appropriated.”
- “This is owing to the nongrasping of all phenomena!” replied the Blessed One.
- 29.11 “Blessed Lord, this perfection of wisdom is the perfection that is inexhaustible.”
- “This is owing to the absolute exhaustion of all phenomena!”⁴⁰⁷ replied the Blessed One. {Ki.IV:2}
- 29.12 “Blessed Lord, this perfection of wisdom is the perfection that is nonarising.”
- “This is owing to the nonarising and nonceasing of all phenomena!” replied the Blessed One.
- 29.13 “Blessed Lord, this perfection of wisdom is the perfection without a creator.”
- “This is owing to the nonapprehension of [any] creators!” replied the Blessed One.
- 29.14 “Blessed Lord, this perfection of wisdom is the perfection without a knower.”
- “This is owing to the inanimate nature of all phenomena!” replied the Blessed One.
- 29.15 “Blessed Lord, this perfection of wisdom is the perfection that does not transmigrate.”
- “This is owing to the nonapprehension of death and rebirth!”⁴⁰⁸ replied the Blessed One.
- 29.16 “Blessed Lord, this perfection of wisdom is the perfection that does not disintegrate.”
- “This is owing to the nondisintegration of all phenomena!” replied the Blessed One. [F.218.a]
- 29.17 “Blessed Lord, this perfection of wisdom is the perfection like a dream.”
- “This is owing to the nonapprehension of the perception of dreams!” replied the Blessed One.
- 29.18 “Blessed Lord, this perfection of wisdom is the perfection like an echo.”
- “This is owing to the nonapprehension of a listener or a speaker!” replied the Blessed One.
- 29.19 “Blessed Lord, this perfection of wisdom is the perfection like an optical aberration.”
- “This is owing to the nonapprehension of mirrors and reflections!” replied the Blessed One.
- 29.20 “Blessed Lord, this perfection of wisdom is the perfection like a mirage.”

- “This is owing to the nonapprehension of flowing water!”⁴⁰⁹ replied the Blessed One.
- 29.21 “Blessed Lord, this perfection of wisdom is the perfection like a magical display.”
- “This is owing to the nonapprehension of signs!” replied the Blessed One.
- 29.22 “Blessed Lord, this perfection of wisdom is the perfection without delusion.”
- “This is owing to the nonapprehension of the darkness of ignorance!” replied the Blessed One.
- 29.23 “Blessed Lord, this perfection of wisdom is the perfection without afflicted mental states.”
- “This is owing to the nonapprehension of all afflicted mental states!” replied the Blessed One.
- 29.24 “Blessed Lord, this perfection of wisdom is the perfection without purification.”
- “This is owing to the nonexistence of afflicted mental states!” replied the Blessed One.
- 29.25 “Blessed Lord, this perfection of wisdom is the perfection without apprehending.”
- “This is owing to the nonapprehension of a basis!”⁴¹⁰ replied the Blessed One. [F.218.b]
- 29.26 “Blessed Lord, this perfection of wisdom is the perfection without conceptual elaboration.”
- “This is owing to the eradication of all conceptual elaborations!” replied the Blessed One.
- 29.27 “Blessed Lord, this perfection of wisdom is the perfection without conceits.”
- “This is owing to the eradication of all conceits!” replied the Blessed One. {Ki.IV:3}
- 29.28 “Blessed Lord, this perfection of wisdom is the perfection that is unshakeable.”
- “This is owing to the stability of the realm of phenomena!” replied the Blessed One.
- 29.29 “Blessed Lord, this perfection of wisdom is the perfection free from desires.”
- “This is owing to the incontrovertible, genuinely manifest buddhahood of all phenomena!”⁴¹¹ replied the Blessed One.
- 29.30 “Blessed Lord, this perfection of wisdom is the perfection without obsession.”⁴¹²
- “This is owing to the nonconceptuality of all phenomena!” replied the Blessed One.

- 29.31 “Blessed Lord, this perfection of wisdom is the perfection that is at peace.”
“This is owing to the signlessness and nonapprehension of all phenomena!”⁴¹³ replied the Blessed One.
- 29.32 “Blessed Lord, this perfection of wisdom is the perfection without desire.”
“This is owing to the nonapprehension of desire!” replied the Blessed One.
- 29.33 “Blessed Lord, this perfection of wisdom is the perfection without hatred.”
“This is owing to the absence of hatred!” replied the Blessed One.
- 29.34 “Blessed Lord, [F.219.a] this perfection of wisdom is the perfection without delusion.”
“This is owing to the dispelling of all the darkness of ignorance!” replied the Blessed One.
- 29.35 “Blessed Lord, this perfection of wisdom is the perfection without afflicted mental states.”
“This is owing to the absence of imaginary thoughts!” replied the Blessed One.
- 29.36 “Blessed Lord, this perfection of wisdom is the perfection that is not sentient.”
“This is owing to the absence of beings!” replied the Blessed One.
- 29.37 “Blessed Lord, this perfection of wisdom is the perfection that is forsaken.”⁴¹⁴
“This is owing to the nonarising of all phenomena!” replied the Blessed One.
- 29.38 “Blessed Lord, this perfection of wisdom is the perfection that does not resort to the two extremes.”
“This is owing to the abandonment of extremes!” replied the Blessed One.
- 29.39 “Blessed Lord, this perfection of wisdom is the perfection that is undifferentiated.”
“This is owing to the nonassociation of all phenomena!” replied the Blessed One.
- 29.40 “Blessed Lord, this perfection of wisdom is the perfection that is unblemished.”
“This is owing to the transcendence of the śrāvaka and pratyekabuddha levels!” replied the Blessed One. {Ki.IV: 4}
- 29.41 “Blessed Lord, this perfection of wisdom is the perfection that is nonconceptual.”
“This is owing to the nonapprehension of all concepts!” replied the Blessed One.
- 29.42 “Blessed Lord, this perfection of wisdom is the perfection that is nameless.” [F.219.b]

- "This is owing to the nonapprehension of the dimensions of all phenomena!" replied the Blessed One.
- 29.43 "Blessed Lord, this perfection of wisdom is the perfection that is [unattached] like space."
- "This is owing to the absence of attachment with regard to all phenomena!"⁴¹⁵ replied the Blessed One.
- 29.44 "Blessed Lord, this perfection of wisdom is the perfection that is impermanent."
- "This is owing to the nondisintegration of all phenomena!" replied the Blessed One.
- 29.45 "Blessed Lord, this perfection of wisdom is the perfection that is imbued with suffering."
- "This is owing to the absence of preoccupation with all phenomena!" replied the Blessed One.
- 29.46 "Blessed Lord, this perfection of wisdom is the perfection that is not a self."
- "This is owing to nonfixation upon all phenomena!" replied the Blessed One.
- 29.47 "Blessed Lord, this perfection of wisdom is the perfection that is emptiness."
- "This is owing to the nonapprehension of all phenomena!"⁴¹⁶ replied the Blessed One.
- 29.48 "Blessed Lord, this perfection of wisdom is the perfection that is without defining characteristics."
- "This is owing to the nonestablishment of all phenomena!"⁴¹⁷ replied the Blessed One.
- 29.49 "Blessed Lord, this perfection of wisdom is the perfection that constitutes the emptiness of internal phenomena."
- "This is owing to the nonapprehension of internal phenomena!" replied the Blessed One.
- 29.50 "Blessed Lord, this perfection of wisdom is the perfection that constitutes the emptiness of external phenomena."
- "This is owing to the nonapprehension of external phenomena!" replied the Blessed One.
- 29.51 "Blessed Lord, this perfection of wisdom is the perfection that constitutes the emptiness of external and internal phenomena." [F.220.a]
- "This is owing to the nonapprehension of external and internal phenomena!" replied the Blessed One.
- 29.52 "Blessed Lord, this perfection of wisdom is the perfection that constitutes the emptiness of emptiness."

- “This is owing to the nonapprehension of the emptiness of emptiness!”
replied the Blessed One.
- 29.53 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the emptiness of great extent.”
“This is owing to the nonapprehension of the emptiness of great extent!”
replied the Blessed One. {Ki.IV: 5}
- 29.54 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the emptiness of ultimate reality.”
“This is owing to the nonapprehension of the emptiness of ultimate reality!” replied the Blessed One.
- 29.55 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the emptiness of conditioned phenomena.”
“This is owing to the nonapprehension of the emptiness of conditioned phenomena!” replied the Blessed One.
- 29.56 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the emptiness of unconditioned phenomena.”
“This is owing to the nonapprehension of the emptiness of unconditioned phenomena!” replied the Blessed One.
- 29.57 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the emptiness of the unlimited.”
“This is owing to the nonapprehension of the emptiness of the unlimited!”
replied the Blessed One.
- 29.58 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the emptiness of that which has neither beginning nor end.”
“This is owing to the nonapprehension of the emptiness of that which has neither beginning nor end!” replied the Blessed One.
- 29.59 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the emptiness of nonexclusion.” [F.220.b]
“This is owing to the nonapprehension of the emptiness of nonexclusion!”
replied the Blessed One.
- 29.60 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the emptiness of inherent existence.”
“This is owing to the nonapprehension of conditioned and unconditioned phenomena!”⁴¹⁸ replied the Blessed One.
- 29.61 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the emptiness of all phenomena.”
“This is owing to the nonapprehension of internal and external phenomena!” replied the Blessed One.
- 29.62 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the emptiness of intrinsic defining characteristics.”

- “This is owing to the voidness of the emptiness of intrinsic defining characteristics!” replied the Blessed One.
- 29.63 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the emptiness of nonapprehensibility.”
- “This is owing to the voidness of the emptiness of nonapprehensibility!” replied the Blessed One.
- 29.64 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the emptiness of nonentities.”
- “This is owing to reality, which is nonentity!” replied the Blessed One.
- 29.65 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the emptiness of the essential nature.”
- “This is owing to the voidness of essential nature with respect to all phenomena!” replied the Blessed One.
- 29.66 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the emptiness of the essential nature of nonentities.” {Ki.IV: 6}
- “This is owing to the nonapprehension of the emptiness of the essential nature of nonentities!”⁴¹⁹ replied the Blessed One.
- 29.67 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the applications of mindfulness.” [F.221.a]
- “This is owing to the nonapprehension of the body, feelings, mind, and phenomena!” replied the Blessed One.
- 29.68 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the correct exertions.”
- “This is owing to the nonapprehension of virtuous and nonvirtuous attributes!” replied the Blessed One.
- 29.69 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the supports for miraculous ability.”
- “This is owing to the nonapprehension of the four supports for miraculous ability!” replied the Blessed One.
- 29.70 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the faculties.”
- “This is owing to the nonapprehension of the five faculties!” replied the Blessed One.
- 29.71 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the powers.”
- “This is owing to the nonapprehension of the five powers!” replied the Blessed One.
- 29.72 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the branches of enlightenment.”
- “This is owing to the nonapprehension of the seven branches of enlightenment!” replied the Blessed One.

- 29.73 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the path.”
“This is owing to the nonapprehension of the noble eightfold path!” replied the Blessed One.
- 29.74 “Blessed Lord, this perfection of wisdom is the perfection that constitutes emptiness.”
“This is owing to the nonapprehension of the aspects of emptiness and the aspect of voidness!”⁴²⁰ replied the Blessed One.
- 29.75 “Blessed Lord, this perfection of wisdom is the perfection that constitutes signlessness.” [F.221.b]
“This is owing to the nonapprehension of the aspects of peace!”⁴²¹ replied the Blessed One.
- 29.76 “Blessed Lord, this perfection of wisdom is the perfection that constitutes wishlessness.”
“This is owing to the nonapprehension of aspirations!” replied the Blessed One.
- 29.77 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the aspects of liberation.”
“This is owing to the nonapprehension of the eight aspects of liberation!” replied the Blessed One.
- 29.78 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the serial steps of meditative absorption.”
“This is owing to the nonapprehension of the nine serial steps of meditative absorption!” replied the Blessed One. {Ki.IV:7}
- 29.79 “Blessed Lord, this perfection of wisdom is the perfection of generosity.”
“This is owing to the nonapprehension of miserliness!” replied the Blessed One.
- 29.80 “Blessed Lord, this perfection of wisdom is the perfection of ethical discipline.”
“This is owing to the nonapprehension of degenerate morality!” replied the Blessed One.
- 29.81 “Blessed Lord, this perfection of wisdom is the perfection of tolerance.”
“This is owing to the nonapprehension of malice and tolerance!”⁴²² replied the Blessed One.
- 29.82 “Blessed Lord, this perfection of wisdom is the perfection of perseverance.”
“This is owing to the nonapprehension of indolence and perseverance!” replied the Blessed One.
- 29.83 “Blessed Lord, this perfection of wisdom is the perfection of meditative concentration.”

- “This is owing to the nonapprehension of meditative concentration and agitation!” replied the Blessed One.
- 29.84 “Blessed Lord, [F.222.a] this perfection of wisdom is the perfection of wisdom.”
- “This is owing to the nonapprehension of wisdom and stupidity!” replied the Blessed One.
- 29.85 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the ten powers.”
- “This is owing to their uncrushability by all phenomena!”⁴²³ replied the Blessed One.
- 29.86 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the four fearlessnesses.”
- “This is owing to their undauntedness concerning knowledge of the path!”⁴²⁴ replied the Blessed One.
- 29.87 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the four kinds of exact knowledge.”
- “This is owing to the absence of attachment and absence of obstruction with respect to all-aspect omniscience!” replied the Blessed One. {Ki.IV: 8}
- 29.88 “Blessed Lord, this perfection of wisdom is the perfection that constitutes the eighteen distinct qualities of the buddhas.”
- “This is owing to the transcendence of all the doctrines of the śrāvakas and pratyekabuddhas!” replied the Blessed One.
- 29.89 “Blessed Lord, this perfection of wisdom is the perfection of the tathāgatas.”
- “This is owing to the real nature of all their expressions!”⁴²⁵ replied the Blessed One.
- 29.90 “Blessed Lord, this perfection of wisdom is the perfection that is naturally arisen.”
- “This is owing to the sway that it holds over all phenomena!” replied the Blessed One.
- 29.91 “Blessed Lord, this perfection of wisdom is the perfection of the buddhas.”
- “This is owing to the attainment of consummate buddhahood with respect to all phenomena, in all their finest aspects!”⁴²⁶ replied the Blessed One. [F.222.b]
- 29.92 *This completes the twenty-ninth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 30

- 30.1 Then Śakra, mighty lord of the gods, thought, “Those noble sons or noble daughters in whose ears this perfection of wisdom resounds have venerated the conquerors of the past. Those beings in whose ears this perfection of wisdom resounds have grown the roots of virtuous action in the presence of the tathāgatas. Those beings in whose ears this perfection of wisdom resounds have been accepted by spiritual mentors. Leaving aside those who have taken up, upheld, recited, mastered, and focused their attention correctly on this profound perfection of wisdom, and who, having taken up, upheld, recited, and mastered it, then earnestly applied the perfection of wisdom in its real nature—apart from them, those noble sons or noble daughters who, having heard this perfection of wisdom are neither fearful, nor afraid, nor terrified, have questioned and petitioned the tathāgatas, arhats, completely awakened buddhas of the past. Those noble sons or noble daughters who, having heard this perfection of wisdom, are neither fearful, nor afraid, nor terrified, and who have [also] taken up, upheld, recited, mastered, and focused their attention correctly on this profound perfection of wisdom, have been cultivating the perfection of generosity, and have been practicing the perfections of ethical discipline, tolerance, perseverance, meditative concentration, and wisdom for many eons.” {Ki.IV:9}
- 30.2 Then the venerable Śāradvatīputra said to the Blessed One, “Blessed Lord, those noble sons or noble daughters who, having heard this profound perfection of wisdom, and are neither fearful, nor afraid, nor terrified, but take up, uphold, recite, [F.223.a] master, and focus their attention correctly on it, should be held to resemble irreversible bodhisattva great beings. If one were to ask why, Blessed Lord, this perfection of wisdom is profound. Those who have not practiced the six perfections in the past could not become devoted to it, after just hearing it. Blessed Lord, those noble sons or noble daughters who think of abandoning this profound perfection of wisdom after hearing it have indeed abandoned this profound perfection of wisdom

in the past. If one were to ask why, it is because when this profound perfection of wisdom is explained, those noble sons or noble daughters are without faith and devotion. Those noble sons or noble daughters have not venerated the lord buddhas, bodhisattva great beings, and śrāvakas in the past. They have not made requests and have not asked how the perfection of generosity should be practiced; how the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom should be practiced; how the emptiness of internal phenomena should be cultivated; how [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, should be cultivated; how the applications of mindfulness should be cultivated; how the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path should be cultivated; how the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, [F.223.b] the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers should be cultivated; how the meditative stabilities and the dhāraṇī gateways should be cultivated; and how the powers of the tathāgatas, the fearlessnesses, [Ki.IV: 10] the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas should be cultivated.”

30.3 Then Śakra, mighty lord of the gods, said to the venerable Śāradvatīputra, “Venerable Śāradvatīputra, since this perfection of wisdom is absolutely profound, when this profound perfection of wisdom is revealed, why is it so astonishing that bodhisattva great beings who did not practice it in the past and lacked devotion are [now] not devoted to the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, and [the goals], up to and including all-aspect omniscience. Why is that so astonishing? Venerable Śāradvatīputra, [F.224.a]

I pay homage to the perfection of wisdom! One who pays homage to the perfection of wisdom pays homage to the wisdom that knows all phenomena.”

- 30.4 Then the Blessed One said to Śakra, mighty lord of the gods, “It is so! Kauśika, it is so! One who pays homage to the perfection of wisdom pays homage to the wisdom that knows all phenomena. If you ask why, Kauśika, the all-aspect omniscience of the lord buddhas originates therefrom, and [conversely] it is on the basis of the wisdom that knows all phenomena that the perfection of wisdom is expressed. Kauśika, noble sons or noble daughters who wish to dwell in all-aspect omniscience should dwell in the perfection of wisdom. Noble sons or noble daughters who wish to attain the wisdom of knowledge of the path, who wish to abandon all afflicted mental states associated with reincarnation through the continuity of propensities, and who wish to turn the wheel of the Dharma, should persevere in the perfection of wisdom. Noble sons or noble daughters who wish to establish beings in the fruit of entering the stream to nirvāṇa, who wish to establish them in the fruit of being destined for only one more rebirth, in the fruit on no longer being subject to rebirth, and in arhatship, who wish to establish them in individual enlightenment, and who wish to establish them in unsurpassed, complete enlightenment should persevere in the perfection of wisdom. Noble sons or noble daughters who wish to establish beings in buddhahood should persevere in the perfection of wisdom. Noble sons or noble daughters who wish to perfect the three realms should persevere in the perfection of wisdom. Noble sons or noble daughters who wish to defeat all the demonic forces of Māra should persevere in the perfection of wisdom. [F.224.b] Noble sons or noble daughters who wish to foster the saṅgha of monks should persevere in the perfection of wisdom.” {Ki.IV: 11}

- 30.5 Śakra, mighty lord of the gods then asked the Blessed One, “Blessed Lord, how do bodhisattva great beings dwell in the perfection of wisdom? How do they dwell in the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity? Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, how do they persevere in the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom? How do they persevere in the emptiness of internal phenomena? How do they persevere in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities? How do they persevere in the thirty-seven factors conducive to enlightenment? How do they persevere in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the

formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers? How do they persevere in the meditative stabilities and the dhāraṇī gateways? How do they persevere in the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas?”

- 30.6 “Kauśika, [F.225.a] excellent!” replied the Blessed One. “It is excellent that you thought to question the tathāgata, arhat, completely awakened Buddha about this matter. Kauśika, your inspired speech has indeed come about through the blessing of the buddhas. Kauśika, in this regard, when bodhisattva great beings practice the perfection of wisdom, they do not dwell in physical forms, and when they do not dwell in physical forms, at that time they do not persevere⁴²⁷ with physical forms. They do not dwell in feelings, perceptions, formative predispositions, or consciousness, and when they do not dwell in consciousness [and so forth], at that time they do not persevere with consciousness [and so forth]. They do not dwell in the eyes, and when they do not dwell in the eyes, at that time they do not persevere with the eyes. They do not dwell in the ears, nose, tongue, body, or mental faculty, and when they do not dwell in the mental faculty [and so forth], at that time they do not persevere with the mental faculty [and so forth]. They do not dwell in sights, and when they do not dwell in sights, at that time they do not persevere with sights. They do not dwell in sounds, odors, tastes, tangibles, or mental phenomena, and when they do not dwell in mental phenomena [and so forth], at that time they do not persevere with mental phenomena [and so forth]. They do not dwell in visual consciousness, they do not dwell in visually compounded sensory contact, and they do not dwell in feelings conditioned by visually compounded sensory contact; they do not dwell in auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, or mental consciousness; they do not dwell in mentally compounded sensory contact [and so forth], and they do not dwell in feelings conditioned by mentally compounded sensory contact [and so forth]; and when they do not dwell in feelings conditioned by mentally compounded sensory contact [and so forth], at that time they do not persevere with feelings conditioned by mentally compounded sensory contact [and so forth]. They do not dwell in the earth element, and when they do not dwell in the earth element, at that time they do not persevere with the earth element. They do not dwell in the water element, the fire element, the wind element, the space element, {Ki.IV: 12} or the consciousness element, and when they do not dwell in the consciousness element [and so forth], [F.225.b] at that time they do not

persevere with the consciousness element [and so forth]. They do not dwell in ignorance, and when they do not dwell in ignorance, at that time they do not persevere with ignorance. They do not dwell in formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, or aging and death, and when they do not dwell in aging and death [and so forth], at that time they do not persevere with aging and death [and so forth]. They do not dwell in the perfection of generosity, and when they do not dwell in the perfection of generosity, at that time they do not persevere with the perfection of generosity. They do not dwell in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom, and when they do not dwell in the perfection of wisdom [and so forth], at that time they do not persevere with the perfection of wisdom [and so forth]. They do not dwell in the emptiness of internal phenomena, and when they do not dwell in the emptiness of internal phenomena, at that time they do not persevere with the emptiness of internal phenomena. They do not dwell in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, and when they do not dwell in the emptiness of the essential nature of nonentities [and so forth], at that time they do not persevere with the emptiness of the essential nature of nonentities [and so forth]. They do not dwell in the applications of mindfulness, and when they do not dwell in the applications of mindfulness, at that time they do not persevere with the applications of mindfulness. They do not dwell in the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path, and when they do not dwell in the noble eightfold path [and so forth], at that time they do not persevere with the noble eightfold path [and so forth]. They do not dwell in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, [F.226.a] or the formless absorptions, and when they do not dwell in the formless absorptions [and so forth], at that time they do not persevere with the formless absorptions [and so forth]. They do not dwell in the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers, and when they do not dwell in the extrasensory powers [and so forth], at that time they do not persevere with the extrasensory powers [and so forth]. They do not dwell in the meditative stabilities or the dhāraṇī gateways, and when they do not dwell in the dhāraṇī gateways [and so forth], at that time they do not persevere with the dhāraṇī gateways [and so forth]. They do not dwell in the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct

qualities of the buddhas, and when they do not dwell in the eighteen distinct qualities of the buddhas [and so forth], at that time they do not persevere with the eighteen distinct qualities of the buddhas [and so forth]. They do not dwell in the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit on no longer being subject to rebirth, arhatship, or individual enlightenment, and when they do not dwell in individual enlightenment [and so forth], at that time they do not persevere with individual enlightenment [and so forth]. They do not dwell in knowledge of the path or all-aspect omniscience, and when they do not dwell in all-aspect omniscience [and knowledge of the path], at that time they do not persevere with all-aspect omniscience [and knowledge of the path].

30.7 “If you ask why, Kauśika, it is because they do not apprehend physical forms in which they should dwell and in which they should persevere. They do not apprehend feelings, perceptions, formative predispositions, or consciousness in which they should dwell and in which they should persevere. They do not apprehend the sense fields, [F.226.b] sensory elements, or links of dependent origination in which they should dwell and in which they should persevere. They do not apprehend any of the perfections, any of the aspects of emptiness, or the thirty-seven factors conducive to enlightenment in which they should dwell and in which they should persevere. They do not apprehend the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers in which they should dwell and in which they should persevere. They do not apprehend the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas in which they should dwell and in which they should persevere. They do not apprehend the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit on no longer being subject to rebirth, arhatship, or individual enlightenment in which they should dwell and in which they should persevere. They do not apprehend knowledge of the path or all-aspect omniscience in which they should dwell and in which they should persevere.

30.8 “Moreover, Kauśika,⁴²⁸ when bodhisattva great beings practice the perfection of wisdom, they do not engage with or differentiate physical forms, and when they do not engage with or differentiate physical forms, at that time they do persevere with physical forms. They do not engage with or

differentiate feelings, perceptions, formative predispositions, or consciousness, and when they do not engage with or differentiate consciousness [and so forth], at that time they do persevere with consciousness [and so forth]. They do not engage with or differentiate the sense fields, sensory elements, or links of dependent origination, and when they do not engage with or differentiate the links of dependent origination [and so forth], at that time they do persevere with the links of dependent origination [and so forth]. [F.227.a] They do not engage with or differentiate any of the perfections, any of the aspects of emptiness, or the thirty-seven factors conducive to enlightenment, and when they do not engage with or differentiate the thirty-seven factors conducive to enlightenment [and so forth], at that time they do persevere with the thirty-seven factors conducive to enlightenment [and so forth]. They do not engage with or differentiate the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers, and when they do not engage with or differentiate the extrasensory powers [and so forth], at that time they do persevere with the extrasensory powers [and so forth]. They do not engage with or differentiate the meditative stabilities or the dhāraṇī gateways, and when they do not engage with or differentiate the dhāraṇī gateways [and so forth], at that time they do persevere with the dhāraṇī gateways [and so forth]. They do not engage with or differentiate the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas, and when they do not engage with or differentiate the eighteen distinct qualities of the buddhas [and so forth], at that time they do persevere with the eighteen distinct qualities of the buddhas [and so forth]. They do not engage with or differentiate [the goals], up to and including all-aspect omniscience, and when they do not engage with or differentiate all-aspect omniscience [and so forth], at that time they do persevere with all-aspect omniscience [and so forth]. {Ki.IV: 13}

- 30.9 “If you ask why, when bodhisattva great beings practice the perfection of wisdom in that manner, they do not apprehend physical forms in the limit of past time, they do not apprehend physical forms in the limit of future time, and they do not apprehend physical forms in the intervening [present]. They do not apprehend feelings, perceptions, formative predispositions, or consciousness in the limit of past time, [F.227.b] they do not apprehend consciousness [and so forth] in the limit of future time, and they do not apprehend consciousness [and so forth] in the intervening [present]. They do not apprehend the sense fields, the sensory elements, or the links of

dependent origination in the limit of past time, they do not apprehend the links of dependent origination [and so forth] in the limit of future time, and they do not apprehend the links of dependent origination [and so forth] in the intervening [present]. They do not apprehend any of the perfections, any of the aspects of emptiness, or the thirty-seven factors conducive to enlightenment in the limit of past time, they do not apprehend the thirty-seven factors conducive to enlightenment [and so forth] in the limit of future time, and they do not apprehend the thirty-seven factors conducive to enlightenment [and so forth] in the intervening [present]. They do not apprehend the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers in the limit of past time, they do not apprehend the extrasensory powers [and so forth] in the limit of future time, and they do not apprehend the extrasensory powers [and so forth] in the intervening [present]. They do not apprehend the meditative stabilities or the dhāraṇī gateways in the limit of past time, they do not apprehend the dhāraṇī gateways [and so forth] in the limit of future time, and they do not apprehend the dhāraṇī gateways [and so forth] in the intervening [present]. They do not apprehend the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas in the limit of past time, they do not apprehend the eighteen distinct qualities of the buddhas [and so forth] in the limit of future time, and they do not apprehend the eighteen distinct qualities of the buddhas [and so forth] in the intervening [present]. They do not apprehend [the goals], up to and including all-aspect omniscience, in the limit of past time, they do not apprehend all-aspect omniscience [and so forth] in the limit of future time, and they do not apprehend all-aspect omniscience [and so forth] in the intervening [present].”

30.10 Then the venerable Śāradvatīputra said to the Blessed One, [F.228.a] “Blessed Lord, the perfection of wisdom is profound!”

“Śāradvatīputra,” replied the Blessed One, “the perfection of wisdom is profound because the real nature of physical forms is profound. Śāradvatīputra, the perfection of wisdom is profound because the real nature of feelings, perceptions, formative predispositions, and consciousness is profound. Śāradvatīputra, the perfection of wisdom is profound because the real nature of the sense fields, the sensory elements, and the links of dependent origination is profound. The perfection of wisdom is profound because the real nature of all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment is profound. The

perfection of wisdom is profound because the real nature of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways is profound. The perfection of wisdom is profound because the real nature of the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas is profound. The perfection of wisdom is profound because the real nature of [the goals], up to and including all-aspect omniscience, is profound.”

30.11 “Blessed Lord, this perfection of wisdom is hard to fathom.”

“Śāradvatīputra,” replied the Blessed One, “the perfection of wisdom is hard to fathom because physical forms are hard to fathom. The perfection of wisdom is hard to fathom because feelings, perceptions, formative predispositions, and consciousness are hard to fathom. [F.228.b] The perfection of wisdom is hard to fathom because the sense fields, the sensory elements, and the links of dependent origination are hard to fathom. The perfection of wisdom is hard to fathom because all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are hard to fathom. The perfection of wisdom is hard to fathom because the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers are hard to fathom. The perfection of wisdom is hard to fathom because the meditative stabilities and the dhāraṇī gateways are hard to fathom. The perfection of wisdom is hard to fathom because the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are hard to fathom. The perfection of wisdom is hard to fathom because [the goals], up to and including all-aspect omniscience, are hard to fathom.” {Ki.IV: 14}

30.12 “Blessed Lord, this perfection of wisdom is immeasurable.”

“Śāradvatīputra,” replied the Blessed One, “the perfection of wisdom is immeasurable because physical forms are immeasurable. Śāradvatīputra, the perfection of wisdom is immeasurable because feelings, perceptions, formative predispositions, and consciousness are immeasurable. Śāradvatīputra, the perfection of wisdom is immeasurable because the sense fields, the sensory elements, and the links of dependent origination are immeasurable. The perfection of wisdom is immeasurable because all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are immeasurable. [F.229.a] The perfection of

wisdom is immeasurable because the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers are immeasurable. The perfection of wisdom is immeasurable because the meditative stabilities and the dhāraṇī gateways are immeasurable. The perfection of wisdom is immeasurable because the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are immeasurable. The perfection of wisdom is immeasurable because [the goals], up to and including all-aspect omniscience, are immeasurable.”

30.13 “Blessed Lord, how do bodhisattva great beings practice the perfection of wisdom?”

“Śāradvatīputra,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, if they do not engage with the notion that physical forms are profound, then they are practicing the perfection of wisdom. If they do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are profound, then they are practicing the perfection of wisdom. If they do not engage with the notion that the sense fields, the sensory elements, and the links of dependent origination are profound, then they are practicing the perfection of wisdom. If they do not engage with the notion that all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are profound, then they are practicing the perfection of wisdom. If they do not engage with the notion that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, [F.229.b] emptiness, signlessness, wishlessness, and the extrasensory powers are profound, then they are practicing the perfection of wisdom. If they do not engage with the notion that the meditative stabilities and the dhāraṇī gateways are profound, then they are practicing the perfection of wisdom. If they do not engage with the notion that the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are profound, then they are practicing the perfection of wisdom. If they do not engage with the notion that [the goals], up to and including all-aspect omniscience, are profound, then they are practicing the perfection of wisdom. [B42]

30.14 “If you ask why, Śāradvatīputra, the profundity of physical forms is not physical forms. The profundity of feelings, perceptions, formative predispositions, and consciousness is not consciousness [and so forth]. The

profundity of the sense fields, the sensory elements, and the links of dependent origination is not the links of dependent origination [and so forth]. The profundity of all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment is not the thirty-seven factors conducive to enlightenment [and so forth]. The profundity of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers is not the extrasensory powers [and so forth]. The profundity of the meditative stabilities and the dhāraṇī gateways is not the dhāraṇī gateways [and so forth]. [F.230.a] The profundity of the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas is not the eighteen distinct qualities of the buddhas [and so forth]. The profundity of [the goals], up to and including all-aspect omniscience, is not all-aspect omniscience [and so forth].

- 30.15 “Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, if they do not engage with the notion that physical forms are hard to fathom, then they are practicing the perfection of wisdom. If they do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are hard to fathom, then they are practicing the perfection of wisdom. If they do not engage with the notion that the sense fields, the sensory elements, and the links of dependent origination are hard to fathom, then they are practicing the perfection of wisdom. If they do not engage with the notion that all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are hard to fathom, then they are practicing the perfection of wisdom. If they do not engage with the notion that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers are hard to fathom, then they are practicing the perfection of wisdom. If they do not engage with the notion that the meditative stabilities and the dhāraṇī gateways are hard to fathom, then they are practicing the perfection of wisdom. If they do not engage with the notion that the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and [F.230.b] the eighteen distinct qualities of the buddhas are hard to fathom, then they are practicing the perfection of wisdom. If they do not engage with the notion that [the goals], up to and including all-aspect omniscience, are hard to fathom, then they are practicing the perfection of wisdom.

30.16 “If you ask why, Śāradvatīputra, the unfathomability of physical forms is not physical forms. The unfathomability of feelings, perceptions, formative predispositions, and consciousness is not consciousness [and so forth]. The unfathomability of [the other phenomena, attributes, and goals], up to and including all-aspect omniscience, is not all-aspect omniscience [and so forth]. {Ki.IV: 15}

30.17 “Moreover, Śāradvatīputra, when bodhisattva great beings practice the perfection of wisdom, if they do not engage with the notion that physical forms are immeasurable, then they are practicing the perfection of wisdom. If they do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are immeasurable, then they are practicing the perfection of wisdom. If they do not engage with the notion that the sense fields, the sensory elements, and the links of dependent origination are immeasurable, then they are practicing the perfection of wisdom. If they do not engage with the notion that all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are immeasurable, then they are practicing the perfection of wisdom. If they do not engage with the notion that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers are immeasurable, then they are practicing the perfection of wisdom. If they do not engage with the notion that the meditative stabilities and the dhāraṇī gateways are immeasurable, [F.231.a] then they are practicing the perfection of wisdom. If they do not engage with the notion that the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are immeasurable, then they are practicing the perfection of wisdom. If they do not engage with the notion that [the goals], up to and including all-aspect omniscience, are immeasurable, then they are practicing the perfection of wisdom.

30.18 “If you ask why, Śāradvatīputra, the immeasurability of physical forms is not physical forms. The immeasurability of feelings, perceptions, formative predispositions, and consciousness is not consciousness [and so forth]. The immeasurability of [the other phenomena, attributes, and goals], up to and including all-aspect omniscience, is not all-aspect omniscience [and so forth].”

30.19 Śāradvatīputra then said, “Ah! Blessed Lord, this perfection of wisdom is so profound, so hard to fathom, and so hard to realize. Blessed Lord, this perfection of wisdom is so immeasurable. Blessed Lord, this should not be explained in the presence of bodhisattva great beings who have newly

entered the vehicle. Having heard this profound perfection of wisdom, they would be fearful, afraid, and terrified. They would be hesitant and doubtful. They would be without devotion. Blessed Lord, this profound perfection of wisdom should be revealed in the presence of bodhisattva great beings. Having heard this profound perfection of wisdom, they will not be fearful, afraid, or terrified. They will not be hesitant or doubtful. Having heard it, they would be increasingly devoted, and they would take up, uphold, [F.231.b] recite, master, and focus their attention correctly on it.”

30.20 Then Śakra, mighty lord of the gods, asked the venerable Śāradvatīputra, “Venerable Śāradvatīputra, if this profound perfection of wisdom is explained in the presence of bodhisattva great beings who have newly entered the vehicle, what fault would there be?”

30.21 “Kauśika,” replied Śāradvatīputra, “if this profound perfection of wisdom is explained in the presence of bodhisattva great beings who have newly entered the vehicle, having heard this profound perfection of wisdom, they would be fearful, afraid, and terrified. They would turn away from it. They would forsake it. They would be without devotion. Kauśika, having heard this perfection of wisdom, bodhisattva great beings who have newly entered the vehicle would actualize and accumulate the world-forming deeds that descend into erroneous [paths] because they would have rejected it. It is difficult for those who have generated and accrued such world-forming deeds to attain consummate buddhahood in unsurpassed, complete enlightenment. That is the situation!”

30.22 Śakra then asked, “Venerable Śāradvatīputra, are there bodhisattva great beings, not yet prophesied, who, having heard this profound perfection of wisdom, will not be afraid, fearful, or terrified?”

30.23 “Kauśika, those bodhisattva great beings who will not be afraid, fearful, or terrified, having heard this profound perfection of wisdom, will be prophesied to attain unsurpassed, complete enlightenment before long. {Ki.IV: 16} They will be prophesied to attain [all the goals], up to and including unsurpassed, complete enlightenment, before they have encountered more than one or [F.232.a] two tathāgatas, arhats, completely awakened buddhas.”

30.24 Then the Blessed One said to the venerable Śāradvatīputra, “It is so, Śāradvatīputra! It is so! Śāradvatīputra, those bodhisattva great beings who, having heard this profound perfection of wisdom, will not be fearful, afraid, or terrified, and who, having heard it, will increasingly take up, uphold, recite, master, and maintain the perfection of wisdom, just as it has been taught, will have entered into the vehicle for a long period of time. They will have practiced the six perfections. They will have venerated many buddhas.”

30.25 Śāradvatīputra then declared, “Blessed Lord, I am inspired to elucidate this by way of some analogies! Sugata, I am inspired to elucidate this by way of some analogies!”

“Śāradvatīputra, be inspired!” replied the Blessed One.

30.26 “Blessed Lord,” said Śāradvatīputra, “it is just as if noble sons or noble daughters who follow the vehicle of the bodhisattvas in a dream were to cultivate the perfection of wisdom, be absorbed in the meditative concentrations, undertake perseverance, practice tolerance, maintain ethical discipline, and practice generosity, and then reach as far as the site of enlightenment—one would then know, Blessed Lord, that those noble sons or noble daughters have indeed drawn near to unsurpassed, complete enlightenment. Blessed Lord, what need one say about bodhisattva great beings who, when they are not asleep, have cultivated the perfection of wisdom, been absorbed in the meditative concentrations, undertaken perseverance, practiced tolerance, maintained ethical discipline, [F.232.b] and practiced generosity! Blessed Lord, one would know that those [latter] noble sons or noble daughters have drawn near to unsurpassed, complete enlightenment. Blessed Lord, those who have heard this profound perfection of wisdom, and, having heard it, then retain it and earnestly apply it in an authentic manner,⁴²⁹ will ripen the roots of virtuous action. Blessed Lord, bodhisattva great beings who take up, uphold, recite, master, and focus their attention correctly on this profound perfection of wisdom will have entered the vehicle for a long period of time and will have cultivated the roots of virtuous action. They will have venerated many buddhas. They will have been accepted by spiritual mentors. Blessed Lord, those noble sons or noble daughters are near to being prophesied to attain unsurpassed, complete enlightenment. They will be prophesied to attain unsurpassed, complete enlightenment. Blessed Lord, those noble sons or noble daughters who accord with this profound perfection of wisdom, and, having accorded with it, then take up, uphold, recite, master, and focus their attention correctly on it should be known to be making progress to unsurpassed, complete enlightenment that is irreversible. {Ki.IV: 17}

30.27 “Blessed Lord, it is just as when some men, coming out of a wilderness of one hundred yojanas, or coming out of a wilderness of two hundred, three hundred, four hundred, or five hundred yojanas, might see signs indicative of a village, city, market town, region, or royal capital, such as cowherds, herders, border posts, excellent orchards, [F.233.a] or excellent woodlands—or if they were to see, by means of other signs apart from these, that they were clearly approaching a village, city, market town, region, or royal capital—they would think that when these indications appear they are indeed approaching a village, city, market town, region, or royal capital.

They would be relieved, and thenceforth there would be no fear of robbers, fear of brigands, fear of savage wild beasts, or fear of hunger and thirst. Blessed Lord, in the same way, when bodhisattva great beings have accorded with this profound perfection of wisdom, and, having accorded with it, also taken up, upheld, recited, mastered, and focused their attention correctly on it, one should know that at that time, Blessed Lord, those bodhisattva great beings are near to being prophesied and before long they will attain consummate buddhahood in unsurpassed, complete enlightenment. Thenceforth those bodhisattva great beings will not fear the level of the śrāvakas or the level of the pratyekabuddhas. If one were to ask why, it is because the sight of this profound perfection of wisdom, paying homage to it and listening to it, are indications heralding unsurpassed, complete enlightenment.”

30.28 “It is so, Śāradvatīputra. It is so!” replied the Blessed One. “Śāradvatīputra, may you now again be inspired by the power of the buddhas!”

30.29 “Blessed Lord, it is just as if there were some men wishing to see the shores of the great ocean—the closer they approached the great ocean in order to see it, [F.233.b] the more they would no longer see trees or the indications of a tree, or hills or the indication of a hill, [and they would know] on that basis that the great ocean is near, the great ocean is not far away. {Ki.IV: 18} If one were to ask why, they would instinctively know that now the great ocean is near and not far away. If it is near there will be no trees or the indication of a tree, and no hills or the indication of a hill. So even though the eyes of those men do not yet see the great ocean, they understand that they are nearing the great ocean, and that the great ocean is in the vicinity, the great ocean is not far away. In the same way, Blessed Lord, bodhisattva great beings who hear, take up, uphold, recite, master, and focus their attention correctly on this profound perfection of wisdom should understand that they are near to being prophesied to attain unsurpassed, complete enlightenment, even though the tathāgatas, arhats, completely awakened buddhas have not yet prophesied them with the words, ‘You will attain consummate buddhahood in unsurpassed, complete enlightenment within so many eons, within so many hundreds of eons, within so many thousands of eons, or within so many hundred billion trillions of eons.’ If one were to ask why, it is because they would know, ‘I am observing, paying homage to, and listening to this profound perfection of wisdom, and, having heard it, I am holding it, retaining it, reciting it, and mastering it, [F.234.a] focusing my attention correctly on it.’

30.30 “Blessed Lord, it is just as when spring approaches and the leaves and petals of plants appear and change color—the people of Jambudvīpa know that leaves, flowers, and fruits will appear before long because these are the

indications that appear from plants. When plants turn to excellent leaves, flowers, and fruits, women, men, boys, and girls, on seeing those plants with excellent leaves, flowers, and fruits, feel happy. Blessed Lord, in the same way, when bodhisattva great beings see, pay homage to, venerate, and listen to this profound perfection of wisdom, and, having heard it, {Ki.IV: 19} also take up, uphold, recite, master, and focus their attention correctly on it, at that time, Blessed Lord, one should know that those bodhisattva great beings have ripened the roots of virtuous action. Blessed Lord, one should know that those bodhisattva great beings have venerated many buddhas. Blessed Lord, those bodhisattva great beings should know that since they themselves see, pay homage to, and listen to this profound perfection of wisdom, and earnestly apply the perfection of wisdom just as it has been revealed, through their former roots of virtuous action, they have drawn near to unsurpassed, complete enlightenment. Thereupon, all those gods who have seen the buddhas of the past [F.234.b] will observe the indications of those bodhisattva great beings and then rejoice, overjoyed, contented, and happy, that these bodhisattva great beings will be prophesied to attain unsurpassed, complete enlightenment before long, since the bodhisattva great beings of the past also experienced those indications that they would be prophesied [to attain enlightenment].

30.31 “Blessed Lord, it is just as when a pregnant woman undergoes physical changes as the time to give birth approaches—her body becomes more and more unshapely and lethargic, her mind becomes weak and irritable, her appetite is reduced, her senses become dull, she sleeps less and feels uncomfortable—because of her feelings she speaks little and abstains from intimate contact, feeling that such sensations are due to the inappropriate attentions in which she formerly indulged and on which she relied. Other women will know, the more they see this woman with such symptoms, that she will give birth before long. Blessed Lord, in the same way, when those bodhisattva great beings who have grown the roots of virtuous action, venerated many buddhas, practiced good conduct, been accepted by a spiritual mentor, and brought the roots of virtuous action to maturity accord with this profound perfection of wisdom, and, having accorded with it, also take up, uphold, recite, master, and focus their attention correctly on it, then, Blessed Lord, one should know that those bodhisattva great beings will be prophesied to attain unsurpassed, complete enlightenment before long.”

30.32 “Excellent, Śāradvatīputra! Excellent!” replied the Blessed One. “Śāradvatīputra, this inspired speech of yours arises through the power of the buddhas.”

- 30.33 Then the venerable Subhūti [F.235.a] said to the Blessed One, “Blessed Lord, it is most wonderful that the tathāgatas, arhats, completely awakened buddhas will sustain those bodhisattva great beings so perfectly in that manner.” {Ki.IV:20}
- 30.34 “Subhūti,” replied the Blessed One, “it is in order to act for the benefit of many living creatures, to bring happiness to many living creatures, to act out of compassion for the world, and to act for the well-being, benefit, and happiness of a multitude of gods and human beings that those bodhisattva great beings have embarked in this way on unsurpassed, complete enlightenment. While they are practicing the conduct of a bodhisattva they benefit many hundreds and thousands of living creatures through the four attractive qualities of a bodhisattva. If you ask what these four are, they comprise generosity, pleasant speech, purposeful activity, and harmonious activity. Through these qualities they encourage beings toward the paths of the ten virtuous actions.
- 30.35 “They themselves are absorbed in the four meditative concentrations, the four immeasurable attitudes, and the four formless absorptions, and they also encourage others toward the four meditative concentrations, the four immeasurable attitudes, and the four formless absorptions. They themselves practice generosity and they also encourage others toward generosity. They themselves maintain ethical discipline, and they also encourage others toward ethical discipline. They themselves cultivate tolerance and they also encourage others toward tolerance. They themselves undertake perseverance and they also encourage others toward perseverance. They themselves are absorbed in meditative concentration and they also encourage others toward meditative concentration. They themselves cultivate wisdom and they also encourage others toward wisdom. [F.235.b] They dwell in the perfection of wisdom, and although through skillful means they establish beings in the fruit of entering the stream to nirvāṇa, they themselves do not attain the fruit of entering the stream to nirvāṇa. Although they establish others in the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment, they themselves do not actualize individual enlightenment [and so forth].
- 30.36 “They themselves practice the perfection of generosity, and they also encourage many thousands of other bodhisattvas toward the perfection of generosity. They themselves practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, and they also encourage many thousands of other bodhisattvas toward the perfections of ethical discipline, tolerance, perseverance, meditative concentration, and

wisdom. They themselves occupy the level at which progress has become irreversible, and they also establish others in the level at which progress has become irreversible. They themselves bring beings to maturity, and they also encourage others to bring beings to maturity. They themselves develop the extrasensory powers of the bodhisattvas, and they also encourage others toward the extrasensory powers of the bodhisattvas. They themselves refine the dhāraṇī gateways, and they also encourage others to refine the dhāraṇī gateways. They themselves acquire excellent inspired speech, and they also encourage others toward excellent inspired speech. They themselves assume an excellent physical form, [F.236.a] and they also encourage others to acquire an excellent physical form. They themselves assume the excellent major marks, and they also encourage others to acquire the excellent marks. {Ki.IV:21} They themselves assume the excellent status of a prince, and they also encourage others toward the excellent status of a prince. They themselves cultivate the thirty-seven factors conducive to enlightenment, and they also encourage others toward the thirty-seven factors conducive to enlightenment. They themselves cultivate the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the five extrasensory powers, and they also encourage others toward the five extrasensory powers [and so forth]. They themselves cultivate all the meditative stabilities and all the dhāraṇī gateways, and they also encourage others toward all the dhāraṇī gateways [and so forth]. They themselves achieve the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, and they also encourage others toward the eighteen distinct qualities of the buddhas [and so forth]. They themselves attain all-aspect omniscience, and they also encourage others toward all-aspect omniscience. They themselves abandon all afflictive mental states associated with reincarnation through [past] propensities, and they also encourage others to abandon all afflictive mental states associated with reincarnation through [past] propensities. They themselves turn the wheel of the Dharma, and they also encourage others to turn the wheel of the Dharma.”

30.37 The venerable Subhūti then said to the Blessed One, [F.236.b] “It is wonderful, Blessed Lord, it is wonderful, Sugata, that those bodhisattva great beings endowed with many attributes practice the perfection of wisdom and attain consummate buddhahood in unsurpassed, complete

enlightenment for the sake of all beings! Blessed Lord, how will the cultivation of the perfection of wisdom that bodhisattva great beings have be perfected?"

30.38 "Subhūti," replied the Blessed One, "while bodhisattva great beings are practicing the perfection of wisdom, when they do not observe the enhancement of physical forms, and when they do not observe the enhancement of feelings, perceptions, formative predispositions, or consciousness, then the cultivation of the perfection of wisdom that bodhisattva great beings have will be perfected. Subhūti, while bodhisattva great beings are practicing the perfection of wisdom, when they do not observe the enhancement of the sense fields, the sensory elements, or the links of dependent origination, and when they do not observe the enhancement of all the perfections, all the aspects of emptiness, or the thirty-seven factors conducive to enlightenment, then the cultivation of the perfection of wisdom that bodhisattva great beings have will be perfected. When they do not observe the enhancement of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers, then the cultivation of the perfection of wisdom that bodhisattva great beings have will be perfected. {Ki.IV: 22} [F.237.a] When they do not observe the enhancement of the meditative stabilities or the dhāraṇī gateways, then the cultivation of the perfection of wisdom that bodhisattva great beings have will be perfected. When they do not observe the enhancement of the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas, then the cultivation of the perfection of wisdom that bodhisattva great beings have will be perfected. Subhūti, while bodhisattva great beings are practicing the perfection of wisdom, when they do not observe the enhancement of [the goals], up to and including all-aspect omniscience, then the cultivation of the perfection of wisdom that bodhisattva great beings have will be perfected.

30.39 "Subhūti, while bodhisattva great beings are practicing the perfection of wisdom, when they do not observe the diminution of physical forms and when they do not observe the diminution of feelings, perceptions, formative predispositions, or consciousness, then the cultivation of the perfection of wisdom that bodhisattva great beings have will be perfected. When they do not observe the diminution of the sense fields, the sensory elements, or the links of dependent origination, then the cultivation of the perfection of wisdom that bodhisattva great beings have will be perfected. When they do not observe the diminution of all the perfections, all the aspects of

emptiness, or the thirty-seven factors conducive to enlightenment, then the cultivation of the perfection of wisdom that bodhisattva great beings have will be perfected. [F.237.b] When they do not observe the diminution of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers, then the cultivation of the perfection of wisdom that bodhisattva great beings have will be perfected. When they do not observe the diminution of the meditative stabilities or the dhāraṇī gateways, then the cultivation of the perfection of wisdom that bodhisattva great beings have will be perfected. When they do not observe the diminution of the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas, then the cultivation of the perfection of wisdom that bodhisattva great beings have will be perfected. When they do not observe the diminution of [the goals], up to and including all-aspect omniscience, then the cultivation of the perfection of wisdom that bodhisattva great beings have will be perfected.

30.40 “Moreover, Subhūti, while bodhisattva great beings are practicing the perfection of wisdom, when they do not observe the notion of phenomena; do not observe the notion of nonphenomena; do not observe the notion of the past; do not observe the notion of the future; do not observe the notion of the present; do not observe the notion of virtuous action, the notion of nonvirtuous action, [F.238.a] or the notion of indeterminate action; do not observe the notion of conditioned phenomena or the notion of unconditioned phenomena; do not observe the notion of the realm of desire; do not observe the notion of the realm of form; do not observe the notion of the realm of formlessness; do not observe the notion of the perfection of generosity; do not observe the notions of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom; and do not observe the notion of [the goals], up to and including all-aspect omniscience, then the cultivation of the perfection of wisdom that bodhisattva great beings have will be perfected.

30.41 “If you ask why, Subhūti, it is owing to the defining characteristics of all phenomena, and owing to irreversibility, voidness, hollowness, essencelessness, impotence, and lifelessness.”

30.42 “Blessed Lord, the inconceivable is being revealed!” said Subhūti.

“Subhūti,” replied the Blessed One, “the inconceivable is revealed owing to the inconceivability of physical forms. The inconceivable is revealed owing to the inconceivability of feelings, perceptions, {Ki.IV: 23} formative predispositions, and consciousness. Subhūti, the inconceivable is revealed

owing to the inconceivability of the sense fields, the sensory elements, and the links of dependent origination. Subhūti, the inconceivable is revealed owing to the inconceivability of the perfection of generosity. The inconceivable is revealed owing to the inconceivability of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, [F.238.b] the perfection of meditative concentration, and the perfection of wisdom. Subhūti, the inconceivable is revealed owing to the inconceivability of the emptiness of internal phenomena. The inconceivable is revealed owing to the inconceivability of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. Subhūti, the inconceivable is revealed owing to the inconceivability of the thirty-seven factors conducive to enlightenment. The inconceivable is revealed owing to the inconceivability of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers. The inconceivable is revealed owing to the inconceivability of the meditative stabilities and the dhāraṇī gateways. The inconceivable is revealed owing to the inconceivability of the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas. Subhūti, the inconceivable is revealed owing to the inconceivability of [the goals], up to and including all-aspect omniscience.

30.43 “Subhūti, when bodhisattva great beings are practicing the perfection of wisdom, if they do not perceive the notion that physical forms are inconceivable, and if they do not perceive that feelings, perceptions, formative predispositions, and consciousness are inconceivable, then they are perfecting the perfection of wisdom. When bodhisattva great beings are practicing the perfection of wisdom, if they do not perceive the notion that the sense fields, the sensory elements, and the links of dependent origination are inconceivable, [F.239.a] then they are perfecting the perfection of wisdom. If they do not perceive the notion that all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are inconceivable, then they are perfecting the perfection of wisdom. If they do not perceive the notion that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers are inconceivable, then they are perfecting the perfection of wisdom. If they do not perceive the notion that the meditative stabilities and the dhāraṇī gateways are inconceivable, then they are perfecting the perfection of wisdom. If they do not perceive the notion that

the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are inconceivable, then they are perfecting the perfection of wisdom. If they do not perceive the notion that [the goals], up to and including all-aspect omniscience, are inconceivable, then they are perfecting the perfection of wisdom.”

30.44 “Blessed Lord, who will be devoted to this profound perfection of wisdom?

“Bodhisattva great beings who have practiced the six perfections, who have grown the roots of virtuous action, venerated many buddhas, and been accepted by spiritual mentors will be devoted to this profound perfection of wisdom,” replied the Blessed One.

30.45 “Blessed Lord, [F.239.b] to what extent have such bodhisattva great beings practiced the six perfections, grown the roots of virtuous action, venerated many buddhas, and been accepted by spiritual mentors?”

30.46 “Subhūti,” replied the Blessed One, “in this regard, when bodhisattva great beings practice the perfection of wisdom, they do not imagine or construe physical forms, they do not imagine or construe the indications of physical forms, and they do not imagine or construe the inherent existence of physical forms. They do not imagine or construe feelings, perceptions, formative predispositions, or consciousness; they do not imagine or construe the indications of consciousness [and so forth]; and they do not imagine or construe the inherent existence of consciousness [and so forth]. They do not imagine or construe the sense fields, the sensory elements, or the links of dependent origination; they do not imagine or construe the indications of the links of dependent origination [and so forth]; and they do not imagine or construe the inherent existence of the links of dependent origination [and so forth]. They do not imagine or construe the realm of desire, they do not imagine or construe the indications of the realm of desire, and they do not imagine or construe the inherent existence of the realm of desire. They do not imagine or construe the realm of form, they do not imagine or construe the indications of the realm of form, and they do not imagine or construe the inherent existence of the realm of form. They do not imagine or construe the realm of formlessness, they do not imagine or construe the indications of the realm of formlessness, and they do not imagine or construe the inherent existence of the realm of formlessness. They do not imagine or construe the perfection of generosity, they do not imagine or construe the indications of the perfection of generosity, and they do not imagine or construe the inherent existence of the perfection of generosity. They do not imagine or construe the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, {Ki.IV: 24} the perfection of meditative concentration, or the perfection of wisdom; [F.240.a] they do not imagine or

construe the indications of the perfection of wisdom [and so forth]; and they do not imagine or construe the inherent existence of the perfection of wisdom [and so forth]. They do not imagine or construe the emptiness of internal phenomena, they do not imagine or construe the indications of the emptiness of internal phenomena, and they do not imagine or construe the inherent existence of the emptiness of internal phenomena. They do not imagine or construe [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; they do not imagine or construe the indications of the emptiness of the essential nature of nonentities [and so forth]; and they do not imagine or construe the inherent existence of the emptiness of the essential nature of nonentities [and so forth]. They do not imagine or construe the thirty-seven factors conducive to enlightenment, they do not imagine or construe the indications of the thirty-seven factors conducive to enlightenment, and they do not imagine or construe the inherent existence of the thirty-seven factors conducive to enlightenment. They do not imagine or construe the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers; they do not imagine or construe the indications of the extrasensory powers [and so forth]; and they do not imagine or construe the inherent existence of the extrasensory powers [and so forth]. They do not imagine or construe the meditative stabilities or the dhāraṇī gateways, they do not imagine or construe the indications of the dhāraṇī gateways [and so forth], and they do not imagine or construe the inherent existence of the dhāraṇī gateways [and so forth]. They do not imagine or construe the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas; they do not imagine or construe the indications of the eighteen distinct qualities of the buddhas [and so forth], [F.240.b] and they do not imagine or construe the inherent existence of the eighteen distinct qualities of the buddhas [and so forth]. They do not imagine or construe [the goals], up to and including all-aspect omniscience; they do not imagine or construe the indications of all-aspect omniscience [and so forth]; and they do not imagine or construe the inherent existence of all-aspect omniscience [and so forth]. If you ask why, Subhūti, it is because physical forms are inconceivable. Feelings, perceptions, formative predispositions, and consciousness are inconceivable. The sense fields, the sensory elements, and the links of dependent origination are inconceivable. All the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are inconceivable. The truths of the noble ones, the meditative concentrations,

the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers are inconceivable. The meditative stabilities and the dhāraṇī gateways are inconceivable. The ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are inconceivable. [The goals], up to and including all-aspect omniscience, are inconceivable. Subhūti, such are the bodhisattva great beings who have practiced the six perfections, grown the roots of virtuous action, venerated many buddhas, and been accepted by spiritual mentors.”

30.47 “Blessed Lord, the perfection of wisdom is profound!” said Subhūti.

The Blessed One replied, “The perfection of wisdom is profound owing to the profundity of physical forms. The perfection of wisdom is profound owing to the profundity of feelings, perceptions, formative predispositions, [F.241.a] and consciousness. The perfection of wisdom is profound owing to the profundity of the sense fields, the sensory elements, and the links of dependent origination. The perfection of wisdom is profound owing to the profundity of all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment. The perfection of wisdom is profound owing to the profundity of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers. The perfection of wisdom is profound owing to the profundity of the meditative stabilities and the dhāraṇī gateways. The perfection of wisdom is profound owing to the profundity of the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge and the distinct qualities of the buddhas. The perfection of wisdom is profound owing to the profundity of [the goals], up to and including all-aspect omniscience.”

30.48 “Blessed Lord, the perfection of wisdom is a mass of precious gems. It bestows⁴³⁰ the masses of the precious gems of the Dharma. That is to say, it bestows the paths of the ten virtuous actions, the four meditative concentrations, the four immeasurable attitudes, and the five extrasensory powers. It bestows the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path. It bestows the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, [F.241.b] emptiness, signlessness, wishlessness, the extrasensory powers, the meditative

stabilities, and the dhāraṇī gateways. It bestows the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas. It bestows the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment. It bestows [the goals], up to and including all-aspect omniscience.

30.49 “Blessed Lord, the perfection of wisdom turns the wheel of the Dharma. Blessed Lord, the perfection of wisdom is a mass of purity owing to the purity of physical forms; the purity of feelings, perceptions, formative predispositions, {Ki.IV: 25} and consciousness; the purity of the sense fields, the sensory elements, and the links of dependent origination; the purity of all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment; the purity of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers; the purity of the meditative stabilities and the dhāraṇī gateways; the purity of the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas; and the purity of [the goals], up to and including all-aspect omniscience.

30.50 “Blessed Lord, it would be so astonishing if many obstacles do not arise when a profound perfection of wisdom such as this is revealed.”

30.51 “Subhūti, it is so! Subhūti, it is so!” replied the Blessed One. “Subhūti, this profound perfection of wisdom will encounter many obstacles. For this reason, [F.242.a] noble sons or noble daughters should commit to writing, recite, teach, and cultivate this profound perfection of wisdom, focusing their attention correctly on it. In order that obstacles might not occur, even if they are committing it to writing, they should do so swiftly, and even if they are reciting, teaching, and cultivating it, focusing their attention correctly on it, they should do so swiftly. Therefore, Subhūti, even if noble sons or noble daughters have one month in which to commit it to writing, they should do so. Even if they have two months, if they have three months, if they have four months, if they have five months, if they have six months, or if they have up to one year in which to commit it to writing, they should do so. Even if they have one month in which to teach it, confer the scriptural transmission, disseminate it, or cultivate it, focusing their attention correctly on it, then they should do so; and even if they have up to one year in which to cultivate it [and so forth], they should do so. If you ask why, Subhūti, it is because phenomena that are most precious encounter many obstacles.”

- 30.52 “Blessed Lord, it would be very astonishing if the evil forces of Māra were not to cause obstacles to prevent by whatever means this profound perfection of wisdom from being committed to writing, recited, taught, disseminated, and cultivated, and having attention correctly focused on it!”
- 30.53 “Subhūti,” replied the Blessed One, “it is not the case that the evil forces of Māra do not cause obstacles in order to prevent by whatever means this profound perfection of wisdom from being committed to writing, recited, taught, cultivated, and having attention correctly focused on it. However, despite that, they cannot inflict obstacles on bodhisattva great beings who do commit this profound perfection of wisdom to writing, and recite, disseminate, or cultivate it.” {Ki.IV:26}
- 30.54 Then the venerable Śāradvatīputra asked the Blessed One, [F.242.b] “Blessed Lord, through whose power do the evil forces of Māra not obstruct bodhisattva great beings who commit this profound perfection of wisdom to writing, recite it, disseminate it, focus their attention correctly on it, and cultivate it?”
- 30.55 “Śāradvatīputra,” replied the Blessed One, “it is through the power of the buddhas that the evil forces of Māra cannot cause obstacles for bodhisattva great beings who commit this profound perfection of wisdom to writing, and recite, disseminate, cultivate, or focus their attention correctly on it. Śāradvatīputra, it is also through the power of all those lord buddhas who are alive and present in the world systems of the ten directions, teaching the Dharma, that the evil forces of Māra cannot cause obstacles for bodhisattva great beings who commit this profound perfection of wisdom to writing, and recite, teach, disseminate, cultivate, or focus their attention correctly on it. Those lord buddhas indeed have their enlightened intention directed toward those bodhisattva great beings, and accept them, so that the evil forces of Māra cannot cause obstacles for those bodhisattva great beings who have been accepted by the lord buddhas and who commit this profound perfection of wisdom to writing, and recite, teach, disseminate, cultivate, or focus their attention correctly on it. If you ask why, Śāradvatīputra, it is because the evil forces of Māra are incapable of causing obstacles for bodhisattva great beings who have been accepted by the buddhas and who have pursued virtuous attributes. Śāradvatīputra, it is in accord with reality that the immeasurable and countless tathāgatas, arhats, completely awakened buddhas who are alive at present, residing in the immeasurable, countless world systems of all the ten directions, [F.243.a] teaching the Dharma, direct their enlightened intention toward bodhisattva great beings who commit this profound perfection of wisdom to writing, and direct their enlightened intention toward those who recite, teach, disseminate, cultivate, and focus their attention correctly on it. Śāradvatīputra, noble sons and noble

- daughters who commit this profound perfection of wisdom to writing, and recite, teach, cultivate, and focus their attention correctly on it should understand that it is through the power of the buddhas that they themselves are committing this profound perfection of wisdom to writing, and reciting, teaching, cultivating, and focusing their attention correctly on it.”
- 30.56 “Blessed Lord, should all noble sons and noble daughters whosoever know that they commit this profound perfection of wisdom to writing, and recite, teach, disseminate, cultivate, and focus their attention correctly on it, through the power of the buddhas, and are all of them sustained by the buddhas?”
- 30.57 “Śāradvatīputra, it is so! It is so,” replied the Blessed One. “It is as you have said. All noble sons or noble daughters whosoever should know that they commit this profound perfection of wisdom to writing, and recite, teach, disseminate, cultivate, and focus their attention correctly on it, {Ki.IV: 27} through the power of the buddhas. All of them should know that they are sustained by the buddhas.”
- 30.58 “Blessed Lord, the immeasurable and countless lord buddhas who are alive at present, teaching the Dharma in immeasurable, countless world systems, [F.243.b] extending from the eastern direction throughout the ten directions, know those noble sons or noble daughters who commit this profound perfection of wisdom to writing, and recite, teach, disseminate, cultivate, and focus their attention correctly on it. Those lord buddhas see with the buddha eye and comprehend those who commit this profound perfection of wisdom to writing, and recite, teach, disseminate, cultivate, and focus their attention correctly on it.”
- 30.59 “Śāradvatīputra, it is so! It is so,” replied the Blessed One. “The immeasurable and countless lord buddhas who are alive at present, teaching the Dharma in immeasurable, countless world systems, extending from the eastern direction throughout the ten directions, know those noble sons or noble daughters who commit this profound perfection of wisdom to writing, and recite, teach, disseminate, cultivate, and focus their attention correctly on it. They see them with the buddha eye and comprehend them. [B43]
- 30.60 “In this regard, Śāradvatīputra, those noble sons or noble daughters who follow the vehicle of the bodhisattvas, and who take up, uphold, recite, master, and cultivate this profound perfection of wisdom, focusing their attention correctly on it, and who earnestly apply it in an authentic manner,⁴³¹ should also know that they themselves are drawing near to unsurpassed, complete enlightenment. Śāradvatīputra, those noble sons or noble daughters who follow the vehicle of the bodhisattvas, and who have committed this profound perfection of wisdom to writing and keep it in the form of a book, also develop much devotion to this profound perfection of

wisdom. [F.244.a] They serve, respect, honor, and worship this profound perfection of wisdom with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, and many ribbons. {Ki.IV: 28}

30.61 “So it is that those noble sons or noble daughters who commit this profound perfection of wisdom to writing and keep it will incur great benefit, great excellence, great outcome, and great maturation. Śāradvatīputra, until they occupy the level at which progress has become irreversible, those noble sons or noble daughters on account of these roots of virtuous action will never be reborn in lower realms of existence. They will never be separated from the lord buddhas. Śāradvatīputra, until they attain consummate buddhahood in unsurpassed, complete enlightenment, those noble sons or noble daughters on account of these roots of virtuous action will never be separated from the six perfections. They will never be separated from the emptiness of internal phenomena. They will never be separated from [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They will never be separated from the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path. They will never be separated from the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—or the extrasensory powers. They will never be separated from the meditative stabilities or the dhāraṇī gateways. [F.244.b] They will never be separated from the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas.

30.62 “Śāradvatīputra, after the Tathāgata has passed into nirvāṇa, this perfection of wisdom will circulate in the south.⁴³² There, the monks, nuns, laymen, and laywomen who follow the vehicle of the bodhisattvas will commit this profound perfection of wisdom to writing with firm devotion. They will take up, uphold, recite, and master it, focusing their attention correctly on it, and they will serve, respect, honor, and worship it with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, and many ribbons. On account of those roots of virtuous action, they will never lapse into lower realms of existence. They will experience the excellence of gods and humans, and they will be ennobled through the six perfections. Having been ennobled through these six perfections, they will serve, respect, honor, and worship the lord buddhas, and gradually pass into

nirvāṇa through the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, the vehicle of the unsurpassed, completely awakened buddhas, or through all three vehicles.

30.63 “Śāradvatīputra, this profound perfection of wisdom will then circulate from the south to the east. There, too, the monks, nuns, laymen, and laywomen who follow the vehicle of the bodhisattvas will commit this profound perfection of wisdom to writing with firm devotion. They will take up, uphold, {Ki.IV: 29} recite, and master it, focusing their attention correctly on it, and they will serve, respect, honor, and worship it with flowers, garlands, incense, unguents, [F.245.a] powders, robes, parasols, victory banners, and many ribbons. On account of those roots of virtuous action, they will never lapse into lower realms of existence. They will experience the excellence of gods and humans, and they will be ennobled through the six perfections. Having been ennobled through these six perfections, they will serve, respect, honor, and worship the lord buddhas, and gradually pass into nirvāṇa through the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, the vehicle of the unsurpassed, completely awakened buddhas, or through all three vehicles.

30.64 “Śāradvatīputra, this profound perfection of wisdom will then circulate from the east to the north.⁴³³ There, too, the monks, nuns, laymen, and laywomen who follow the vehicle of the bodhisattvas will commit this profound perfection of wisdom to writing with firm devotion. They will take up, uphold, recite, master, and focus their attention correctly on this profound perfection of wisdom, and they will serve, respect, honor, and worship it with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, and many ribbons. On account of those roots of virtuous action, they will never lapse into lower realms of existence. They will experience the excellence of gods and humans, and they will be ennobled through the six perfections. Having been ennobled through these six perfections, they will serve, respect, honor, and worship the lord buddhas, and gradually pass into nirvāṇa through the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, [F.245.b] the vehicle of the unsurpassed, completely awakened buddhas, or through all three vehicles.

30.65 “Śāradvatīputra, so it is that, afterward, during the future, this perfection of wisdom will perform the activities of the buddhas in the south, the east, and the north for the final five-hundred[-year period of the Buddhist teaching].⁴³⁴ If you ask why, Śāradvatīputra, it is because the enlightened intention of the tathāgatas is the perfection of wisdom, and the perfection of wisdom is the enlightened intention of the tathāgatas. Śāradvatīputra, when noble sons or noble daughters flourish in the Dharma and in Vinaya, the Dharma will not decline. If you ask what is that Dharma, it is this perfection

of wisdom. Śāradvatīputra, I turn my enlightened intention toward those noble sons or noble daughters who take up, uphold, recite, master, and focus their attention correctly on this profound perfection of wisdom, and who earnestly apply it in an authentic manner. Śāradvatīputra, I turn my enlightened intention toward those noble sons or noble daughters who commit this profound perfection of wisdom to writing, and who, having committed it to writing, also serve, respect, honor, and worship it with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, and many ribbons. Śāradvatīputra, on account of these roots of virtuous action, those noble sons or noble daughters will never lapse into lower realms of existence. They will experience the excellence of gods and humans, and they will be ennobled through the six perfections. Having been ennobled through these six perfections, they will serve, respect, honor, and worship the lord buddhas, and gradually pass into nirvāṇa through the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, the vehicle of the unsurpassed, completely awakened buddhas, or through all three vehicles. {Ki.IV: 30} [F.246.a]

30.66 “Śāradvatīputra, the tathāgatas see those noble sons or noble daughters with the eye of the buddhas. Śāradvatīputra, the tathāgatas mention those noble sons or noble daughters. Śāradvatīputra, the tathāgatas praise and extol those noble sons or noble daughters. Śāradvatīputra, the tathāgatas, arhats, completely awakened buddhas of the ten directions who are alive at present, teaching the Dharma, also see those noble sons or noble daughters with the eye of the buddhas. Those tathāgatas, arhats, completely awakened buddhas mention, praise, and extol those noble sons or noble daughters. Śāradvatīputra, the tathāgatas praise and extol those noble sons or noble daughters.”

30.67 “Blessed Lord, afterward, in the future, will this profound perfection of wisdom flourish in the north?”

30.68 “Śāradvatīputra, it is so! It is so,” replied the Blessed One. “Śāradvatīputra, afterward, in the future, this profound perfection of wisdom will flourish in the north. In this regard, Śāradvatīputra, afterward, in future times, those noble sons or noble daughters will hear this profound perfection of wisdom flourishing in the north, and having heard it they will also be devoted to it. Being devoted to it, they will also commit it to writing, and they will take up, uphold, recite, master, and focus their attention correctly on it, and they will earnestly apply it in an authentic manner. Śāradvatīputra, you should know that those noble sons or noble daughters who hear this profound perfection of wisdom, and having heard are also devoted to it, and who, being devoted to it, also commit it to writing, and take up, uphold, recite, master, and focus their attention correctly on it, and earnestly apply it in an authentic manner,

have entered upon the vehicle for a long period of time, [F.246.b] venerated many buddhas, been accepted by spiritual mentors, and grown the roots of virtuous action.”

30.69 “Blessed Lord, afterward, in the future, how many noble sons or noble daughters in the north will hear this profound perfection of wisdom, and having heard it, be devoted to it, and being devoted to it, commit it to writing, take up, uphold, recite, master, and focus their attention correctly on it, and earnestly apply it in an authentic manner?”

30.70 The Blessed One replied, “Śāradvatīputra, afterward, in the future, there will be many noble sons or noble daughters in the north who follow the vehicle of the bodhisattvas. {Ki.IV: 31} Śāradvatīputra, when this profound perfection of wisdom is revealed, there will be many such noble sons or noble daughters following the vehicle of the bodhisattvas who will not be cowed or discouraged, and not be fearful, afraid, or terrified. If you ask why, it is because those noble sons or noble daughters will have followed many tathāgatas, arhats, completely awakened buddhas, and those noble sons or noble daughters will have petitioned and questioned many tathāgatas, arhats, completely awakened buddhas. And if again you ask why, those noble sons or noble daughters will perfect the perfection of wisdom. Those noble sons or noble daughters will perfect the perfection of meditative concentration. Those noble sons or noble daughters will perfect the perfection of perseverance. Those noble sons or noble daughters will perfect the perfection of tolerance. Those noble sons or noble daughters will perfect the perfection of ethical discipline. Those noble sons or noble daughters will perfect the perfection of generosity. Those noble sons or noble daughters will perfect the emptiness of internal phenomena. [F.247.a] Those noble sons or noble daughters will perfect [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. Those noble sons or noble daughters will perfect the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. Those noble sons or noble daughters will perfect the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—and the extrasensory powers. Those noble sons or noble daughters will perfect the meditative stabilities and the dhāraṇī gateways. Those noble sons or noble daughters will perfect the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas.

- 30.71 “Śāradvatīputra, those noble sons or noble daughters will be supported by the roots of virtuous action. They will act for the sake of many living creatures, in order that unsurpassed, complete enlightenment might be attained. If you ask why, Śāradvatīputra, it is because I will have addressed those noble sons or noble daughters with words of all-aspect omniscience. All those lord buddhas who have appeared as tathāgatas, arhats, completely awakened buddhas in the past have also addressed those noble sons or noble daughters with words of all-aspect omniscience. Even after they have passed away, [F.247.b] they will still be committed to unsurpassed, complete enlightenment, and they will preach such modes [of all-aspect omniscience] to others for the sake of unsurpassed, complete enlightenment. {Ki.IV: 32}
- 30.72 “Śāradvatīputra, those noble sons or noble daughters will be absorbed. Since even Māra or the deities in the band of Māra will be unable to avert them from unsurpassed, complete enlightenment, how much less could others intent on evil and engaged in evil dissuade them from this profound perfection of wisdom! Śāradvatīputra, those noble sons or noble daughters who follow the vehicle of the bodhisattvas, having heard this profound perfection of wisdom, will rejoice and a magnificent feeling of happiness will arise. They will indeed establish many living creatures in virtuous attributes for the sake of unsurpassed, complete enlightenment.
- 30.73 “Those noble sons or noble daughters have in my presence said, ‘Blessed Lord, while practicing the conduct of a bodhisattva, we will establish many hundreds of creatures, many thousands of creatures, many hundreds of thousands of creatures in enlightenment. We shall teach it, encourage them toward it, incite them, rejoice with them, and prophesy their irreversibility.’ If you ask why, Śāradvatīputra, I have examined their thoughts with my mind and rejoiced in the words of those noble sons or noble daughters. Śāradvatīputra, in the presence of the tathāgatas, arhats, completely awakened buddhas of the past, too, those noble sons or noble daughters have said, ‘While practicing the conduct of a bodhisattva, we will establish many hundreds of creatures, many thousands of creatures, many hundreds of thousands of creatures in enlightenment. [F.248.a] We shall teach it, encourage them toward it, incite them, rejoice with them, and prophesy their irreversibility.’ If you ask why, the tathāgatas, arhats, completely awakened buddhas of the past have mentally examined their thoughts and rejoiced in the words of those noble sons or noble daughters. Śāradvatīputra, when those noble sons or noble daughters practice the conduct of a bodhisattva they will establish many hundreds of creatures, many thousands of creatures, many hundreds of thousands of creatures in unsurpassed, complete enlightenment. {Ki.IV: 33} They will teach it, encourage them toward it, incite them, rejoice with them, and prophesy their irreversibility.

30.74 “Śāradvatīputra, those noble sons or noble daughters will have sublime aspirations with regard to sights, sounds, odors, tastes, and tangibles. They will give sublime gifts. They will give sublime gifts and actualize the sublime roots of virtuous action. Having brought into being the sublime roots of virtuous action, they will be favored with sublime outcomes. Having been favored with sublime outcomes, they will for the sake of those beings be favored with even more sublime outcomes than those. In this manner they will give their belongings, outer or inner, to those beings. Through those roots of virtuous action other buddhafiels in which the tathāgatas, arhats, completely awakened buddhas are alive at present, [F.248.b] teaching the Dharma of this profound perfection of wisdom, will become manifest, and they will rely on such pure buddhafiels. Having manifestly heard from those tathāgatas, arhats, completely awakened buddhas this profound perfection of wisdom, in those buddhafiels they will also teach it to many hundreds of creatures, many thousands of creatures, and many hundred thousands of creatures for the sake of unsurpassed, complete enlightenment. They will encourage them, incite them, and cause them to rejoice.”

30.75 “Blessed Lord, it is most wonderful that, among the Dharmas of the past, future, and present, there is nothing that is not comprehended by the tathāgatas, arhats, completely awakened buddhas, no real nature or reality that is not comprehended, and no mind of beings that is not comprehended. For they indeed know the bodhisattvas associated with past tathāgatas, they indeed know the tathāgatas of the past, and they indeed know the buddhafiels and the śrāvakas associated with past tathāgatas. They indeed know the bodhisattvas associated with future tathāgatas, and they indeed know the buddhafiels and the śrāvakas associated with future tathāgatas. They indeed know the bodhisattvas associated with present tathāgatas, and they indeed know the buddhafiels and the śrāvakas associated with present tathāgatas. [F.249.a] They indeed know the bodhisattvas associated with all the tathāgatas, arhats, completely awakened buddhas who are alive at present, teaching the Dharma, in the world systems of the ten directions, and they indeed know their buddhafiels and śrāvakas. {Ki.IV: 34}

30.76 “Blessed Lord, when bodhisattva great beings persevere for the sake of the six perfections and search for and investigate these six perfections, among those noble sons and noble daughters who search for and investigate these six perfections, are there some who will acquire these six perfections after searching for them, and some who will not acquire them?”

30.77 “Śāradvatīputra, that is not the case,” replied the Blessed One. “All those noble sons and noble daughters who do not abandon their perseverance will indeed acquire all these six perfections. If you ask why, Śāradvatīputra, it is

because those noble sons and noble daughters are persevering for the sake of these six perfections.”

30.78 “Blessed Lord, is it the case that those noble sons and noble daughters will also acquire all the utterly profound sūtras that are associated with the six profound perfections?”

30.79 “Śāradvatīputra,” replied the Blessed One, “it is impossible that those noble sons and noble daughters will not acquire these utterly profound sūtras that are associated with the six profound perfections. That cannot be. If you ask why, Śāradvatīputra, it is because, even after they have taught them to beings for the sake of unsurpassed, complete enlightenment, encouraging and inciting them, causing them to rejoice and securing them, [F.249.b] it is the case, Śāradvatīputra, that once those noble sons and noble daughters have passed away, they will yet again acquire these six perfections. Until they have refined the buddhafi elds, brought beings to maturity, and attained consummate buddhahood in unsurpassed, complete enlightenment, they will never slacken in their perseverance that derives from these six perfections, as they have been taught.”

30.80 *This completes the thirtieth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

31.

CHAPTER 31

31.1 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, if these are the stated attributes of those noble sons and noble daughters who have entered upon unsurpassed, complete enlightenment, who practice the six perfections, and who bring beings to maturity and refine⁴³⁵ the buddhafi elds, then, Blessed Lord, what sorts of obstacles will there be for those noble sons and noble daughters who engage in unsurpassed, complete enlightenment?” {Ki.IV: 35}

31.2 “Subhūti,” replied the Blessed One, “if inspired speech arises after a very long lapse of time, then, Subhūti, bodhisattva great beings should know that this is the work of Māra.”

31.3 “Blessed Lord, for what reason will inspired speech arise after a very long lapse of time? Why should bodhisattva great beings know that this is the work of Māra?”

“In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, if they perfect the perfection of wisdom with difficulty, and if they perfect the perfection of meditative concentration, the perfection of perseverance, [F.250.a] the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity with difficulty, for this reason, Subhūti, their inspired speech will arise after an extremely long lapse of time. Bodhisattva great beings should know that this is the work of Māra.

31.4 “Moreover, if their inspired speech arises too quickly, bodhisattva great beings should know that this [also] is the work of Māra.”

31.5 “Blessed Lord, for what reason will inspired speech arise too quickly? Why should bodhisattva great beings know that this is the work of Māra?”

“In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, if

without skillful means their inspired speech arises too quickly and they give rise to conceits about it, for that reason, Subhūti, their inspired speech arises too quickly and bodhisattva great beings should know this to be the work of Māra.

31.6 “Moreover, Subhūti, if they commit this perfection of wisdom to writing⁴³⁶ while yawning, bodhisattva great beings should know that this too is the work of Māra. Moreover, Subhūti, if they commit this perfection of wisdom to writing while laughing, bodhisattva great beings should know that this too is the work of Māra. Subhūti, if they commit this perfection of wisdom to writing while sneering at one another, bodhisattva great beings should know that this too is the work of Māra. If they commit this perfection of wisdom to writing with a distracted mind, bodhisattva great beings should know that this too is the work of Māra. [F.250.b] If they commit this perfection of wisdom to writing while being attached to other writings and without understanding the meaning of its words, bodhisattva great beings should know that this too is the work of Māra. [Ki.IV: 36] If they rise from their seats and go away without having relished this [perfection of wisdom], bodhisattva great beings should know that this too is the work of Māra.

31.7 “Moreover, Subhūti, if they yawn while conferring its transmission, bodhisattva great beings should know that this too is the work of Māra. If they yawn while disseminating, upholding, reciting, or teaching it, or if they yawn while focusing their attention correctly on it, bodhisattva great beings should know that this too is the work of Māra.

31.8 “Moreover, Subhūti, if they laugh at one another while taking up, upholding, reciting, or mastering this [perfection of wisdom], focusing their attention correctly on it, bodhisattva great beings should know that this too is the work of Māra. Moreover, Subhūti, if they sneer at one another while taking up, upholding, reciting, or mastering this [perfection of wisdom], focusing their attention correctly on it, bodhisattva great beings should know that this too is the work of Māra. Moreover, Subhūti, if with distracted minds they take up, uphold, recite, master, and focus their attention correctly [on this perfection of wisdom], bodhisattva great beings should know that this too is the work of Māra. Moreover, Subhūti, if with attachment to other writings they take up, uphold, recite, master, and focus their attention correctly [on this perfection of wisdom], bodhisattva great beings should know that this too is the work of Māra.”

31.9 The venerable Subhūti then inquired of the Blessed One, “Blessed Lord, [F.251.a] you said that if they rise from their seats and go away without having relished this [perfection of wisdom], bodhisattva great beings should know that this too is the work of Māra. In that case, Blessed Lord, why would they not have relished it?”

31.10 The Blessed One replied, “It is because bodhisattva great beings who have not previously practiced the perfection of wisdom, the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity {Ki.IV: 37} will rise from their seats and go away while this profound perfection of wisdom is being taught, their minds lacking faith, and thinking, ‘We have not been prophesied with regard to this perfection of wisdom!’ Subhūti, bodhisattva great beings should know that this too is the work of Māra.”

31.11 “Blessed Lord, why do those who have not been prophesied with regard to this perfection of wisdom rise from their seats and go away?”

“Subhūti,” replied the Blessed One, “bodhisattva great beings who have not entered into the maturity [of the bodhisattvas] are not prophesied to attain unsurpassed, complete enlightenment. If they lack faith, thinking, ‘We do not figure in this perfection of wisdom. Even our names are not mentioned in it!’ then, Subhūti, bodhisattva great beings should know that this too is the work of Māra.”

31.12 “Blessed Lord, why are the names of those bodhisattva great beings not mentioned in this profound perfection of wisdom?”

“Subhūti,” replied the Blessed One, “the names of bodhisattva great beings who have not been prophesied are not mentioned. [F.251.b] If they think, ‘Even our names do not figure in this [perfection of wisdom]. Nor does the name of the village, city, or market town where we were born figure in it! We should not listen to the perfection of wisdom! We should depart from this assembly!’ then the more those who have set their minds on enlightenment think they should depart and the more they step away, the more eons of time they will continue to be imprisoned [in cyclic existence], and the more they will have to persevere anew. Having discarded the perfection of wisdom, they will think of mastering those sūtras that do not sustain the wisdom of all-aspect omniscience. In this way, those noble sons and noble daughters who follow the vehicle of the bodhisattvas have abandoned the roots of the tree of all-aspect omniscience, and think of holding on to its branches, leaves, and foliage. Subhūti, bodhisattva great beings should know that this too is the work of Māra.”

31.13 “Blessed Lord, what are the sūtras that do not sustain the wisdom of all-aspect omniscience and which they think to master?”

“They are the sūtras associated with the śrāvakas and the pratyekabuddhas,” replied the Blessed One, “those that enjoin the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, and the gateways to liberation—

emptiness, signlessness, and wishlessness. Abiding in these, {Ki.IV: 38} noble sons and noble daughters will attain the fruit of entering the stream to nirvāṇa, and they will attain the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, [F.252.a] and individual enlightenment, but they will not attain unsurpassed, complete enlightenment. Subhūti, these are the sūtras associated with the śrāvakas and the pratyekabuddhas that they will think of mastering after discarding the perfection of wisdom, and in which the wisdom of all-aspect omniscience is not sustained. If you ask why, Subhūti, bodhisattva great beings who have originated from the perfection of wisdom will attain emancipation through mundane and supramundane attributes. Subhūti, bodhisattva great beings who train in the perfection of wisdom will train in mundane and supramundane attributes.

31.14 “Subhūti, just as a dog may well spurn food given by its master, and think of looking for a morsel from a servant, in the same way, Subhūti, in the future noble sons and noble daughters who follow the vehicle of the bodhisattvas will discard this profound the perfection of wisdom, which is the root of all the attributes of the buddhas. They will think of relying on sūtras associated with the śrāvakas and the pratyekabuddhas that resemble branches, leaves, and foliage. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

31.15 “Moreover, Subhūti, in the future noble sons and noble daughters who follow the vehicle of the bodhisattvas will discard this profound perfection of wisdom and think of mastering sūtras associated with the śrāvakas and the pratyekabuddhas for the sake of profit and honor. Subhūti, [F.252.b] bodhisattva great beings should know that this too is the work of Māra.

31.16 “Subhūti, it is as if some person who wants an elephant, after finding the elephant, were then to think of searching for the tracks of an elephant.⁴³⁷ Subhūti, do you think that this person would be intelligent?”

“No, Blessed Lord!”

31.17 “In the same way, Subhūti,” continued the Blessed One, “one should know that those persons who follow the vehicle of the bodhisattvas, who have discarded this profound perfection of wisdom and think of looking for sūtras associated with the śrāvakas and the pratyekabuddhas, are like that. Subhūti, bodhisattva great beings should know that this too is the work of Māra. {Ki.IV:39}

31.18 “Subhūti, it is as if someone wishing to see the great ocean were to think of looking for it in the tracks of a bull, and on seeing the hoofprint of a bull were to wonder whether it is the same size as the great ocean or not. Subhūti, do you think that this person would be intelligent?”

“No, Blessed Lord! No, O Sugata!”

- 31.19 “In the same way, Subhūti,” continued the Blessed One, “one should know that noble sons and noble daughters who follow the vehicle of the bodhisattvas, who, even after finding this profound perfection of wisdom, discard and abandon this profound perfection of wisdom, and think of acquiring and mastering sūtras associated with the śrāvakas and the pratyekabuddhas, are like that. Subhūti, bodhisattva great beings should know that this too is the work of Māra. [F.253.a]
- 31.20 “Subhūti, it is as if a builder⁴³⁸ or a builder’s apprentice wished to build a house the size of [Śakra’s divine] Vaijayanta Palace, and were to think of searching for the celestial palace of the sun and moon and then think of taking his measurements from the celestial palace of the sun and moon. Subhūti, do you think that this person could build a house like that, modeling the dimensions of the Vaijayanta Palace on the dimensions of the celestial palace of the sun and moon?”
“No, Blessed Lord!”
- 31.21 “Subhūti, do you think that this builder or builder’s apprentice would be intelligent?” asked the Blessed One.
“Blessed Lord, that person would be known as a simpleton! He would not be intelligent!”
- 31.22 “In the same way, Subhūti,” continued the Blessed One, “in the future, if there are any noble sons or noble daughters who follow the vehicle of the bodhisattvas, and who, even after hearing and finding this profound perfection of wisdom, were to discard and abandon this profound perfection of wisdom, and think of looking for all-aspect omniscience in sūtras associated with the śrāvakas and the pratyekabuddhas, do you think, Subhūti, that those noble sons or noble daughters who follow the vehicle of the bodhisattvas would be intelligent?”
“No, Blessed Lord! No, O Sugata!”
- 31.23 “Subhūti,” continued the Blessed One, “bodhisattva great beings should know that this too is the work of Māra.
- 31.24 “Subhūti, it is as if someone [F.253.b] wishing to see an imperial monarch were to look upon a regional king, and, thinking him to have a complexion and form similar to that of an imperial monarch, [Ki.IV: 40] were to consider that an imperial monarch would have acquired the marks of complexion and shape to be seen in a regional king, and then say, ‘It seems that the complexion, shape, bearing, and marks of an imperial monarch are similar to those of this earthly ruler.’ Subhūti, do you think that this person would be intelligent?”
“No, Blessed Lord! No, O Sugata!”

31.25 “In the same way, Subhūti,” continued the Blessed One, “in the future, if there are any noble sons or noble daughters who follow the vehicle of the bodhisattvas, and who, even after hearing and finding this profound perfection of wisdom, were to discard and abandon this profound perfection of wisdom, and think of looking for all-aspect omniscience in sūtras associated with the śrāvakas and the pratyekabuddhas, do you think, Subhūti, that those noble sons or noble daughters who follow the vehicle of the bodhisattvas would be intelligent?”

“No, Blessed Lord!”

31.26 “Subhūti,” continued the Blessed One, “bodhisattva great beings should know that this too is the work of Māra.

31.27 “Subhūti, it is as if someone who was extremely hungry, even after finding food with a hundred savors, were to think of looking for food with sixty savors, and, after spurning that food endowed with a hundred savors were to think of eating food with sixty savors. Subhūti, do you think [F.254.a] that this person would be intelligent?”

“No, Blessed Lord!”

31.28 “In the same way, Subhūti,” continued the Blessed One, “in the future, if there are any noble sons or noble daughters who follow the vehicle of the bodhisattvas, and who, even after hearing and finding this profound perfection of wisdom, were to discard and abandon this profound perfection of wisdom, and think of looking for all-aspect omniscience in sūtras associated with the śrāvakas and the pratyekabuddhas, do you think, Subhūti, that those noble sons or noble daughters who follow the vehicle of the bodhisattvas would be intelligent?”

“No, Blessed Lord!”

31.29 “Subhūti,” continued the Blessed One, “bodhisattva great beings should know that this too is the work of Māra.

31.30 “Subhūti, it is as if someone, after finding a priceless precious gem, were to think it comparable to quartz. Subhūti, do you think that this person would be intelligent?”

“No, Blessed Lord!”

31.31 “In the same way, Subhūti,” continued the Blessed One, “in the future, if there are any noble sons or noble daughters who follow the vehicle of the bodhisattvas, and who, even after hearing and finding this profound perfection of wisdom, were to discard and abandon this profound perfection of wisdom, and think of looking for all-aspect omniscience in sūtras associated with the śrāvakas and the pratyekabuddhas, [F.254.b] do you think, Subhūti, that those noble sons or noble daughters who follow the vehicle of the bodhisattvas would be intelligent?”

“No, Blessed Lord!”

31.32 “Subhūti,” continued the Blessed One, “bodhisattva great beings should know that this too is the work of Māra.

31.33 “Moreover, Subhūti, when those noble sons and noble daughters commit this profound perfection of wisdom to writing, the following will arise to disturb their writing of this profound perfection of wisdom: inspired speech associated with sights; inspired speech associated with sounds, odors, tastes, tangibles, and mental phenomena; inspired speech associated with generosity; inspired speech associated with ethical discipline, tolerance, perseverance, meditative concentration, and wisdom; inspired speech associated with the realm of desire; inspired speech associated with the realm of form; inspired speech associated with the realm of formlessness; inspired speech associated with the conferral of transmissions and acts of dissemination; inspired speech associated with acts of service; inspired speech associated with the applications of mindfulness; inspired speech associated with the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the path; inspired speech associated with the meditative concentrations, the aspects of liberation, the meditative stabilities and the formless absorptions; inspired speech associated with the emptiness of internal phenomena; inspired speech associated with [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; inspired speech associated with the perfection of generosity; inspired speech associated with the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; inspired speech associated with the powers [of the tathāgatas], the fearlessnesses, [F.255.a] the kinds of exact knowledge, and the distinct qualities of the buddhas; and inspired speech associated with [the goals], up to and including unsurpassed, complete enlightenment. If you ask why, Subhūti, it is because the perfection of wisdom is purified of inspired speech.

31.34 “Subhūti, the perfection of wisdom is inconceivable. Subhūti, the perfection of wisdom is unimaginable. Subhūti, the perfection of wisdom neither arises nor ceases. Subhūti, the perfection of wisdom is neither afflicted nor purified. {Ki.IV: 41} Subhūti, the perfection of wisdom is undisturbed. Subhūti, the perfection of wisdom is inexpressible. Subhūti, the perfection of wisdom is not to be refined. Subhūti, the perfection of wisdom is nonapprehensible. If you ask why, Subhūti, these attributes do not exist and are not apprehended in this profound perfection of wisdom. Subhūti, if, when noble sons or noble daughters who follow the vehicle of the bodhisattvas commit this profound perfection of wisdom to writing, they are

disturbed by these attributes, then, Subhūti, those noble sons or noble daughters who follow the vehicle of the bodhisattvas should know that this too is the work of Māra."

31.35 The venerable Subhūti then asked the Blessed One, "Blessed Lord, can the perfection of wisdom be committed to writing?"

"No, Subhūti!" replied the Blessed One. "If you ask why, Subhūti, the essential nature of the perfection of wisdom does not exist, and it is not apprehended. [F.255.b] The essential nature of the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity does not exist, and it is not apprehended. The essential nature of all the aspects of emptiness and the thirty-seven factors conducive to enlightenment does not exist, and it is not apprehended. The essential nature of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers does not exist, and it is not apprehended. The essential nature of the meditative stabilities and the dhāraṇī gateways does not exist, and it is not apprehended. The essential nature of the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities does not exist, and it is not apprehended. The essential nature of [the goals], up to and including all-aspect omniscience, does not exist, and it is not apprehended. That which is a nonapprehensible essential nature is a nonentity. That which is a nonentity is the perfection of wisdom. A nonentity cannot be committed to writing because it is a nonentity.

31.36 "Subhūti, if any noble sons or noble daughters who follow the vehicle of the bodhisattvas perceive that this profound perfection of wisdom is a nonentity, that too should be known as the work of Māra."

31.37 "Blessed Lord, if any noble sons or noble daughters who follow the vehicle of the bodhisattvas, after committing this profound perfection of wisdom to writing, [F.256.a] discern that they themselves have committed this profound perfection of wisdom to writing, then they are attached to of this profound perfection of wisdom as written. Blessed Lord, the perfection of wisdom is unwritten. The perfection of meditative concentration is unwritten. {Ki.IV: 42} The perfection of perseverance is unwritten. The perfection of tolerance is unwritten. The perfection of ethical discipline is unwritten. The perfection of generosity is unwritten.

31.38 "Blessed Lord, physical forms are unwritten. Feelings, perceptions, formative predispositions, and consciousness are unwritten. The sense fields, the sensory elements, and the links of dependent origination are unwritten. The emptiness of internal phenomena is unwritten. [The other

aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are unwritten. The thirty-seven factors conducive to enlightenment are unwritten. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers are unwritten. The meditative stabilities and the dhāraṇī gateways are unwritten. The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are unwritten. [The goals], up to and including all-aspect omniscience, are unwritten.

31.39 “Blessed Lord, if noble sons or noble daughters who follow the vehicle of the bodhisattvas are attached to the unwritten perfection of wisdom, [F.256.b] and if they are attached to the unwritten perfection of meditative concentration, perfection of perseverance, perfection of tolerance, perfection of ethical discipline, or perfection of generosity; if they are attached to the unwritten emptiness of internal phenomena; if they are attached to the [unwritten other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; if they are attached to the unwritten thirty-seven factors conducive to enlightenment; if they are attached to the [unwritten] truths of the noble ones, meditative concentrations, immeasurable attitudes, formless absorptions, eight aspects of liberation, nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers; if they are attached to the [unwritten] meditative stabilities or dhāraṇī gateways; if they are attached to the [unwritten] powers of the tathāgatas, fearlessnesses, kinds of exact knowledge, or distinct qualities of the buddhas; and if they are attached to the unwritten [goals], up to and including all-aspect omniscience, then bodhisattva great beings should know that this too is the work of Māra.”

31.40 “Subhūti, it is so! It is so!” said the Blessed One. “Moreover, Subhūti, when bodhisattva great beings commit this profound perfection of wisdom to writing, and disseminate, request, take up, recite, master, focus their attention correctly on it, and cultivate it, if they pay a lot of attention to their country, then, Subhūti, bodhisattva great beings [F.257.a] should know that this too is the work of Māra. [B44]

31.41 “Moreover, Subhūti, when noble sons or noble daughters who follow the vehicle of the bodhisattvas are committing this profound perfection of wisdom to writing, and disseminating, requesting, holding, reciting, mastering, cultivating, or focusing their attention correctly on it, if while cultivating it they focus attention on villages, focus attention on market towns, focus attention on nations, focus attention on capital cities, focus

attention on households, focus attention on monastic preceptors, focus attention on parents, brothers, sisters, or friends, focus attention on thieves, focus attention on scavengers, focus attention on worldly people, focus attention on prostitutes, or focus attention on women, or if their attention should happen to be focused on all sorts of other matters, then, Subhūti, while they are committing this profound perfection of wisdom to writing, and holding, reciting, transmitting, disseminating, or focusing their attention correctly on this profound perfection of wisdom, {Ki.IV: 43} the evil Māra will provoke disturbances in order to make obstacles. Bodhisattva great beings should know that these too are the work of Māra.

31.42 “Moreover, Subhūti, when noble sons or noble daughters who follow the vehicle of the bodhisattvas commit this profound perfection of wisdom to writing, while they are committing this profound perfection of wisdom to writing, and transmitting, disseminating, or focusing their attention correctly on it, [F.257.b] if they should relish profit, honors, words [of praise], religious robes, food, bedding, medicines, or many utensils, then, Subhūti, bodhisattva great beings should know that these too are the work of Māra. Such obstacles will arise while they are committing this profound perfection of wisdom to writing, and transmitting, disseminating, or focusing their attention correctly on it.

31.43 “Moreover, Subhūti, when bodhisattva great beings are committing this profound perfection of wisdom to writing, and transmitting, disseminating, cultivating, or focusing their attention correctly on it, the evil Māra will suggest profound sūtras associated with the śrāvakas and pratyekabuddhas that promote the applications of mindfulness, and [the other causal attributes], up to and including the noble eightfold path, as well as the gateways to liberation—emptiness, signlessness, and wishlessness. In that case, noble sons and noble daughters who follow the vehicle of the bodhisattvas and who are endowed with skillful means will not be attracted to those profound sūtras suggested by Māra. If you ask why, Subhūti, these are not conducive to the attainment of all-aspect omniscience. Subhūti, bodhisattvas who are unskilled in it will think of discarding this profound perfection of wisdom after hearing it, but in it I have extensively revealed skillful means to bodhisattva great beings. Skillful means can indeed be extensively found in this profound perfection of wisdom. Subhūti, if noble sons or noble daughters who follow the vehicle of the bodhisattvas have discarded this profound perfection of wisdom, and think that skillful means will be found in those sūtras associated with the śrāvakas and pratyekabuddhas, then, Subhūti, bodhisattva great beings should know that this too is the work of Māra.” [F.258.a]

31.44 *This completes the thirty-first chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 32

- 32.1 “Moreover, Subhūti, if those who listen to the Dharma delight in committing this profound perfection of wisdom to writing, and in transmitting and disseminating it, but [the teachers] who expound the Dharma delay, then, Subhūti, bodhisattva great beings should know that this too is the work of Māra.
- 32.2 “Moreover, Subhūti, {Ki.IV: 44} if those who expound the Dharma do not delay in committing this profound perfection of wisdom to writing, and in transmitting and disseminating it, but [the disciples] who listen to the Dharma go away to another land, then, Subhūti, bodhisattva great beings should know that this too is the work of Māra.
- 32.3 “Moreover, Subhūti, if [disciples] who listen to the Dharma wish to commit this profound perfection of wisdom to writing, and transmit and disseminate it, but [the teachers] who expound the Dharma go away to another land, then, Subhūti, bodhisattva great beings should know that this too is the work of Māra.
- 32.4 “Moreover, Subhūti, if [teachers] who expound the Dharma are interested in profit, honors, and words [of praise], and interested in religious robes, food, bedding, medicines, and utensils, but [the disciples] who listen to the Dharma have few desires, and are withdrawn into their knowledge of the Dharma,⁴³⁹ energetic, mindful, undistracted, one-pointed, wise, and afraid of profit and honors, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.
- 32.5 “Moreover, Subhūti, if [teachers] who expound the Dharma have few desires, and are withdrawn into their knowledge of the Dharma,⁴⁴⁰ energetic, mindful, undistracted, one-pointed, wise, and afraid of profit and honors, [F.258.b] but [the disciples] who listen to the Dharma have great desires, are attached to evil, and interested in profit, honors, and words [of praise], and

interested in religious robes, food, bedding, medicines, and utensils, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.6 “Moreover, Subhūti, if [teachers] who expound the Dharma stay in isolation, beg for alms, wear cast-off clothes, restrict eating [after midday], eat their meal in a single sitting, accept just whatever alms have been obtained, frequent charnel grounds, sit in exposed places, sit under trees, sit upright even during sleep, stay wherever they happen to be, and own only three robes, but [the disciples] who listen to the Dharma do not stay in isolation, do not beg for alms, do not wear cast-off clothes, do not restrict eating [after midday], do not eat their meal in a single sitting, do not accept just whatever alms have been obtained, do not frequent charnel grounds, do not sit in exposed places, do not sit under trees, do not sit upright even during sleep, do not stay wherever they happen to be, and do not own only three robes, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. {Ki.IV: 45} Subhūti, bodhisattva great beings should know that this too is the work of Māra.⁴⁴¹

32.7 “Moreover, Subhūti, if [the disciples] who listen to the Dharma stay in isolation, and [observe the other ascetic virtues], up to and including the owning of only three robes, but [the teachers] who expound the Dharma do not stay in isolation, and do not [observe the other ascetic virtues], up to and including the owning of only three robes, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.8 “Moreover, Subhūti, if [the disciples] who listen to the Dharma, endowed with faith and virtuous aspirations, wish to commit this profound perfection of wisdom [F.259.a] to writing, wish to transmit it, and wish that it should be disseminated, but [the teachers] who expound the Dharma are faithless, immoral, and evil, do not wish to commit this profound perfection of wisdom to writing, do not wish to transmit it, and do not wish to disseminate it, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.9 “Moreover, Subhūti, if [the teachers] who expound the Dharma, endowed with faith and virtuous aspirations, wish to commit this profound perfection of wisdom to writing, disseminate it [and so forth], but [the disciples] who

listen to the Dharma are faithless [and so forth], then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.10 “Moreover, Subhūti, if [the teachers] who expound the Dharma give away all that they possess, and their minds are without attachment, but [the disciples] who listen to the Dharma have minds that are miserly and attached, and are avaricious, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.11 “Moreover, Subhūti, if [the disciples] who listen to the Dharma give away all that they possess and their minds are without attachment, but [the teachers] who expound the Dharma have minds that are miserly and attached, and are avaricious, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings [F.259.b] should know that this too is the work of Māra. {Ki.IV: 46}

32.12 “Moreover, Subhūti, if [the disciples] who listen to the Dharma wish to give away robes, food, bedding, medicines, and utensils to [teachers] who expound the Dharma, but [the teachers] who expound the Dharma do not wish to receive them, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.13 “Moreover, Subhūti, if [the teachers] who expound the Dharma understand it simply through the discourse that has been given, but [the disciples] who listen to the Dharma require guidance and are interested in verbal [explanations], then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.14 “Moreover, Subhūti, if [the disciples] who listen to the Dharma understand it simply through the discourse that has been given, but [the teachers] who expound the Dharma require guidance and are interested in verbal [explanations], then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

- 32.15 “Moreover, Subhūti, if [the teachers] who expound the Dharma understand the doctrinal distinctions between discourses, sayings in prose and verse, prophetic declarations, verses, aphorisms, contexts, quotations, tales of past lives, most extensive teachings, marvelous events, narratives, and established instructions, but [the disciples] who listen to the Dharma do not understand the doctrinal distinctions between discourses, sayings in prose and verse, prophetic declarations, verses, aphorisms, contexts, quotations, tales of past lives, most extensive teachings, marvelous events, narratives, and established instructions, [F.260.a] then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. {Ki.IV: 47} Subhūti, bodhisattva great beings should know that this too is the work of Māra.
- 32.16 “Moreover, Subhūti, if [the disciples] who listen to the Dharma understand the doctrinal distinctions between discourses, sayings in prose and verse, prophetic declarations, [and the other branches of the scriptures], up to and including established instructions, but [the teachers] who expound the Dharma do not understand the doctrinal distinctions between discourses, sayings in prose and verse, prophetic declarations, [and the other branches of the scriptures], up to and including established instructions, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.
- 32.17 “Moreover, Subhūti, if [the teachers] who expound the Dharma possess the six perfections, but [the disciples] who listen to the Dharma do not possess the six perfections, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.
- 32.18 “Moreover, Subhūti, if [the disciples] who listen to the Dharma possess the six perfections, but [the teachers] who expound the Dharma do not possess the six perfections, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.
- 32.19 “Moreover, Subhūti, if [the teachers] who expound the Dharma are skilled in means with regard to the six perfections, but [the disciples] who listen to the Dharma are not skilled in means with regard to the six perfections, then, Subhūti, the causes and conditions for committing this profound perfection

of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, great bodhisattva [F.260.b] beings should know that this too is the work of Māra.

32.20 “Moreover, Subhūti, if [the disciples] who listen to the Dharma are skilled in means with regard to the six perfections, but [the teachers] who expound the Dharma are not skilled in means with regard to the six perfections, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. {Ki.IV: 48} Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.21 “Moreover, Subhūti, if [the teachers] who expound the Dharma have obtained the dhāraṇīs, but [the disciples] who listen to the Dharma have not obtained the dhāraṇīs, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.22 “Moreover, Subhūti, if [the disciples] who listen to the Dharma have obtained the dhāraṇīs, but [the teachers] who expound the Dharma have not obtained the dhāraṇīs, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.23 “Moreover, Subhūti, if [the teachers] who expound the Dharma wish to commit this [perfection of wisdom] to writing, wish to recite it, wish to transmit it, wish to disseminate it, and wish to cultivate it, but [the disciples] who listen to the Dharma do not wish to commit this [perfection of wisdom] to writing, do not wish to recite it, do not wish to transmit it, do not wish to disseminate it, and do not wish to listen to it, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.24 “Moreover, Subhūti, if [the disciples] who listen to the Dharma wish to commit this [perfection of wisdom] to writing, wish to listen to it, [and so forth], but [the teachers] who expound the Dharma do not wish to commit it to writing, do not wish to cultivate it, [and so forth], [F.261.a] then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

- 32.25 “Moreover, Subhūti, if [the teachers] who expound the Dharma are free from the craving associated with desire, and are free from malice, apathy, torpor, and agitation, and free from doubt, but [the disciples] who listen to the Dharma have craving associated with desire, have malice, apathy, torpor, and agitation, and have doubt, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.
- 32.26 “Moreover, Subhūti, if [the disciples] who listen to the Dharma are free from craving associated with desire, and are free from malice, apathy, torpor, and agitation, and free from doubt, but [the teachers] who expound the Dharma have craving associated with desire, have malice, apathy, torpor, and agitation, and have doubt, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. {Ki.IV: 49} Subhūti, bodhisattva great beings should know that this too is the work of Māra.
- 32.27 “Moreover, Subhūti, when they are committing this profound perfection of wisdom to writing, reciting it, transmitting it, disseminating it, and maintaining it, focusing their attention correctly on it, if someone arrives there, and describes how unpleasant the hells are, describes how unpleasant the animal realm, the world of Yama, and the abodes of anguished spirits are, and says, ‘For the denizens of the hells, the suffering is like this. In the animal realm, the suffering is like this. [F.261.b] In the abodes of anguished spirits, the suffering is like this. You should put an end to suffering here and now! What is the point for your attaining unsurpassed, complete enlightenment in the course of which many thousands of sufferings will be experienced! Long have you roamed in cyclic existence!’ then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.
- 32.28 “Moreover, Subhūti, when they are committing this profound perfection of wisdom to writing, reciting it, transmitting it, disseminating it, and maintaining it, focusing their attention correctly on it, if someone arrives there and describes how excellent the gods of the Caturmahārājakāyika are, describes how excellent the gods of the Trayastrimśa, Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin realms are, and describes how excellent the gods of [other realms], up to and including the sense field of neither perception nor nonperception are, and says, ‘The realm of desire has happiness like this owing to the enjoyment of desires. The realm of form has happiness like this owing to the meditative concentrations and the absorptions. The realm of formlessness has happiness like this owing to the

formless absorptions. But all these are impermanent, imbued with suffering, and without self. Since they are subject to change, subject to extinction, subject to destruction, subject to arising, and subject to cessation, you should attain the fruit of entering the stream to nirvāṇa here and now! You should attain the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and arhatship here and now! You should attain individual enlightenment here and now! Henceforth you will not roam within cyclic existence!’ then, Subhūti, [F.262.a] the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.29 “Moreover, Subhūti, if [the teachers] who expound the Dharma live alone and do everything by themselves, without a companion, but [the disciples] who listen to the Dharma live in a community, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.30 “Moreover, Subhūti, if [the disciples] who listen to the Dharma live alone and do everything by themselves, without a companion, but [the teachers] who expound the Dharma live in a community, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.31 “Moreover, Subhūti, if [the teachers] who expound the Dharma live alone and do everything by themselves, without a companion, but [the disciples] who listen to the Dharma gather together, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.32 “Moreover, Subhūti, if [the disciples] who listen to the Dharma live alone and do everything by themselves, without a companion, but [the teachers] who expound the Dharma gather together, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.33 “Moreover, Subhūti, if [the teachers] who expound the Dharma say, ‘I will give the perfection of wisdom to anyone who follows me here,’ {Ki.IV: 50} but [the disciples] who listen to the Dharma do not follow, [F.262.b] then, Subhūti, the causes and conditions for committing this profound perfection

of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.34 “Moreover, Subhūti, if [the disciples] who listen to the Dharma wish to follow [the teachers] who expound the Dharma, but [the teachers] who expound the Dharma do not give them an opportunity to approach, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.35 “Moreover, Subhūti, if [the teachers] who expound the Dharma, for the sake of trifling material things, wish to have this profound perfection of wisdom committed to writing, wish to have it recited, wish to transmit it, wish to have it disseminated, and wish to expound it, but [the disciples] who listen to the Dharma are disinclined to approach them for the sake of trifling material things, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.36 “Moreover, Subhūti, if [[the disciples] who listen to the Dharma wish to commit this profound perfection of wisdom to writing, and wish to listen to it, [and so forth], for the sake of trifling material things, but [the teachers] who expound the Dharma do not wish to give the perfection of wisdom and do not wish to have them listen to it, [and so forth], for the sake of trifling material things, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.37 “Moreover, Subhūti, if [the teachers] who expound the Dharma wish to go to a place where their lives will be endangered, but [the disciples] who listen to the Dharma do not wish to go there, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. [F.263.a] Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.38 “Moreover, Subhūti, if [the disciples] who listen to the Dharma wish to go to a place where their lives will be endangered, but [the teachers] who expound the Dharma do not wish to go there, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

- 32.39 “Moreover, Subhūti, if [the teachers] who expound the Dharma wish to go to a place where food is scarce and water is scarce, but [the disciples] who listen to the Dharma do not wish to go there, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.
- 32.40 “Moreover, Subhūti, if [the disciples] who listen to the Dharma wish to go to a place where food is scarce and water is scarce, but [the teachers] who expound the Dharma do not wish to go there, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. {Ki.IV: 51} Subhūti, bodhisattva great beings should know that this too is the work of Māra.
- 32.41 “Moreover, Subhūti, if [the teachers] who expound the Dharma wish to go to a place where food is abundant and water is abundant, and [the disciples] who listen to the Dharma wish to follow them but [the teachers] say to them, ‘Noble child, why do you think it is a good idea to go there for the sake of material things? Will you not regret doing so for the sake of obtaining food or obtaining alms?’ the teachers who expound the Dharma would indeed refuse the Dharma by a subtle means and the [disciples] would also be disgusted, perceiving that this is not a sign that [the teachers] want to impart [the perfection of wisdom]; rather, it is a sign that they refuse to do so. In that case, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. [F.263.b] Subhūti, bodhisattva great beings should know that this too is the work of Māra.
- 32.42 “Moreover, Subhūti, if monks who expound the Dharma wish to go to a place where there is fear of thieves, fear of robbers, fear of hunters, fear of wild beasts of prey, fear of snakes, and fear of jungle terrain, and [the disciples] who listen to the Dharma follow them for the sake of the Dharma, thirsting for the Dharma, but the monks who expound the Dharma were then to say to those [disciples] who listen to the Dharma, ‘Noble children, why will you go in that place where there is fear of thieves, fear of robbers, fear of hunters, fear of wild beasts of prey, fear of snakes, and fear of jungle terrain?’ those monks who expound the Dharma do not wish to have this perfection of wisdom committed to writing, do not wish to have it recited, do not wish to transmit it, do not wish to have it disseminated, and do not wish to have them hear it because they will not teach the Dharma, and those [disciples], on hearing the words of the monks who expound the scared doctrine, would be disgusted and assume a disgusted demeanor, not wishing to depart for that place where the teachers who expound the Dharma are going. In that case, Subhūti, the causes and conditions for committing this profound

perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.43 “Moreover, Subhūti, if monks who expound the Dharma attach weight to cities that donate alms and think they should go to visit those alms-giving cities repeatedly, and because they visit those places again and again, deter [the disciples] who listen to the Dharma, {Ki.IV: 52} saying, ‘Venerables, I have to visit that alms-giving city. I have to go to that alms-giving city!’ [F.264.a] and [the disciples] who listen to the Dharma are consequently deterred and turn back, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.44 “Moreover, Subhūti, the evil Māra will assume the guise of a monk and by whatever means will employ devices so that no one at all will commit this profound perfection of wisdom to writing, transmit it, disseminate it, or focus their attention correctly on it.”

32.45 The venerable Subhūti then asked the Blessed One, “Blessed Lord, why should the evil Māra assume the guise of a monk? In what way will he employ devices so that no one at all will commit this profound perfection of wisdom to writing, transmit it, disseminate it, or focus their attention correctly on it?”

32.46 “Subhūti,” replied the Blessed One, “the evil band of Māra will assume the forms of monks and cause dissension, deterring them and dissuading them with the words, ‘This [doctrine] that we understand is the perfection of wisdom! That which you would recite is not the perfection of wisdom!’ Subhūti, when the evil Māra causes dissension in that manner, bodhisattvas who have not been prophesied will hesitate, and having hesitated, they will not commit this profound perfection of wisdom to writing, they will not recite it, they will not transmit it, they will not disseminate it, they will not cultivate it, and they will not focus their attention correctly on it. [F.264.b] Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.47 “Moreover, Subhūti, the evil band of Māra will assume the forms of monks and approach bodhisattva great beings, saying, ‘Bodhisattva great beings who practice this profound perfection of wisdom will actualize the very limit of reality. They will attain the fruit of entering the stream to nirvāṇa. They will attain the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and arhatship. They will attain individual

enlightenment!" Thereupon, after hearing these words, if they do not practice the perfection of wisdom, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. {Ki.IV: 53} Subhūti, bodhisattva great beings should know that this too is the work of Māra.

32.48 "Moreover, Subhūti, when this profound perfection of wisdom is being taught, there will arise many deeds of Māra that cause obstacles. Bodhisattva great beings should know that these deeds of Māra are in fact the work of Māra, and on knowing this, reject them."

32.49 The venerable Subhūti then asked the Blessed One, "Blessed Lord, what are the deeds of Māra that bodhisattva great beings should know and that they should reject?"

32.50 "Subhūti," replied the Blessed One, "the counterfeits of the perfection of wisdom are the deeds of Māra. The counterfeits of the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and [F.265.a] the perfection of generosity are the deeds of Māra. Bodhisattva great beings should know these.

32.51 "Moreover, Subhūti, bodhisattva great beings should know that sūtras associated with the vehicle of the śrāvakas and associated with the pratyekabuddhas are also the work of Māra, and should then reject them.

32.52 "Moreover, Subhūti, the evil band of Māra will assume the forms of monks and also induce bodhisattva great beings toward the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of both external and internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, and the gateways of liberation—emptiness, signlessness, and wishlessness—by which they will attain the fruit of entering the stream to nirvāṇa, and attain the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment. If they rejoice in them, then, Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

- 32.53 “Moreover, Subhūti, the evil band of Māra will assume the forms of buddhas with bodies that have a golden complexion, the thirty-two major marks of a great person, and aureoles of light extending a full arm span, and then approach bodhisattva great beings. Bodhisattva great beings will develop devotion to those [illusions], and having developed devotion, they will lapse from [the pursuit of] all-aspect omniscience. [F.265.b] Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra. {Ki.IV:54}
- 32.54 “Moreover, Subhūti, the evil band of Māra will exhibit in front of noble sons or noble daughters a community of monks headed by the Buddha. They will develop attachment to this [illusion], saying, ‘In the future may I too come to resemble this tathāgata, arhat, completely awakened buddha! I too should gather an assembly [of monks] like the assembly gathered by this tathāgata! I too should teach the Dharma in the manner in which this tathāgata teaches the Dharma!’ Consequently, they will lapse from [the pursuit of] all-aspect omniscience. Subhūti, the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, and disseminating it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.
- 32.55 “Moreover, Subhūti, the evil band of Māra will exhibit many hundreds of bodhisattvas, many thousands of bodhisattvas, many hundred thousands of bodhisattvas practicing the perfection of generosity, and practicing the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. Those who follow the vehicle of the bodhisattvas will develop attachment to these [illusory bodhisattvas], and having developed attachment to them, they will lapse from [the pursuit of] all-aspect omniscience. Subhūti, [F.266.a] the causes and conditions for committing this profound perfection of wisdom to writing, transmitting it, disseminating it, cultivating it, and focussing their attention correctly on it will not be present. Subhūti, bodhisattva great beings should know that this too is the work of Māra.
- 32.56 “If you ask why, in this profound perfection of wisdom, there are no⁴⁴² physical forms. There are no feelings, perceptions, formative predispositions, or consciousness. There are no sense fields, sensory elements, or links of dependent origination. There are no perfections. There are no aspects of emptiness. There are no thirty-seven factors conducive to enlightenment. There are no truths of the noble ones. There are no meditative concentrations. There are no immeasurable attitudes. There are no formless

absorptions. There are no eight aspects of liberation. There are no nine serial steps of meditative absorption. There are no gateways of liberation—emptiness, signlessness, and wishlessness. There are no extrasensory powers. There are no meditative stabilities. There are no dhāraṇī gateways. There are no ten powers of the tathāgatas. There are no four fearlessnesses. There are no four kinds of exact knowledge. There is no great loving kindness. There is no great compassion. There are no eighteen distinct qualities of the buddhas. There is no fruit of entering the stream to nirvāṇa. There is no fruit of being destined for only one more rebirth, fruit of no longer being subject to rebirth, arhatship, or individual enlightenment. There is no unsurpassed, complete enlightenment.

32.57 “Subhūti, where there are no physical forms; no feelings, perceptions, formative predispositions, or consciousness; no sense fields, sensory elements, or links of dependent origination; no perfections; no aspects of emptiness; [F.266.b] no thirty-seven factors conducive to enlightenment; no truths of the noble ones; no meditative concentrations; no immeasurable attitudes; no formless absorptions; no eight aspects of liberation; no nine serial steps of meditative absorption; no gateways of liberation—emptiness, signlessness, and wishlessness; no extrasensory powers; no meditative stabilities; {Ki.IV: 55} no dhāraṇī gateways; no powers of the tathāgatas; no fearlessnesses; no kinds of exact knowledge; [no great loving kindness]; no great compassion; no distinct qualities of the buddhas; no fruit of entering the stream to nirvāṇa; no fruit of being destined for only one more rebirth; no fruit of no longer being subject to rebirth; no arhatship or individual enlightenment; and no unsurpassed, complete enlightenment, then there are no buddhas, there are no bodhisattvas, there are no pratyekabuddhas, and there are no śrāvakas. If you ask why, Subhūti, all phenomena are empty of inherent existence.

32.58 “Moreover, Subhūti, this perfection of wisdom will bring up many obstacles. Those noble sons or noble daughters who would commit this profound perfection of wisdom to writing, transmitting, teaching, and focusing their attention correctly on it, will also encounter obstacles.⁴⁴³ Subhūti, just as all precious things that are highly valued in Jambudvīpa, including gold, gemstones, pearls, beryl, conch, crystal, coral, silver, and fine gold, will bring up many obstacles and much antagonism, in the same way, Subhūti, those noble sons or noble daughters who would commit this profound perfection of wisdom to writing, reciting, transmitting, disseminating, [F.267.a] teaching, and focusing their attention correctly on it, will also encounter many deeds of Māra. They will encounter many obstacles, and they will encounter much antagonism.”

32.59 “Blessed Lord, it is so! Sugata, it is so!” said Subhūti. “All the precious things of this Jambudvīpa that are highly valued, including gold, gemstones, pearls, beryl, conch, crystal, coral, silver, and fine gold, will bring up many obstacles and much antagonism. In the same way, Blessed Lord, those noble sons or noble daughters who commit this profound perfection of wisdom to writing, reciting, transmitting, disseminating, teaching, and focusing their attention correctly on it, will also encounter many deeds of Māra. They will encounter many obstacles, and they will encounter much antagonism. If one were to ask why, Blessed Lord, the foolish persons who would make obstacles for those noble sons and noble daughters who commit this profound perfection of wisdom to writing, reciting, transmitting, disseminating, teaching, and focusing their attention correctly on it, are under the influence of Māra. Blessed Lord, those foolish persons are of feeble intelligence and weak intelligence. Blessed Lord, those foolish persons who would make obstacles for noble sons and noble daughters who commit this profound perfection of wisdom to writing, reciting, transmitting, disseminating, teaching, and focusing their attention correctly on it, are extremely small-minded. Their minds do not engage with the magnificent attributes of the buddhas. They themselves will not commit this profound perfection of wisdom to writing. They will not recite it, they will not transmit it, they will not disseminate it, they will not cultivate it, and they will not focus their attention correctly on it. They will also make obstacles for others who would commit it to writing, reciting, transmitting, disseminating, teaching, and focus their attention correctly on it.” [F.267.b]

32.60 “Subhūti, it is so! It is so!” replied the Blessed One. “Those noble sons or noble daughters who do not commit this profound perfection of wisdom to writing, who do not recite it, do not transmit it, do not disseminate it, do not cultivate it, and do not focus their attention correctly on it, and who make obstacles for others who would commit it to writing, reciting, transmitting, disseminating, teaching, and focusing their attention correctly on it, are under the influence of Māra. They will have newly entered into the vehicle of the bodhisattvas. They will not have developed the roots of virtuous action. Their roots of virtuous action will be extremely feeble. They will not have attained the roots of virtuous action under the conquerors of the past. They will not have been accepted by a spiritual mentor. Those noble sons and noble daughters are of feeble intelligence and weak intelligence. Those noble sons and noble daughters who do not commit this profound perfection of wisdom to writing, {Ki.IV: 56} who do not recite it, do not transmit it, do not disseminate it, do not cultivate it, and do not focus their attention correctly on it, and who make obstacles for others who would commit it to

writing, reciting, transmitting, disseminating, teaching, and focusing their attention correctly on it, are extremely small-minded. Their minds do not engage with the magnificent attributes of the buddhas.

32.61 “Subhūti, although those who commit this profound perfection of wisdom to writing, reciting, transmitting, disseminating, teaching, and focusing their attention correctly on it, will encounter these deeds of Māra, even so, Subhūti, if there are noble sons or noble daughters who do commit this profound perfection of wisdom to writing, reciting, transmitting, disseminating, and focusing their attention correctly on it, and if, in addition, they do perfect the perfection of meditative concentration; if they do perfect the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity; [F.268.a] if they do perfect all the aspects of emptiness; if they do perfect the thirty-seven factors conducive to enlightenment; if they do perfect the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, [great loving kindness], great compassion, and the distinct qualities of the buddhas; and if they do perfect knowledge of all the dharmas, knowledge of the path, and all-aspect omniscience, then, Subhūti, you should know that this is the power of the buddhas.

32.62 “So it is that noble sons and noble daughters commit this profound perfection of wisdom to writing, reciting, transmitting, disseminating, and focusing their attention correctly on it. They perfect this profound perfection of wisdom, and in addition they perfect all [the other] perfections. They perfect all the aspects of emptiness, and they perfect the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, [F.268.b] the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, [great loving kindness], great compassion, and the eighteen distinct qualities of the buddhas. They perfect [the goals], up to and including all-aspect omniscience. All those lord buddhas of the ten directions who are alive at present also direct their enlightened intention toward noble sons and noble daughters who commit this profound perfection of wisdom to writing, reciting, disseminating, teaching, and focusing their attention correctly on it. All those bodhisattva great beings of

the ten directions who are irreversible also accept and make efforts on behalf of noble sons and noble daughters who commit this profound perfection of wisdom to writing, reciting, transmitting, disseminating, teaching, and focusing their attention correctly on it.⁴⁴⁴ [B45]

32.63 “Subhūti, it is just as if there were a woman with five children, or with ten, {Ki.IV: 57} twenty, thirty, forty, fifty, one hundred, or one thousand children—they would strive by any means to ensure that their mother would not fall ill and they would attend to their mother with excellent acts of service, saying, ‘May this mother of ours by whatever means be free from ill health! May this mother of ours by whatever means be without obstacles! May this mother of ours by whatever means live a long life! May this mother of ours by whatever means be without feelings of physical discomfort! She is the one who has given birth to us! She is the giver of life!’ They would honor her with excellent honors, saying, ‘May her life be free from obstacles!’⁴⁴⁵ May her body be free from frailty! May her body not suffer the discomfort of being stung by mosquitoes, flies, or snakes! [F.269.a] May she not suffer discomfort due to heat, cold, hunger, or thirst!’ They would always serve, honor, and greatly venerate her, with all comforting amenities, saying, ‘She is the one who gave birth to us! She is the one who teaches us about this world!’ In the same way, Subhūti, the tathāgatas, arhats, completely awakened buddhas also see and direct their enlightened intention uninterruptedly toward this profound perfection of wisdom with their buddha eye at all times. If you ask why, they always see and direct their enlightened intention toward this perfection of wisdom, saying, ‘She gives birth to all our buddha attributes. She reveals this world to us!’ All the buddhas, too, the tathāgatas, arhats, completely awakened buddhas who are alive at present in all the realms of the ten directions, numerous as the grains of sand of the river Gaṅgā, and who are teaching the Dharma, also uninterruptedly see this profound perfection of wisdom at all times with their buddha eye and direct their enlightened intention toward her at all times. If you ask why, she is the one who gives birth to the tathāgatas, arhats, completely awakened buddhas. She is the one who reveals this wisdom of all-aspect omniscience. So it is that the tathāgatas, arhats, completely awakened buddhas uninterruptedly see this profound perfection of wisdom at all times with their buddha eye and direct their enlightened intention toward her at all times.

32.64 “If you ask why, there originate from her the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, [F.269.b] and the perfection of generosity, which the tathāgatas, arhats, completely awakened buddhas have. There originate from her the emptiness of internal phenomena, the emptiness of

external phenomena, and [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. There originate from her the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path. There originate from her the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, and the eight aspects of liberation. There originate from her the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, [great loving kindness], great compassion, the eighteen distinct qualities of the buddhas, and [all the goals], up to and including all-aspect omniscience. There originate from her those who have entered the stream to nirvāṇa, those who are destined for only one more rebirth, those who are no longer subject to rebirth, arhats, pratyekabuddhas, and the tathāgatas, arhats, completely awakened buddhas. {Ki.IV:58}

32.65 “Subhūti, all the tathāgatas, arhats, completely awakened buddhas who have attained consummate buddhahood in unsurpassed, complete enlightenment, all those who will attain consummate buddhahood, and all those who are attaining consummate buddhahood, have attained consummate buddhahood in unsurpassed, complete enlightenment, will attain consummate buddhahood, [F.270.a] and are attaining consummate buddhahood dependent on this profound perfection of wisdom. Subhūti, at all times the tathāgatas, arhats, completely awakened buddhas uninterruptedly see with their buddha eye and direct their enlightened intention toward all those noble sons and noble daughters who follow the vehicle of the bodhisattvas and who commit this profound perfection of wisdom to writing, reciting, transmitting, disseminating, cultivating, and focusing their attention correctly on it. Subhūti, by all means and at all times the tathāgatas, arhats, completely awakened buddhas will uninterruptedly protect those noble sons and noble daughters who follow the vehicle of the bodhisattvas from lapsing from unsurpassed, complete enlightenment.”

32.66 Subhūti then said, “Blessed Lord, you have said that the perfection of wisdom gives birth to the tathāgatas, arhats, completely awakened buddhas and that the perfection of wisdom reveals the world. Blessed Lord, how does the perfection of wisdom give birth to the tathāgatas, arhats, completely awakened buddhas? Blessed Lord, how does the perfection of wisdom

reveal the world? Blessed Lord, how has the Tathāgata been given birth by the perfection of wisdom? What is the world of which the Tathāgata speaks?”

32.67 “Subhūti,” replied the Blessed One, “this perfection of wisdom gives birth to the ten powers of the tathāgatas. She gives birth to the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, and [F.270.b] [all the goals], up to and including all-aspect omniscience. Subhūti, it is on the basis of these attributes that a tathāgata is designated. So it is, Subhūti, that this profound perfection of wisdom gives birth to the tathāgatas.”

32.68 “Blessed Lord, what is the world of which the tathāgatas speak?”

“Subhūti, the five aggregates are the world of which the tathāgatas speak,” replied the Blessed One.

32.69 “Blessed Lord, how are the five aggregates revealed by the profound perfection of wisdom? Blessed Lord, how does the perfection of wisdom reveal the five aggregates?”

32.70 The Blessed One replied, “The perfection of wisdom does not reveal that these five aggregates are perishable. She does not reveal that they are very perishable. She does not reveal that they arise. {Ki.IV:59} She does not reveal that they cease. She does not reveal that they are afflicted, that they are purified, that they increase, that they decrease, that they are accepted, that they are rejected, that they are past, that they are future, or that they are present. If you ask why, emptiness is not perishable, or very perishable. Signlessness is not perishable, or very perishable. Wishlessness is not perishable, or very perishable. The unconditioned is not perishable, or very perishable. Nonarising is not perishable, or very perishable. Nonentities are not perishable, or very perishable. The lack of inherent existence is not perishable, or very perishable. Subhūti, it is in this way that the tathāgatas speak of the perfection of wisdom revealing the world.

32.71 “Subhūti, those who know the minds and conduct of immeasurable, countless, and inestimable beings do so dependent on this profound perfection of wisdom. Subhūti, [F.271.a] in this profound perfection of wisdom there are no beings. Nothing designated as a being is apprehended. There are no physical forms. Nothing designated as a physical form is apprehended. There are no feelings, perceptions, formative predispositions, or consciousness. Nothing designated as consciousness [and so forth] is apprehended. There are no eyes, there are no sights, there is no visual consciousness, there is no visually compounded sensory contact, and there are no feelings conditioned by visually compounded sensory contact. Nothing designated as the eyes is apprehended. Nothing designated as sights is apprehended. Nothing designated as visual consciousness is

apprehended. Nothing designated as visually compounded sensory contact is apprehended. Nothing designated as feelings conditioned by visually compounded sensory contact is apprehended. There are no ears, there are no sounds, there is no nose, there are no odors, there is no tongue, there are no tastes, there is no body, there are no tangibles, there is no mental faculty, there are no mental phenomena, there is no mental consciousness [and so forth], there is no mentally compounded sensory contact [and so forth], and there are no feelings conditioned by mentally compounded sensory contact [and so forth]. Nothing designated as mental consciousness [and so forth] is apprehended. Nothing designated as mentally compounded sensory contact [and so forth] is apprehended. Nothing designated as feelings conditioned by mentally compounded sensory contact [and so forth] is apprehended.

32.72 “There are no links of dependent origination. There are no perfections. There are no aspects of emptiness. There are no factors conducive to enlightenment. There are no truths of the noble ones. There are no meditative concentrations. There are no immeasurable attitudes. There are no formless absorptions. There are no eight aspects of liberation. There are no nine serial steps of meditative absorption. There are no gateways of liberation—emptiness, signlessness, and wishlessness. There are no extrasensory powers. There are no meditative stabilities. There are no dhāraṇī gateways. There are no powers of the tathāgatas. [F.271.b] There are no fearlessnesses. There are no kinds of exact knowledge. [There is no great loving kindness]. There is no great compassion. There are no distinct qualities of the buddhas. There are no [goals], up to and including all-aspect omniscience. Nothing designated as all-aspect omniscience [and so forth] is apprehended. Subhūti, it is in this way that this profound perfection of wisdom reveals the world to the tathāgatas, That is to say, this profound perfection of wisdom does not reveal physical forms. She does not reveal feelings, perceptions, formative predispositions, or consciousness. She does not reveal [the other attributes and goals], up to and including all-aspect omniscience. If you ask why, Subhūti, if even the perfection of wisdom itself does not exist and is not apprehended in the perfection of wisdom itself, how could physical forms, feelings, perceptions, formative predispositions, and consciousness exist and be apprehended? How could [the other attributes and goals], up to and including all-aspect omniscience exist and be apprehended? {Ki.IV: 60}

32.73 “Moreover, Subhūti, the tathāgatas correctly and definitively know the collected and diffused thoughts of all those who are designated as beings, be they with or without physical form, with or without perception, or with neither perception nor nonperception, in this world system and in the world systems of all the ten directions. Subhūti, if you ask how the tathāgatas

correctly and definitively know the collected and diffused thoughts of those beings, it is the case, Subhūti, that the tathāgatas correctly and definitively know the collected and diffused thoughts of those beings through reality itself.” [F.272.a]

32.74 “Blessed Lord, through what reality do the tathāgatas correctly and definitively know the collected and diffused thoughts of those beings?”

“Subhūti,” replied the Blessed One, “the tathāgatas correctly and definitively know the collected and diffused thoughts of those beings through that reality in which even reality itself is not apprehended, let alone the collected and diffused thoughts [of beings]!”

32.75 “Moreover, Subhūti, the tathāgatas, arhats, completely awakened buddhas correctly and definitively know the collected and diffused thoughts of those beings. Subhūti, if you ask how the tathāgatas, arhats, completely awakened buddhas correctly and definitively know the collected and diffused thoughts of those beings, it is the case, Subhūti, that the tathāgatas, arhats, completely awakened buddhas correctly and definitively know the collected and diffused thoughts of those beings as aspects of the extinction of contaminants. Subhūti, the tathāgatas, arhats, completely awakened buddhas correctly and definitively know the collected and diffused thoughts of those beings as aspects of nonattachment, cessation, and rejection. Subhūti, the tathāgatas, arhats, completely awakened buddhas correctly and definitively know the collected and diffused thoughts of those beings as aspects of peace and voidness. Subhūti, it is in that manner that the tathāgatas, arhats, completely awakened buddhas correctly and definitively know the collected and diffused thoughts of those beings. [F.272.b]

32.76 “Moreover, Subhūti, the tathāgatas, arhats, completely awakened buddhas correctly and definitively know that the thoughts of those beings who are afflicted with desire are thoughts afflicted with desire. They correctly and definitively know that the thoughts of those beings who are free from desire are thoughts free from desire. They correctly and definitively know that the thoughts of those beings afflicted with hatred are thoughts afflicted with hatred. They correctly and definitively know that the thoughts of those beings who are free from hatred are thoughts free from hatred. They correctly and definitively know that the thoughts of those beings afflicted with delusion are thoughts afflicted with delusion. {Ki.IV: 61} They correctly and definitively know that the thoughts of those beings who are free from delusion are thoughts free from delusion.”

32.77 “Blessed Lord, how do the tathāgatas, arhats, completely awakened buddhas correctly and definitively know that the thoughts of those beings who are afflicted with desire are thoughts afflicted with desire? How do they

correctly and definitively know that the thoughts of beings afflicted with hatred and afflicted with delusion are thoughts afflicted with [hatred and] delusion?”

32.78 “Subhūti,” replied the Blessed One, “thoughts that are afflicted with desire are not the genuine and definitive reality of thought. If you ask why, Subhūti, mind is not apprehensible as genuine and definitive reality. If phenomena that originate from the mind are nonapprehensible, how could thoughts that are afflicted with desire or free from desire possibly be apprehended!

32.79 “Subhūti, thoughts that are afflicted with hatred are not the genuine and definitive reality of thought. If you ask why, Subhūti, [F.273.a] thought is not apprehensible as genuine and definitive reality. If phenomena that originate from the mind are nonapprehensible, how could thoughts that are afflicted with hatred or free from hatred possibly be apprehended!

32.80 “Subhūti, thoughts that are afflicted with delusion are not the genuine and definitive reality of thought. If you ask why, Subhūti, thought is not apprehensible as genuine and definitive reality. If phenomena that originate from the mind are nonapprehensible, how could thoughts that are afflicted with delusion or free from delusion possibly be apprehended!

32.81 “Subhūti, it is in that manner that the tathāgatas correctly and definitively know, dependent on this perfection of wisdom, that the thoughts of those beings that are afflicted with desire are thoughts afflicted with desire. They correctly and definitively know that thoughts afflicted with hatred are thoughts afflicted with hatred. They correctly and definitively know that thoughts afflicted with delusion are thoughts afflicted with delusion.

32.82 “Subhūti, if you ask how the tathāgatas correctly and definitively know that the thoughts of those beings that are free from desire are thoughts free from desire, in this case, Subhūti, thoughts that are free from desire constitute neither a state of thought with desire, nor a state [of thought] without desire.⁴⁴⁶ If you ask why, Subhūti, there is no association and no meeting of two sorts of thought. Subhūti, it is in this manner that the tathāgatas correctly and definitively know that the thoughts of those beings that are free from desire are thoughts free from desire.

32.83 “Subhūti, if you ask how the tathāgatas correctly and definitively know that the thoughts of those beings that are free from hatred are thoughts free from hatred, in this case, Subhūti, thoughts that are free from hatred [F.273.b] constitute neither a state of thought with hatred, nor a state of thought without hatred. If you ask why, Subhūti, there is no association and no meeting of two sorts of thought. Subhūti, it is in that manner that the tathāgatas correctly and definitively know that the thoughts of those beings that are free from hatred are thoughts free from hatred.

- 32.84 “Subhūti, if you ask how the tathāgatas correctly and definitively know that the thoughts of those beings that are free from delusion are thoughts free from delusion, in this case, Subhūti, thoughts that are free from delusion constitute neither a state of thought with delusion, nor a state of thought without delusion. If you ask why, Subhūti, there is no association and no meeting of two sorts of thought. Subhūti, it is in that manner that the tathāgatas correctly and definitively know that the thoughts of those beings that are free from delusion are thoughts free from delusion.
- 32.85 “Moreover, Subhūti, the tathāgatas correctly and definitively know, dependent on this profound perfection of wisdom, that the extensive thoughts of other beings and other persons are extensive thoughts. Subhūti, if you ask how the tathāgatas correctly and definitively know, dependent on this profound perfection of wisdom, that the extensive thoughts of other beings and other persons are extensive thoughts, in that case, Subhūti, the tathāgatas, arhats, completely awakened buddhas know that the thoughts of other beings and of other persons do not increase and their thoughts do not decrease. Their thoughts are not enhanced and their thoughts are not diminished. Their thoughts do not come and their thoughts do not go. Because they are nonentities, thoughts neither increase nor decrease, [F.274.a] they are neither enhanced nor diminished, and they neither come nor go. {Ki.IV: 62} If you ask why, it is because thoughts are without any essential nature by which they could be increased or decreased, be enhanced or diminished, or come or go. Subhūti, it is in that manner that the tathāgatas, arhats, completely awakened buddhas know this profound perfection of wisdom. They correctly and definitively know that the extensive thoughts of other beings and other persons are extensive thoughts.
- 32.86 “Moreover, Subhūti, the tathāgatas, arhats, completely awakened buddhas correctly and definitively know, dependent on this profound perfection of wisdom, that the grand thoughts of other beings and of other persons are grand thoughts. Subhūti, if you ask how the tathāgatas, arhats, completely awakened buddhas correctly and definitively know, dependent on this profound perfection of wisdom, that the grand thoughts of other beings and other persons are grand thoughts, in that case, Subhūti, the tathāgatas, arhats, completely awakened buddhas do not see that the thoughts of other beings and of other persons come or go. They do not see that they arise or cease, or are either stable or fluctuating. If you ask why, Subhūti, it is because thoughts are without any essential nature by which they could come or go, arise or cease, or be stable or fluctuating. [F.274.b] Subhūti, it is in that manner that the tathāgatas, arhats, completely awakened buddhas

correctly and definitively know, dependent on this profound perfection of wisdom, that the grand thoughts of other beings and other persons are grand thoughts.

32.87 “Moreover, Subhūti, the tathāgatas, arhats, completely awakened buddhas correctly and definitively know, dependent on this perfection of wisdom, that the immeasurable thoughts of other beings and of other persons are immeasurable thoughts. Subhūti, if you ask how the tathāgatas, arhats, completely awakened buddhas correctly and definitively know, dependent on this perfection of wisdom, that the immeasurable thoughts of other beings and other persons are immeasurable thoughts, in that case, Subhūti, the tathāgatas, arhats, completely awakened buddhas do not observe that the thoughts of other beings and of other persons are stable, and do not observe that they are they are unstable, accomplished, or established. If you ask why, Subhūti, it is because the continuum of thought is without support and immeasurable; there is no support on which the continua of thought could be stabilized. Subhūti, it is in that manner that the tathāgatas, arhats, completely awakened buddhas correctly and definitively know, dependent on this perfection of wisdom, that the immeasurable thoughts of other beings and other persons are immeasurable thoughts. {Ki.IV: 63}

32.88 “Moreover, Subhūti, the tathāgatas, arhats, completely awakened buddhas correctly and definitively know, dependent on this perfection of wisdom, [F.275.a] that the undefinable thoughts of other beings and of other persons are undefinable thoughts. Subhūti, if you ask how the tathāgatas, arhats, completely awakened buddhas correctly and definitively know, dependent on this profound perfection of wisdom, that the undefinable thoughts of other beings and other persons are undefinable thoughts, in that case, Subhūti, the tathāgatas, arhats, completely awakened buddhas correctly and definitively know that thoughts without defining characteristics are thoughts without defining characteristics, owing to the emptiness of their own defining characteristics. Subhūti, it is in that manner that the tathāgatas, arhats, completely awakened buddhas correctly and definitively know, dependent on this profound perfection of wisdom, that the undefinable thoughts of other beings and other persons are undefinable thoughts.

32.89 “Moreover, Subhūti, the tathāgatas, arhats, completely awakened buddhas correctly and definitively know, dependent on this profound perfection of wisdom, that the imperceptible thoughts of other beings and of other persons are imperceptible thoughts. Subhūti, if you ask how the tathāgatas, arhats, completely awakened buddhas correctly and definitively know, dependent on this profound perfection of wisdom, that the imperceptible thoughts of other beings and other persons are imperceptible thoughts, in that case, Subhūti, those thoughts of other beings and of other persons do

not appear to the five eyes of the tathāgatas. Subhūti, it is in that manner that, dependent on this profound perfection of wisdom, the tathāgatas, arhats, completely awakened buddhas [F.275.b] correctly and definitively know that the imperceptible thoughts of other beings and other persons are imperceptible thoughts.

32.90 “Moreover, Subhūti, the tathāgatas, arhats, completely awakened buddhas correctly and definitively know, dependent on this profound perfection of wisdom, the thoughts of other beings and of other persons that are diffused or absorbed, and expansive or narrow. Subhūti, if you ask how the tathāgatas, arhats, completely awakened buddhas correctly and definitively know, dependent on this profound perfection of wisdom, the thoughts of other beings and other persons that are diffused or absorbed, and expansive or narrow, in that case, Subhūti, the tathāgatas, arhats, completely awakened buddhas know those thoughts of other beings and of other persons, in the sense that all the diffused or absorbed, expansive or narrow thoughts of other beings and other persons that arise and appear do so dependent on physical forms, and dependent on feelings, perceptions, formative predispositions and consciousness. {Ki.IV: 64} Subhūti, it is in that manner that the tathāgatas, arhats, completely awakened buddhas correctly and definitively know, dependent on this profound perfection of wisdom, the thoughts of other beings and other persons that are diffused or absorbed, and expansive or narrow.

32.91 “In this regard, the tathāgatas, arhats, completely awakened buddhas know the diffused and absorbed, or expansive and narrow thoughts of other beings and other persons in the following manner: With regard to the notion ‘it is true that the self and the world are permanent; [F.276.a] all else is nonsensical,’ they know that this refers to physical forms and that this refers to feelings, perceptions, formative predispositions, and consciousness. With regard to the notion ‘it is true that the self and the world are impermanent; all else is nonsensical,’ they know that this refers to physical forms and that this refers to feelings, perceptions, formative predispositions, and consciousness. With regard to the notion ‘it is true that the self and the world are both permanent and impermanent; all else is nonsensical,’ they know that this refers to physical forms and that this refers to feelings, perceptions, formative predispositions, and consciousness. With regard to the notion ‘it is true that the self and the world are neither permanent nor impermanent; all else is nonsensical,’ they know that this refers to physical forms and that this refers to feelings, perceptions, formative predispositions, and consciousness. With regard to the notion ‘it is true that the self and the world are finite; all else is nonsensical,’ they know that this refers to physical forms and that this refers to feelings, perceptions, formative predispositions, and consciousness.

With regard to the notion ‘it is true that the self and the world are infinite; all else is nonsensical,’ they know that this refers to physical forms and that this refers to feelings, perceptions, formative predispositions, and consciousness. With regard to the notion ‘it is true that the self and the world are both finite and infinite; all else is nonsensical,’ they know that this refers to physical forms and that this refers to feelings, perceptions, formative predispositions, and consciousness. With regard to the notion ‘it is true that the self and the world are neither finite nor infinite; all else is nonsensical,’ they know that this refers to physical forms and that this refers to feelings, perceptions, formative predispositions, and consciousness. {Ki.IV: 65} With regard to the notion ‘it is true that the body possesses life; all else is nonsensical,’ they know that this refers to physical forms [F.276.b] and that this refers to feelings, perceptions, formative predispositions, and consciousness. With regard to the notion ‘it is true that life is one thing and the body another; all else is nonsensical,’ they know that this refers to physical forms and that this refers to feelings, perceptions, formative predispositions, and consciousness. With regard to the notion ‘it is true that the tathāgatas exist after death; all else is nonsensical,’ they know that this refers to physical forms and that this refers to feelings, perceptions, formative predispositions, and consciousness. With regard to the notions ‘it is true that the tathāgatas do not exist after death; that the tathāgatas both exist and do not exist after death, or that they neither exist nor not exist after death; and that the tathāgatas will neither continue to exist after death, nor will they not continue to exist after death; all else is nonsensical,’ they know that this refers to physical forms and that this refers to feelings, perceptions, formative predispositions, and consciousness. Subhūti, it is in that manner that, dependent on this profound perfection of wisdom, the tathāgatas, arhats, completely awakened buddhas correctly and definitively know the thoughts of other beings and other persons that are diffused or absorbed, and expansive or narrow.

32.92 “Moreover, Subhūti, the tathāgatas perceive physical forms through this profound perfection of wisdom. If you ask how they perceive physical forms, they perceive them as the real nature, the unmistakable real nature, unchanging, nonconceptual, signless, effortless, unelaborate, and nonapprehensible. They perceive feelings, perceptions, formative predispositions, and consciousness. If you ask how they perceive consciousness [and so forth], they perceive them as the real nature, the unmistakable real nature, unchanging, nonconceptual, signless, effortless, unelaborate, and nonapprehensible. [F.277.a] Subhūti, it is in that manner that the tathāgatas definitively know, dependent on this profound perfection of wisdom, the real nature of the thoughts of other beings and other persons

that are diffused or absorbed, and expansive or narrow, and that they definitively know their unmistakable real nature—unchanging, nonconceptual, signless, effortless, unelaborate, and nonapprehensible.

32.93 “So it is that the real nature of diffused or absorbed, and expansive or narrow [thoughts] is the real nature of the aggregates. The real nature of the aggregates is the real nature of the sense fields. The real nature of the sense fields is the real nature of the sensory elements. The real nature of the sensory elements is the real nature of the links of dependent origination. The real nature of the links of dependent origination is the real nature of all phenomena. The real nature of all phenomena is the real nature of the six perfections. The real nature of the six perfections is the real nature of all the aspects of emptiness. The real nature of all the aspects of emptiness is the real nature of the thirty-seven factors conducive to enlightenment. The real nature of the thirty-seven factors conducive to enlightenment is the real nature of the four meditative concentrations. The real nature of the four meditative concentrations is the real nature of the four immeasurable attitudes. The real nature of the four immeasurable attitudes is the real nature of the four formless absorptions. The real nature of the four formless absorptions is the real nature of the five extrasensory powers. The real nature of the five extrasensory powers is the real nature of the eight aspects of liberation. {Ki.IV: 66} The real nature of the eight aspects of liberation is the real nature of the nine serial steps of meditative absorption. [F.277.b] The real nature of the nine serial steps of meditative absorption is the real nature of the gateways of liberation—emptiness, signlessness, and wishlessness. The real nature of the gateways of liberation—emptiness, signlessness, and wishlessness—is the real nature of the ten powers of the tathāgatas. The real nature of the ten powers of the tathāgatas is the real nature of the four fearlessnesses. The real nature of the four fearlessnesses is the real nature of the four kinds of exact knowledge. The real nature of the four kinds of exact knowledge is the real nature of great loving kindness. The real nature of great loving kindness is the real nature of great compassion. The real nature of great compassion is the real nature of the eighteen distinct qualities of the buddhas. The real nature of the eighteen distinct qualities of the buddhas is the real nature of all-aspect omniscience. The real nature of all-aspect omniscience is the real nature of virtuous phenomena. The real nature of virtuous phenomena is the real nature of nonvirtuous phenomena. The real nature of nonvirtuous phenomena is the real nature of mundane phenomena. The real nature of mundane phenomena is the real nature of supramundane phenomena. The real nature of supramundane phenomena is the real nature of contaminated phenomena. The real nature of contaminated phenomena is the real nature of uncontaminated phenomena. The real

nature of uncontaminated phenomena is the real nature of past, future, and present phenomena. The real nature of past, future, and present phenomena is the real nature of conditioned and unconditioned phenomena. [F.278.a] The real nature of conditioned and unconditioned phenomena is the real nature of the fruit of entering the stream to nirvāṇa. The real nature of the fruit of entering the stream to nirvāṇa is the real nature of the fruit of being destined for only one more rebirth. The real nature of the fruit of being destined for only one more rebirth is the real nature of the fruit of no longer being subject to rebirth. The real nature of the fruit of no longer being subject to rebirth is the real nature of the fruit of arhatship. The real nature of arhatship is the real nature of individual enlightenment. The real nature of individual enlightenment is the real nature of unsurpassed, complete enlightenment. The real nature of unsurpassed, complete enlightenment {Ki.IV: 67} is the real nature of the tathāgatas. The real nature of the tathāgatas is the singular real nature, the undifferentiated real nature. The undifferentiated real nature is inexhaustible, and because it is inexhaustible, it is not two things, and cannot be divided into two.

32.94 “Subhūti, this is the real nature of all phenomena, with regard to which the tathāgatas attain consummate buddhahood dependent on this perfection of wisdom. So it is in that way, Subhūti, that this profound perfection of wisdom gives birth to the tathāgatas and reveals this world to them. Subhūti, it is in that manner that the tathāgatas, arhats, completely awakened buddhas understand the real nature of all phenomena, and understand the unmistakable real nature and the one and only real nature. It is owing to this real nature that the tathāgatas, arhats, completely awakened buddhas are so named.”

32.95 Subhūti then said, “Blessed Lord, this real nature of all phenomena, unmistakable real nature, and one and only real nature is profound. [F.278.b] Blessed Lord, it is owing to this real nature of all phenomena, unmistakable real nature, and one and only real nature that the enlightenment of the lord buddhas is expressed and described. Blessed Lord, except for bodhisattva great beings who are irreversible, persons of excellent view, and arhats whose contaminants are exhausted, who else will be devoted to this? Blessed Lord, it is after tathāgatas have attained manifest buddhahood that these extremely profound realities are declared to beings.”

32.96 “So it is, Subhūti, that the real nature is inexhaustible,” replied the Blessed One. “If you ask why it is inexhaustible, it is because all phenomena are inexhaustible. It is after the tathāgatas, arhats, completely awakened buddhas have attained consummate buddhahood in unsurpassed, complete enlightenment that this real nature is declared to beings. Such is the real nature of all phenomena.”

32.97 *This completes the thirty-second chapter from "The Perfection of Wisdom in Twenty-Five Thousand Lines."*

- 33.1 Then all the gods inhabiting the realm of desire and inhabiting the realm of form, within this world system of the great trichiliocosm, as many as there were, scattered divine sandalwood powder. Approaching the place where the Blessed One was, they prostrated with their heads toward the feet of the Blessed One, and stood to one side. Then, even as they stood to one side, all the gods inhabiting the realm of desire and inhabiting the realm of form, as many as there were, asked the Blessed One, "With regard to this profound perfection of wisdom that the Blessed Lord is explaining, what, Blessed Lord, are the defining characteristics of the profound perfection of wisdom?"
- 33.2 "Divine princes," replied the Blessed One, "this profound perfection of wisdom [F.279.a] has the defining characteristic of emptiness. Divine princes, this profound perfection of wisdom has the defining characteristic of signlessness. Divine princes, this profound perfection of wisdom has the defining characteristic of wishlessness. {Ki.IV: 68} Divine princes, this profound perfection of wisdom has the defining characteristic of nonconditioning. Divine princes, this profound perfection of wisdom has the defining characteristic of nonarising. Divine princes, this profound perfection of wisdom has the defining characteristic of noncessation. Divine princes, this profound perfection of wisdom has the defining characteristic of nonaffliction. Divine princes, this profound perfection of wisdom has the defining characteristic of nonpurification. Divine princes, this profound perfection of wisdom has the defining characteristic of nonentity. Divine princes, this profound perfection of wisdom has the defining characteristic of essencelessness. Divine princes, this profound perfection of wisdom has the defining characteristic of the essential nature of nonentities. Divine princes, this profound perfection of wisdom has the defining characteristic of nondwelling. Divine princes, this profound perfection of wisdom has the defining characteristic of space.

- 33.3 “Divine princes, although this profound perfection of wisdom has such defining characteristics, the tathāgatas have expressed it in worldly conventional terms, but that is not the case in ultimate truth. Divine princes, these defining characteristics cannot be altered by the world with its gods, humans, and asuras. If you ask why, it is because the world with its gods, humans, and asuras is also endowed with those very same defining characteristics. Divine princes, defining characteristics do not alter defining characteristics. Defining characteristics do not cognize defining characteristics. Defining characteristics do not cognize the absence of defining characteristics. The absence of defining characteristics does not cognize the absence of defining characteristics. Therefore, as far as defining characteristics, absence of defining characteristics, [F.279.b] both the presence and absence of defining characteristics, and neither the presence nor absence of defining characteristics are concerned, it is impossible for them to be known by anyone, for any of them to be known, or for them to know anything.
- 33.4 “Divine princes, these defining characteristics have not been conditioned by physical forms. They have not been conditioned by feelings, perceptions, formative predispositions, or consciousness. They have not been conditioned by the sense fields, the sensory elements, or the links of dependent origination. They have not been conditioned by the perfection of generosity. They have not been conditioned by the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. They have not been conditioned by the aspects of emptiness. They have not been conditioned by the factors conducive to enlightenment. They have not been conditioned by the truths of the noble ones. They have not been conditioned by the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas. They have not been conditioned by [all the other attributes and goals], up to and including all-aspect omniscience.
- 33.5 “Divine princes, these defining characteristics are neither human nor nonhuman; they are neither contaminated nor are they uncontaminated; they are neither mundane, nor are they supramundane; and they are neither conditioned, nor are they unconditioned.
- 33.6 “Divine princes, {Ki.IV: 69} if someone were to ask what is the defining characteristic of space, would they be speaking correctly?”

- 33.7 “Blessed Lord, they would not be speaking correctly. [F.280.a] If one were to ask why, Blessed Lord, it is because space, insofar as it is unconditioned, is not endowed with any defining characteristic whatsoever.”
- 33.8 “Divine princes,” continued the Blessed One, “whether the tathāgatas have appeared or whether the tathāgatas have not appeared [in the world], the expanse that is without defining characteristics dwells in that manner. The tathāgatas are called tathāgatas because they have unerringly attained consummate buddhahood.”
- 33.9 Then those gods inhabiting the realm of desire and inhabiting the realm of form said to the Blessed One, “Blessed Lord, the tathāgatas engage in the perception of wisdom that is unobstructed with respect to all phenomena because they have attained consummate buddhahood with regard to those defining characteristics. It is having entered into these defining characteristics that the tathāgatas, arhats, completely awakened buddhas have attained consummate buddhahood with regard to this perfection of wisdom that transcends attachment to all defining characteristics, and, even after attaining consummate buddhahood, they continue to reveal these defining characteristics by revealing the perfection of wisdom. Such are the profound defining characteristics with respect to which the tathāgatas attain consummate buddhahood.
- 33.10 “Blessed Lord, how wonderful is this profound perfection of wisdom within the perceptual range of the tathāgatas, arhats, completely awakened buddhas, by engaging in which the tathāgatas, arhats, completely awakened buddhas attain consummate buddhahood in unsurpassed, complete enlightenment, and even after attaining consummate buddhahood in unsurpassed, complete enlightenment, they continue to distinguish between all defining characteristics! In this manner they distinguish between the defining characteristics of physical forms, [F.280.b] the defining characteristics of feelings, perceptions, formative predispositions, and consciousness, the defining characteristics of the sense fields, the defining characteristics of the sensory elements, the defining characteristics of the links of dependent origination, and the defining characteristics of [all the other attributes and goals], up to and including all-aspect omniscience!”
- 33.11 The Blessed One then said to the gods inhabiting the realm of desire and those inhabiting the realm of form, “Divine princes, physical forms have the defining characteristic of being perishable, but the tathāgatas attain consummate buddhahood with respect to the absence of this defining characteristic. Similarly, feelings have the defining characteristic of emotional experience, perceptions have the defining characteristic of comprehensibility, formative predispositions have the defining characteristic

- of conditioning, and consciousness has the defining characteristic of awareness of particularities, but the tathāgatas attain consummate buddhahood with respect to the absence of these defining characteristics.
- 33.12 “The aggregates have the defining characteristic of suffering, the sensory elements have the defining characteristic of being present, and the sense fields have the defining characteristic of being the sensory gates for the arising [of perception], but the tathāgatas attain consummate buddhahood with respect to the absence of these defining characteristics. The links of dependent origination have the defining characteristics of absorption and diffusion, but the tathāgatas attain consummate buddhahood with respect to the absence of these defining characteristics.
- 33.13 “Divine princes, the perfection of generosity has the defining characteristic of renunciation, but the tathāgatas attain consummate buddhahood with respect to the absence of this defining characteristic. The perfection of ethical discipline has the defining characteristic of noninvolvement, the perfection of tolerance has the defining characteristic of imperturbability, the perfection of perseverance has the defining characteristic of invincibility, the perfection of meditative concentration has the defining characteristic of total focus, and the perfection of wisdom has the defining characteristic of nonattachment, but the tathāgatas attain consummate buddhahood with respect to the absence of these defining characteristics. [F.281.a]
- 33.14 “The four meditative concentrations, the four immeasurable attitudes, and the four formless absorptions have the defining characteristic of nondisturbance, but the tathāgatas attain consummate buddhahood with respect to the absence of that defining characteristic. {Ki.IV: 70} The thirty-seven factors conducive to enlightenment have the defining characteristic of emancipation, but the tathāgatas attain consummate buddhahood with respect to the absence of that defining characteristic. Emptiness as a gateway to liberation has the defining characteristic of voidness, but the tathāgatas attain consummate buddhahood with respect to the absence of that defining characteristic. Signlessness as a gateway to liberation has the defining characteristic of quiescence, but the tathāgatas attain consummate buddhahood with respect to the absence of this defining characteristic. Wishlessness as a gateway to liberation has the defining characteristic of alleviating suffering,⁴⁴⁷ but the tathāgatas attain consummate buddhahood with respect to the absence of this defining characteristic. The aspects of liberation have the defining characteristic of release, but the tathāgatas attain consummate buddhahood with respect to the absence of this defining characteristic. The powers [of the tathāgatas] have the defining characteristic of absolute definitiveness, the four fearlessnesses have the defining

characteristic of absolute stability, the kinds of exact knowledge have the defining characteristic of nonseverance, great loving kindness has the defining characteristic of being beneficial, great compassion has the defining characteristic of being protective, great empathetic joy has the defining characteristic of being joyful, great equanimity has the defining characteristic of being untainted, and the eighteen distinct qualities of the buddhas have the defining characteristic of noncaptivation, but the tathāgatas attain consummate buddhahood with respect to the absence of these defining characteristics. The wisdom of all-aspect omniscience has the defining characteristic of being directly perceived, but the tathāgatas attain consummate buddhahood with respect to the absence of this defining characteristic. So it is, divine princes, that because the tathāgatas attain consummate buddhahood with respect to the absence of the defining characteristics of all phenomena, [F.281.b] the tathāgatas are said to have wisdom without attachment.”

33.15 Then the Blessed One addressed the venerable Subhūti: “Subhūti, the perfection of wisdom gives birth to the tathāgatas. The perfection of wisdom reveals the world to them. Therefore, the tathāgatas, arhats, completely awakened buddhas act in dependence on this Dharma of the perfection of wisdom. They serve and worship that Dharma. The perfection of wisdom has attributes that the tathāgatas serve, venerate, respect, and worship. If you ask why, Subhūti, the lord buddhas have originated from this perfection of wisdom. Subhūti, the tathāgatas, arhats, completely awakened buddhas appreciate that. The tathāgatas, arhats, completely awakened buddhas are thankful for that. Subhūti, as someone who truly expresses appreciation and thankfulness, to say truly that the tathāgatas appreciate it and that they are thankful for it is indeed to speak truly. Subhūti, if you ask how the tathāgatas appreciate it and are thankful for it, it is, Subhūti, because the tathāgatas serve, respect, honor, worship, and protect that very vehicle by which the tathāgatas, arhats, completely awakened buddhas reach, and that very path by which they attain, consummate buddhahood in unsurpassed, complete enlightenment. In this sense, Subhūti, it should be recognized that the tathāgatas appreciate it and are thankful for it. {Ki.IV:71}

33.16 “Moreover, Subhūti, the tathāgatas [F.282.a] have attained consummate buddhahood [knowing], contingent on the signlessness of all phenomena, that all phenomena are uncreated because there is no agent. They have attained consummate buddhahood [knowing] that [all phenomena] are uncreated because they have no corporeality. So it is, Subhūti, that the tathāgatas have attained consummate buddhahood dependent on the profound perfection of wisdom, [knowing] that all phenomena are inactive. This is the appreciation and thankfulness of the tathāgatas.

- 33.17 “Moreover, Subhūti, it is dependent on this perfection of wisdom that the tathāgatas, arhats, completely awakened buddhas symbolically engage with the uncreated wisdom, which does not engage with anything. This is the formulation, Subhūti, that explains how this perfection of wisdom gives birth to the tathāgatas, and reveals this world to them.”
- 33.18 Subhūti then asked, “Blessed Lord, if there is no knowing and no perceiving of any phenomena, how then does the perfection of wisdom give birth to the tathāgatas, and reveal this world to them?”
- 33.19 “Subhūti, it is so! It is so!” replied the Blessed One. “There is no knowing and no perceiving of any phenomena. Subhūti, all phenomena are empty, vacuous, hollow, powerless, and essenceless. This is the formulation, Subhūti, that explains how there is no knowing and no perceiving of any phenomena.
- 33.20 “Moreover, Subhūti, regarding there being no knowing and no perceiving of any phenomena: Subhūti, if you ask how there is no knowing and no perceiving of any phenomena, it is the case, Subhūti, that all phenomena are nondwelling and noninclusive. This formulation, Subhūti, explains how there is no knowing and no perceiving of any phenomena. Subhūti, so it is that the perfection of wisdom gives birth to the tathāgatas, and reveals this world to them.
- 33.21 “‘It also reveals the world because there is no perceiving of physical forms. It reveals the world because there is no perceiving of feelings, perceptions, formative predispositions, or consciousness. [F.282.b] It reveals the world because there is no perceiving of the sense fields, the sensory elements, or the links of dependent origination. It reveals the world because there is no perceiving of [any of the attributes or goals], up to and including all-aspect omniscience. So it is, Subhūti, that the perfection of wisdom gives birth to the tathāgatas, and reveals the world to them.”
- 33.22 “Blessed Lord, how is it that it reveals the world because there is no perceiving of physical forms? How is it that it reveals the world because there is no perceiving of feelings, perceptions, formative predispositions, or consciousness? How is it that it reveals the world because there is no perceiving of the sense fields, the sensory elements, or the links of dependent origination? How is it that it reveals the world because there is no perceiving of [any of the attributes or goals], up to and including all-aspect omniscience?” [B46]
- 33.23 “Subhūti,” replied the Blessed One, “it is when there is no consciousness arising that apprehends physical forms that it reveals the world because there is no perceiving of physical forms. It is when there is no consciousness arising that apprehends feelings, perceptions, formative predispositions, or consciousness that it reveals the world because there is no perceiving of

consciousness [or the other aggregates]. {Ki.IV: 72} It is when there is no consciousness arising that apprehends the sense fields, the sensory elements, or the links of dependent origination that it reveals the world because there is no perceiving of the links of dependent origination [and so forth]. It is when there is no consciousness arising that apprehends the perfections that it reveals the world because there is no perceiving of the perfections. It is when there is no consciousness arising that apprehends all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and [F.283.a] wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, [great loving kindness], great compassion, or the eighteen distinct qualities of the buddhas that it reveals the world because there is no perceiving of the eighteen distinct qualities of the buddhas [or the other causal and fruitional attributes]. It is when there is no consciousness arising that apprehends [the goals], up to and including all-aspect omniscience that it reveals the world because there is no perceiving of all-aspect omniscience [and so forth]. So it is, Subhūti, that this profound perfection of wisdom gives birth to the tathāgatas, and reveals the world to them.

- 33.24 “Moreover, Subhūti, if you ask in what way the perfection of wisdom gives birth to the tathāgatas, and reveals the world to them, in this case, Subhūti, the perfection of wisdom expressly states that in the world phenomena are empty. If you ask what it expressly states in the world to be empty, it expressly states that in the world the five aggregates are empty. It expressly states that in the world the twelve sense fields are empty. It expressly states that in the world the eighteen sensory elements are empty. It expressly states that in the world the twelve links of dependent origination are empty. It expressly states that in the world the six perfections are empty. It expressly states that in the world the emptiness of internal phenomena is empty. It expressly states that in the world [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are empty. It expressly states that in the world the thirty-seven factors conducive to enlightenment are empty. It expressly states that in the world the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and [F.283.b] wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the

ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas are empty. It expressly states that in the world [the goals], up to and including all-aspect omniscience, are empty. So it is, Subhūti, that the perfection of wisdom gives birth to the tathāgatas, and reveals the world to them. {Ki.IV:73}

33.25 “Moreover, Subhūti, when the perfection of wisdom reveals to the tathāgatas that the world is empty, it expressly states that the world is empty and makes it known that the world is empty. So it is, Subhūti, that the perfection of wisdom gives birth to the tathāgatas, and reveals the world to them.

33.26 “Moreover, Subhūti, the perfection of wisdom reveals to the tathāgatas that the world is empty. If you ask how it reveals that the world is empty, it reveals that in the world the aggregates are empty. It reveals that in the world the sense fields, the sensory elements, and the links of dependent origination are empty. It reveals that in the world the six perfections, the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, and the thirty-seven factors conducive to enlightenment are empty. It reveals that in the world the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are empty. It reveals that in the world the ten powers of the tathāgatas, the four fearlessnesses, [F.284.a] the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas are empty. It reveals that in the world [the goals], up to and including all-aspect omniscience, are empty. So it is, Subhūti, that the perfection of wisdom gives birth to the tathāgatas, and reveals the world to them.

33.27 “Moreover, Subhūti, this perfection of wisdom reveals to the tathāgatas that the world is inconceivable. If you ask how it reveals that the world is inconceivable, it reveals that the world comprising the aggregates is inconceivable. It reveals that the world comprising the sense fields, the sensory elements, and the links of dependent origination is inconceivable. It reveals that the world comprising [all the other attributes and goals], up to and including all-aspect omniscience, is inconceivable.

- 33.28 “Moreover, Subhūti, this profound perfection of wisdom reveals to the tathāgatas that the world is void. If you ask how it reveals that the world is void, it reveals that the world comprising the aggregates is void. It reveals that the world comprising the sense fields, the sensory elements, and the links of dependent origination is void. It reveals that the world comprising [all the other attributes and goals], up to and including all-aspect omniscience, is void. So it is, Subhūti, that the perfection of wisdom gives birth to the tathāgatas, and reveals the world to them.
- 33.29 “Moreover, Subhūti, the perfection of wisdom reveals to the tathāgatas that infinite worlds are empty. If you ask how it reveals that infinite worlds are empty, it reveals that infinite worlds comprising the aggregates are empty. It reveals that infinite worlds comprising the sense fields, the sensory elements, and the links of dependent origination are empty. It reveals that infinite worlds comprising [all the other attributes and goals], up to and including all-aspect omniscience, are empty. [F.284.b]
- 33.30 “Moreover, Subhūti, the perfection of wisdom reveals to the tathāgatas that the world is empty of essential nature. If you ask how it reveals that the world is empty of essential nature, it reveals that the world comprising the aggregates is empty of essential nature. It reveals that the world comprising the sense fields, the sensory elements, and the links of dependent origination is empty of essential nature. It reveals that the world comprising [all the other attributes and goals], up to and including all-aspect omniscience, is empty of essential nature. So it is, Subhūti, that the perfection of wisdom gives birth to the tathāgatas, and reveals the world to them.
- 33.31 “Moreover, Subhūti, the perfection of wisdom reveals to the tathāgatas that the world is empty of the essential nature of nonentities. If you ask how it reveals that the world is empty of the essential nature of nonentities, it reveals that the world comprising the aggregates is empty of the essential nature of nonentities. It reveals that the world comprising the sense fields, the sensory elements, and the links of dependent origination is empty of the essential nature of nonentities. It reveals that the world comprising [all the other attributes and goals], up to and including all-aspect omniscience, is empty of the essential nature of nonentities.
- 33.32 “Moreover, Subhūti, the perfection of wisdom reveals to the tathāgatas that the world is at peace. If you ask how it reveals that the world is at peace, it reveals that the world comprising the aggregates is at peace. It reveals that the world comprising the sense fields, the sensory elements, and the links of dependent origination is at peace. It reveals that the world comprising [all the other attributes and goals], up to and including all-aspect omniscience, is at peace.

- 33.33 “Moreover, Subhūti, the perfection of wisdom reveals to the tathāgatas that the world is emptiness. If you ask how it reveals that the world is emptiness, it reveals that the world comprising the aggregates is emptiness. It reveals that the world comprising the sense fields, the sensory elements, and the links of dependent origination is emptiness. [F.285.a] It reveals that the world comprising [all the other attributes and goals], up to and including all-aspect omniscience, is emptiness. {Ki.IV: 74} So it is, Subhūti, that the perfection of wisdom gives birth to the tathāgatas, and reveals the world to them.
- 33.34 “Subhūti, if you ask how this profound perfection of wisdom reveals the world to them, it reveals in all ways that there are no notions of this world and there are no notions of other worlds. If you ask why, it is because the sort of phenomena that would bring about notions of this world and notions of other worlds do not exist.”
- 33.35 “Blessed Lord, this perfection of wisdom is established for a great purpose. Blessed Lord, this perfection of wisdom is established for an inconceivable purpose. Blessed Lord, this perfection of wisdom is established for an inestimable purpose. Blessed Lord, this perfection of wisdom is established for an unappraisable purpose. Blessed Lord, this perfection of wisdom is established for a purpose that is equal to the unequaled.”
- 33.36 “It is so, Subhūti!” replied the Blessed One. “This perfection of wisdom is established for a great purpose. Subhūti, this perfection of wisdom is established for an inconceivable purpose, an inestimable purpose, an unappraisable purpose, and a purpose that is equal to the unequaled.
- 33.37 “Subhūti, if you ask how the perfection of wisdom is established for a great purpose, this, Subhūti, denotes the great purpose of the tathāgatas, arhats, completely awakened buddhas—the purpose of granting refuge to all beings and the purpose of not forsaking any beings.
- 33.38 “Subhūti, [F.285.b] if you ask how the perfection of wisdom is established for an inconceivable purpose, it is the case, Subhūti, that buddhahood, the nature of the tathāgata, self-origination, and all-aspect omniscience are inconceivable. For this reason, Subhūti, the perfection of wisdom is established for the inconceivable purpose of the tathāgatas, arhats, completely awakened buddhas.
- 33.39 “Subhūti, if you ask how the perfection of wisdom is established for an inestimable purpose, Subhūti, there is no one whosoever within the classes of beings who can conceive of or estimate buddhahood, the nature of the tathāgata, self-origination, or all-aspect omniscience. For this reason, Subhūti, the perfection of wisdom is established for the inestimable purpose of the tathāgatas, arhats, completely awakened buddhas.

- 33.40 “Subhūti, if you ask how the perfection of wisdom is established for an unappraisable purpose, Subhūti, buddhahood, the nature of the tathāgata, self-origination, and all-aspect omniscience are unappraisable. There is no one whosoever who can evaluate them. For this reason, Subhūti, the perfection of wisdom is established for the unappraisable purpose of the tathāgatas, arhats, completely awakened buddhas. {Ki.IV:75}
- 33.41 “Subhūti, if you ask how the perfection of wisdom is established for a purpose that is equal to the unequaled, Subhūti, no one at all is equal to the tathāgatas, arhats, completely awakened buddhas, let alone surpasses them! For this reason, Subhūti, the perfection of wisdom is established for the purpose of the tathāgatas, arhats, completely awakened buddhas that is equal to the unequaled.” [F.286.a]
- 33.42 “Blessed Lord, are buddhahood, the nature of the tathāgatas, self-origination, and all-aspect omniscience inconceivable, inestimable, unappraisable, and equal to the unequaled?”
- 33.43 “It is so, Subhūti. It is so!” replied the Blessed One. “Subhūti, buddhahood, the nature of the tathāgatas, self-origination, and all-aspect omniscience are inconceivable. Subhūti, buddhahood, the nature of the tathāgatas, self-origination, and all-aspect omniscience are inestimable, unappraisable, and equal to the unequaled.
- 33.44 “Subhūti, physical forms are also inconceivable, inestimable, unappraisable, and equal to the unequaled. Subhūti, feelings, perceptions, formative predispositions, and consciousness are also inconceivable, inestimable, unappraisable, and equal to the unequaled. The sense fields, the sensory elements, and the links of dependent origination are also inconceivable, inestimable, unappraisable, and equal to the unequaled. Subhūti, [all the causal and fruitional attributes], up to and including all-aspect omniscience, are also inconceivable, inestimable, unappraisable, and equal to the unequaled. Subhūti, all phenomena are also inconceivable, inestimable, unappraisable, and equal to the unequaled. Subhūti, the reality of all phenomena is that the mind is not apprehended, nor are mental states apprehended.
- 33.45 “Subhūti, physical forms, being inconceivable, inestimable, unappraisable, and equal to the unequaled, are indeed not apprehended. Subhūti, feelings, perceptions, formative predispositions, and consciousness, being inconceivable, inestimable, unappraisable, and equal to the unequaled, are indeed not apprehended. Subhūti, the sense fields, [F.286.b] the sensory elements, and the links of dependent origination, being inconceivable, inestimable, unappraisable, and equal to the unequaled, are indeed not

- apprehended. Subhūti, [all the causal and fruitional attributes], up to and including all-aspect omniscience, being inconceivable, inestimable, unappraisable, and equal to the unequaled, are indeed not apprehended.”
- 33.46 “Blessed Lord, why are physical forms, being inconceivable, inestimable, unappraisable, and equal to the unequaled, not apprehended? Why are feelings, perceptions, formative predispositions, and consciousness, being inconceivable, inestimable, unappraisable, and equal to the unequaled, not apprehended? Why are the sense fields, the sensory elements, and the links of dependent origination, being inconceivable, inestimable, unappraisable, and equal to the unequaled, not apprehended? Why are [all the causal and fruitional attributes], up to and including all-aspect omniscience, being inconceivable, inestimable, unappraisable, and equal to the unequaled, not apprehended?”
- 33.47 “Subhūti,” replied the Blessed One, “with regard to physical forms, that which is inconceivable, inestimable, unappraisable, and equal to the unequaled cannot indeed be apprehended. Subhūti, with regard to feelings, perceptions, formative predispositions, and consciousness, that which is inconceivable, inestimable, unappraisable, and equal to the unequaled cannot indeed be apprehended. With regard to the sense fields, the sensory elements, and the links of dependent origination, that which is inconceivable, inestimable, unappraisable, and equal to the unequaled cannot indeed be apprehended. With regard to [all the causal and fruitional attributes], up to and including all-aspect omniscience, that which is inconceivable, inestimable, unappraisable, and equal to the unequaled cannot indeed be apprehended.” {Ki.IV:76}
- 33.48 “Blessed Lord, with regard to physical forms, why can that which is inconceivable, inestimable, unappraisable, and equal to the unequaled not be apprehended? With regard to feelings, perceptions, formative predispositions, and consciousness, why can that which is inconceivable, inestimable, unappraisable, and equal to the unequaled not be apprehended? [F.287.a] With regard to the sense fields, the sensory elements, and the links of dependent origination, why can that which is inconceivable, inestimable, unappraisable, and equal to the unequaled not be apprehended? With regard to [all the causal and fruitional attributes], up to and including all-aspect omniscience, why can that which is inconceivable, inestimable, unappraisable, and equal to the unequaled not be apprehended?”
- 33.49 “Subhūti,” replied the Blessed One, “it is because the essential nature of physical forms is inconceivable, inestimable, immeasurable, unappraisable, and equal to the unequaled that thoughts, estimates, measures, [appraisals], and parity are not apprehended with respect to physical forms. Subhūti, it is

because the essential nature of feelings, perceptions, formative predispositions, and consciousness is inconceivable, inestimable, immeasurable, unappraisable, and equal to the unequaled that thoughts, estimates, measures, [appraisals], and parity are not apprehended with respect to consciousness [and so forth]. It is because the essential nature of the sense fields, the sensory elements, and the links of dependent origination is inconceivable, inestimable, immeasurable, unappraisable, and equal to the unequaled that thoughts, estimates, measures, [appraisals], and parity are not apprehended with respect to the links of dependent origination [and so forth]. It is because the essential nature of [all the causal and fruitional attributes], up to and including all-aspect omniscience, is inconceivable, inestimable, immeasurable, unappraisable, and equal to the unequaled that thoughts, estimates, measures, [appraisals], and parity are not apprehended with respect to all-aspect omniscience [and so forth].

33.50 “Subhūti, do you think that physical forms are apprehensible in physical forms that are inconceivable, inestimable, unappraisable, and equal to the unequaled? Are feelings, perceptions, formative predispositions, and consciousness apprehensible in feelings, perceptions, formative predispositions, and consciousness that are inconceivable, inestimable, unappraisable, and equal to the unequaled? [F.287.b] Are the links of dependent origination [and so forth] apprehensible in sense fields, sensory elements, and links of dependent origination that are inconceivable, inestimable, unappraisable, and equal to the unequaled? Is all-aspect omniscience [and so forth] apprehensible in [all the causal and fruitional attributes], up to and including all-aspect omniscience, that are inconceivable, inestimable, unappraisable, and equal to the unequaled?”

“No, Blessed Lord!”

33.51 “So, Subhūti,” continued the Blessed One, “it is for this reason that all phenomena are inconceivable, inestimable, unappraisable, and equal to the unequaled. Subhūti, these attributes of the tathāgatas, which the tathāgatas possess, are inconceivable because they are free from concepts, inestimable because they are free from estimate, unappraisable because they are free from measure [or appraisal], and equal to the unequaled because they are free from parity. For this reason, Subhūti, all phenomena are inconceivable, inestimable, unappraisable, and equal to the unequaled.

33.52 “Subhūti, since these attributes of the tathāgatas, which the tathāgatas possess, completely transcend thought, they are inconceivable. Since they completely transcend estimate, they are inestimable. Since they completely transcend measure [or appraisal], they are unappraisable. Since they completely transcend parity, they are equal to the unequaled. Subhūti, that which is said to be inconceivable designates inconceivability. Subhūti, that

which is said to be inestimable designates inestimability. Subhūti, that which is said to be unappraisable designates immeasurability. Subhūti, that which is said to be equal to the unequaled designates incomparability.

33.53 “Subhūti, [F.288.a] these attributes of the tathāgatas, which the tathāgatas possess, are inconceivable, inestimable, unappraisable, and equal to the unequaled. Subhūti, they are said to be inconceivable because space is inconceivable, they are said to be inestimable because space is inestimable, they are said to be unappraisable because space is immeasurable, and they are said to be equal to the unequaled because space is equal to the unequaled. Subhūti, these attributes of the tathāgatas, which the tathāgatas possess, are inconceivable, inestimable, unappraisable, {Ki.IV: 77} and equal to the unequaled. They cannot be conceived or estimated by the world with its gods, humans, and asuras. So it is that the buddhas are unappraisable. The attributes of the buddhas are unappraisable.”

33.54 While the Blessed One was delivering this chapter concerning [the attributes of] the tathāgatas that are inconceivable, inestimable, unappraisable, and equal to the unequaled, the minds of five hundred monks were liberated from contaminants, without the grasping that is the immediate cause [of rebirth]. The minds of two hundred nuns were liberated from contaminants, without grasping. Sixty thousand laymen and thirty thousand laywomen developed the taintless, immaculate, and pure eye of the Dharma concerning phenomena. Twenty thousand bodhisattvas accepted that phenomena are nonarising, and the Blessed One prophesied that they would all become buddhas within this Auspicious Eon.

33.55 *This completes the thirty-third chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 34

- 34.1 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, this perfection of wisdom is profound. Blessed Lord, this perfection of wisdom is established for a great purpose. [F.288.b] It is established for an immeasurable purpose, an inestimable purpose, and an unappraisable purpose. Blessed Lord, this perfection of wisdom is established for a purpose that is equal to the unequaled.”
- 34.2 “Subhūti, it is so! It is so!” replied the Blessed One. “Subhūti, this perfection of wisdom is established for a great purpose. This perfection of wisdom is established for an immeasurable purpose, an inestimable purpose, an unappraisable purpose, and a purpose that is equal to the unequaled. If you ask why, Subhūti, it is because the five other perfections are subsumed within this perfection of wisdom. Subhūti, the emptiness of internal phenomena is subsumed within this perfection of wisdom. [The other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are subsumed within it. The four applications of mindfulness are subsumed within it, and the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path are subsumed within it. Subhūti, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas are subsumed within this profound perfection of wisdom. Subhūti, [the goals], up to and including all-aspect omniscience, are subsumed within this perfection of wisdom. [F.289.a]

- 34.3 “Subhūti, just as when a king of the royal class who has been empowered through coronation and is secure in his dominion {Ki.IV:78} delegates all the royal functions and national duties to a minister, at that time he will have few concerns for those royal functions and national duties, and will have relinquished responsibility, in the same way, Subhūti, all the doctrines of the śrāvakas, and all the doctrines of the pratyekabuddhas, and all the doctrines of the bodhisattvas, and all the doctrines of the buddhas are subsumed within the perfection of wisdom. And it is the perfection of wisdom that implements them. So it is, Subhūti, that this perfection of wisdom is established for a great purpose. This perfection of wisdom is established for an inconceivable purpose. This perfection of wisdom is established for an inestimable purpose. This perfection of wisdom is established for an unappraisable purpose. This perfection of wisdom is established for a purpose that is equal to the unequaled. If you ask why, Subhūti, it is because this profound perfection of wisdom is established in order that one might not appropriate or become fixated on physical forms. It is established in order that one might not appropriate or become fixated on feelings, perceptions, formative predispositions, and consciousness. It is established in order that one might not appropriate or become fixated on [all the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. It is established in order that one might not appropriate or become fixated on [all the goals], up to and including unsurpassed, complete enlightenment.”
- 34.4 “Blessed Lord, how is this perfection of wisdom established in order that one might not appropriate or become fixated on physical forms? [F.289.b] How is it established in order that one might not appropriate or become fixated on feelings, perceptions, formative predispositions, or consciousness? How is it established in order that one might not appropriate or become fixated on [all the attributes and goals], up to and including unsurpassed, complete enlightenment?”
- 34.5 “Subhūti,” replied the Blessed One, “do you observe any physical forms that one could appropriate or become fixated upon? Do you observe anything that one could appropriate or become fixated upon, or anything by which one could appropriate or become fixated?”
- “No, Blessed Lord!”
- 34.6 “Subhūti, do you observe any feelings, perceptions, formative predispositions, or consciousness that one could appropriate or become fixated upon? Do you observe anything that one could appropriate or become fixated upon, or anything by which one could appropriate or become fixated?” asked the Blessed One.
- “No, Blessed Lord!”

34.7 “Subhūti, do you observe any [attributes or goals], up to and including all-aspect omniscience, that one could appropriate or become fixated upon? Do you observe anything that one could appropriate or become fixated upon, or anything by which one could appropriate or become fixated?” asked the Blessed One.

 “No, Blessed Lord!”

34.8 “Subhūti, do you observe any fruit of entering the stream to nirvāṇa that one could appropriate or become fixated upon? [F.290.a] Do you observe anything that one could appropriate or become fixated upon, or anything by which one could appropriate or become fixated?” asked the Blessed One.

 “No, Blessed Lord!”

34.9 “Subhūti, do you observe any [other fruit or goal, up to and including] unsurpassed, complete enlightenment, that one could appropriate or become fixated upon? Do you observe anything that one could appropriate or become fixated upon, or anything by which one could appropriate or become fixated?” asked the Blessed One.

 “No, Blessed Lord!”

34.10 “Subhūti, it is so! It is so!” continued the Blessed One. “Subhūti, I also do not observe physical forms. Since I do not observe them, I do not appropriate them. Since I do not appropriate them, I do not grasp them. Subhūti, I also do not observe feelings, perceptions, formative predispositions, or consciousness. Since I do not observe them, I do not appropriate them. Since I do not appropriate them, I do not grasp them. Subhūti, I also do not observe [the attributes or goals], {Ki.IV: 79} up to and including unsurpassed, complete enlightenment. Since I do not observe them, I do not appropriate them. Since I do not appropriate them, I do not grasp them. Subhūti, I also do not observe the buddha level, knowledge of all the dharmas, all-aspect omniscience, or the nature of the tathāgatas. Since I do not observe them, I do not appropriate them. Since I do not appropriate them, I do not grasp them.

34.11 “So it is, Subhūti, that bodhisattva great beings should not become fixated on physical forms [F.290.b] and should not appropriate them. They should not become fixated on feelings, perceptions, formative predispositions, or consciousness and should not appropriate them. They should not become fixated on the sense fields, the sensory elements, or the links of dependent origination and should not appropriate them. They should not become fixated on any of the perfections, any of the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness,

and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas, and should not appropriate them. They should not become fixated on [the goals], up to and including unsurpassed, complete enlightenment, and should not appropriate them. They should not become fixated on buddhahood, knowledge of all the dharmas, all-aspect omniscience, or the nature of the tathāgatas, and should not appropriate them.”

34.12 Then the gods inhabiting the realm of desire and those inhabiting the realm of form said to the Blessed One, “Blessed Lord, this perfection of wisdom is profound, hard to discern, and hard to realize! It cannot be investigated and it is not within the range of sophistry. It is at peace and subtle. It can be known by the learned, the refined, and the clear-minded. Blessed Lord, those beings who are inclined toward this profound perfection of wisdom [F.291.a] have fulfilled their duties in the presence of the conquerors of the past. Blessed Lord, those beings who are inclined toward this profound perfection of wisdom have been accepted by spiritual mentors, and they have planted the roots of virtuous actions.

34.13 “Blessed Lord, comparing the entire cognition and exertion of all those beings in the world systems of the great trichilocosm, as many as there are, who have become followers through faith, who have become followers of the Dharma, who have reached the eighth level, who have entered the stream to nirvāṇa, who are destined for only one more rebirth, who are no longer subject to rebirth, who have attained arhatship, and who have become pratyekabuddhas, {Ki.IV: 80} with that of anyone who is inclined toward this profound perfection of wisdom for the duration of a single day, thinking of it, appraising it, examining it, or investigating it, this inclination [of the latter] toward the profound perfection of wisdom for the duration of a single day will be superior. If you ask why, it is because the full extent of the cognition and the full extent of the exertion of those who have become followers through faith, and those who have become followers of the Dharma, who have reached the eighth level, who have entered the stream to nirvāṇa, who are destined for only one more rebirth, who are no longer subject to rebirth, who have attained arhatship, and who have become pratyekabuddhas, is subsumed in the receptivity of bodhisattva great beings who have accepted that phenomena are nonarising.”

34.14 Then the Blessed One addressed those gods inhabiting the realm of desire and those gods inhabiting the realm of form as follows: “O gods! It is so! It is so! The full extent of the cognition and the full extent of the exertion of those who have become followers through faith, and those who have become

followers of the Dharma, who have reached the eighth level, who have entered the stream to nirvāṇa, who are destined for only one more rebirth, who are no longer subject to rebirth, who have attained arhatship, and who have become pratyekabuddhas, is subsumed in the receptivity of bodhisattva great beings who have accepted that phenomena are nonarising. O gods, one should know that any noble sons or noble daughters who have heard this profound perfection of wisdom, [F.291.b] and who, having heard it, aspire toward it, and who, having aspired toward it, commit it to writing, and having committed it to writing, transmit and disseminate it, focusing their attention correctly on it, will swiftly be emancipated, and not those noble sons or noble daughters who are followers of the vehicles of the śrāvakas and pratyekabuddhas, and who practice according to other sūtras, apart from the perfection of wisdom, for an eon or longer than an eon. If you ask why, it is because those who have become followers through faith, and those who have become followers of the Dharma, who have reached the eighth level, who have entered the stream to nirvāṇa, who are destined for only one more rebirth, who are no longer subject to rebirth, who have attained arhatship, and who have become pratyekabuddhas should train in the attributes that are to be perfected through this profound perfection of wisdom. Bodhisattva great beings should train in them—it is extensively revealed that, having trained in them, the tathāgatas, arhats, completely awakened buddhas have attained consummate buddhahood in unsurpassed, complete enlightenment, will attain consummate buddhahood, and are attaining consummate buddhahood.”

- 34.15 Then the gods inhabiting the realm of desire and those inhabiting the realm of form pronounced the following meaningful proclamation: “Blessed Lord, this perfection of wisdom is the great perfection. Blessed Lord, this perfection of wisdom is the inestimable perfection. This is the unappraisable perfection. This is the perfection that is equal to the unequaled. Blessed Lord, it is having trained in this profound perfection of wisdom that those who have become followers through faith have been emancipated, are emancipated, and will be emancipated, and that those who have become followers of the Dharma, who have reached the eighth level, who have entered the stream to nirvāṇa, who are destined for only one more rebirth, who are no longer subject to rebirth, and [F.292.a] who have attained arhatship have been emancipated, are emancipated, and will be emancipated. It is having trained in it that pratyekabuddhas have been emancipated, are emancipated, and will be emancipated. {Ki.IV: 81} It is

having trained in it that bodhisattva great beings have attained, are attaining, and will attain unsurpassed, complete enlightenment. This profound perfection of wisdom is neither diminished nor replenished.”

34.16 Then the gods inhabiting the realm of desire and those inhabiting the realm of form prostrated with their heads toward the feet of the Blessed One, and circumambulated the Blessed One three times from the right, before departing from his presence. Having gone not very far, they disappeared, the gods inhabiting the realm of desire proceeding to the realm of desire, and the gods inhabiting the realm of form proceeding to the realm of form.

34.17 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, if bodhisattva great beings who have heard this perfection of wisdom, immediately afterward are inclined toward it, and, as mentioned before, commit it to writing, take up, uphold, recite, master, and focus their attention correctly on it, from where will they pass away and be reborn into this [human world]?”

34.18 “Subhūti,” replied the Blessed One, “bodhisattva great beings who, having heard this profound perfection of wisdom, immediately afterward are inclined toward it, are not discouraged, not thoroughly discouraged, not deluded, and have neither hesitation nor doubt, who delight in hearing this profound perfection of wisdom and after hearing this profound perfection of wisdom direct their mind on it, without letting go of their attention, will always follow without interruption those individuals who are not afraid to guard it and who speak of it, [F.292.b] whether they are going, coming, standing up, sitting down, or reclining.

34.19 “Subhūti, just as a milch cow does not abandon her newborn calf, if bodhisattva great beings, for the sake of this profound perfection of wisdom, do not forsake [the teachers] who preach this Dharma until they have brought into being this perfection of wisdom, and have become familiar with it through mindfulness, investigated it with their minds, and comprehended it through the view, then, Subhūti, those individuals who follow the vehicle of the bodhisattvas will pass away among humankind and be reborn among humankind. If you ask why, it is because those noble children who follow the vehicle of the bodhisattvas, after hearing, taking up, upholding, reciting, mastering, and focusing their attention correctly on this perfection of wisdom in their former lives—and having, in the aforementioned manner, committed it to writing, compiled it as a book, and then served, respected, honored, and worshiped it with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, and many ribbons—will, through these roots of virtuous action, pass away among humankind and be reborn

among humankind. One will see that immediately after they have heard of this profound perfection of wisdom they will be inclined toward it.”
{Ki.IV: 82}

34.20 “Blessed Lord, could bodhisattva great beings who are inclined toward this profound perfection of wisdom immediately after hearing it, and who have acquired these enlightened attributes by committing it to writing, and having committed it to writing also transmitted and disseminated it, focusing their attention correctly on it, have venerated other lord buddhas, and then passed away and been reborn in this [human world]?”

34.21 “Subhūti, it is so! It is so!” replied the Blessed One. “Bodhisattva [F.293.a] great beings who have venerated other lord buddhas, and then passed away to be reborn in this [human world], will be inclined toward this profound perfection of wisdom immediately after hearing it, and having been inclined toward it, will commit it to writing, and having committed it to writing, will transmit and disseminate it, focusing their attention correctly on it. If you ask why, it is because those bodhisattva great beings have heard this profound perfection of wisdom from those lord buddhas, and, after hearing it, they have taken up, upheld, recited, mastered, disseminated, and focused their attention correctly on it. Through these roots of virtuous action and through focusing their attention on it, they have been reborn in this [human world].

34.22 “Moreover, Subhūti, if there are bodhisattva great beings who have [previously] been born equal in fortune to the gods of Tuṣita, and who, on passing away from that [divine realm], have been reborn with fortune equal to that of humankind, one should know that they are also endowed with those same enlightened attributes. If you ask why, Subhūti, it is because those bodhisattva great beings who have been born in the abode of Tuṣita have investigated this profound perfection of wisdom and questioned the bodhisattva great being Maitreya about it. So, one should know that it is through these roots of virtuous action that they have been reborn in this [human world].

34.23 “Moreover, Subhūti, there are individual followers of the vehicle of the bodhisattvas who, despite having heard the perfection of wisdom in former lives, have not had an opportunity to pose questions and investigate it. When this profound perfection of wisdom is now revealed, they harbor doubts, they are deluded, and their minds are discouraged and disoriented.

34.24 “Moreover, Subhūti, there are individual followers of the vehicle of the bodhisattvas who, despite having heard the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, [F.293.b] and the perfection of generosity in former lives, have not had an opportunity to pose questions and investigate

them. When this profound perfection of wisdom is now revealed, they harbor doubts, they are deluded, and their minds are discouraged and disoriented. {Ki.IV:83}

34.25 “Moreover, Subhūti, there are individual followers of the vehicle of the bodhisattvas who, despite having heard of the emptiness of internal phenomena, the emptiness of external phenomena, and the emptiness of external and internal phenomena in former lives, have not had an opportunity to pose questions and investigate them. When this profound perfection of wisdom is now revealed, they harbor doubts, they are deluded, and their minds are discouraged and disoriented.

34.26 “Moreover, Subhūti, there are individual followers of the vehicle of the bodhisattvas who, despite having heard of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, in former lives, have not had an opportunity to pose questions and investigate them. When this profound perfection of wisdom is now revealed, they harbor doubts, they are deluded, and their minds are discouraged and disoriented.

34.27 “Moreover, Subhūti, there are individual followers of the vehicle of the bodhisattvas who, despite having heard of the four applications of mindfulness in former lives, have not had an opportunity to pose questions and investigate them. When this profound perfection of wisdom is now revealed, they harbor doubts, they are deluded, and their minds are discouraged and disoriented.

34.28 “Moreover, Subhūti, there are individual followers of the vehicle of the bodhisattvas who, despite having heard of the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path in former lives, have not had an opportunity to pose questions and investigate them. When this profound perfection of wisdom is now revealed, they harbor doubts, they are deluded, and their minds [F.294.a] are discouraged and disoriented.

34.29 “Moreover, Subhūti, there are individual followers of the vehicle of the bodhisattvas who, despite having heard of the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas in former lives, have not

had an opportunity to pose questions and investigate them. When this profound perfection of wisdom is now revealed, they harbor doubts, they are deluded, and their minds are discouraged and disoriented.

34.30 “Moreover, Subhūti, there are individual followers of the vehicle of the bodhisattvas who, despite having heard of [the goals], up to and including unsurpassed, complete enlightenment, in former lives, have not had an opportunity to pose questions and investigate them. When this profound perfection of wisdom is now revealed, they harbor doubts, they are deluded, and their minds are discouraged and disoriented. {Ki.IV: 84}

34.31 “Moreover, Subhūti, if there are individual followers of the vehicle of the bodhisattvas who, despite having heard this profound perfection of wisdom in former lives, have not had an opportunity to pose questions and investigate it, and have not pursued it for one, two, three, four, or five days, when those individual followers of the vehicle of the bodhisattvas now investigate and pose questions about this profound perfection of wisdom, and pursue it for one, two, [F.294.b] three, four, or five days, they will not be captivated by this profound perfection of wisdom, and indeed will not pose questions about it. If you ask why, Subhūti, it is because those individuals who have not investigated, posed questions about, and pursued this profound perfection of wisdom will turn out like that. They will have listened to this profound perfection of wisdom, but will have only developed their positive attitude and devotion to that extent. They will sometimes have devotion to it and at other times they will not have devotion to it. They will be swayed by their mood swings, like a fragment of tree cotton.

34.32 “Subhūti, you should know that those individual followers of the vehicle of the bodhisattvas have not been engaged in this vehicle for a long period of time. They have not been accepted by a spiritual mentor, and they have not venerated the completely awakened buddhas.

34.33 “Subhūti, those individual followers of the vehicle of the bodhisattvas have not transmitted or disseminated this profound perfection of wisdom, and they have not focused their attention correctly on it. They have not trained in the perfection of wisdom, nor have they trained in the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, or the perfection of generosity. They have not trained in the emptiness of internal phenomena, and they have not trained in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They have not trained in the applications of mindfulness, and they have not trained in the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment and the noble eightfold path. They have not trained in the truths of the noble ones, the meditative

concentrations, the immeasurable attitudes, [F.295.a] the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas. They have not trained in [the goals], up to and including all-aspect omniscience. [B47]

34.34 “Subhūti, you should know that those individual followers of the vehicle of the bodhisattvas have newly embarked on the vehicle. They are merely endowed with a little faith, a little love, and a little devotion. They will not be able to commit this profound perfection of wisdom to writing, {Ki.IV: 85} or to recite, transmit, and disseminate it, focusing their attention correctly on it. Subhūti, if noble sons or noble daughters who follow the vehicle of the bodhisattvas do not commit this profound perfection of wisdom to writing, do not transmit it, do not disseminate it, and do not focus their attention correctly on it, and if they do not benefit others through this profound perfection of wisdom; if they do not benefit others through the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity; if they do not benefit others through the emptiness of internal phenomena; if they do not benefit others through [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; if they do not benefit others through the applications of mindfulness; if they do not benefit others through [the other causal attributes], up to and including the noble eightfold path; if they do not benefit others through [the fruitional attributes and goals], [F.295.b] up to and including all-aspect omniscience; if they do not practice in accordance with perfection of wisdom; if they do not practice in accordance with the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity; if they do not practice in accordance with the emptiness of internal phenomena; if they do not practice in accordance with [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; if they do not practice in accordance with the applications of mindfulness; if they do not practice in accordance with [the other causal attributes], up to and including the noble eightfold path; and if they do not practice in accordance with [the fruitional attributes and goals], up to and including all-aspect omniscience, then they will be restricted to one of [only] two places—that is, two levels the level of the śrāvakas and the level of the pratyekabuddhas. If you ask why, it is because those noble sons

or noble daughters in the past have not committed this profound perfection of wisdom to writing, they have not revealed it, they have not disseminated it, and they have not focused their attention correctly on it. They have not even benefited others through this perfection of wisdom and they have not practiced in accordance with this perfection of wisdom. For this reason, you should know that those noble sons or noble daughters who follow the vehicle of the bodhisattvas will be restricted to [only] one of those two places and two levels.”

34.35 *This completes the thirty-fourth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 35

35.1 “Subhūti, you should know that this is like when a ship is wrecked at sea. If the people on board do not catch and hold on to a piece of wood, a wooden log, a wooden plank, a leather bag, or a human corpse, they will surely die, Subhūti, without reaching the ocean shore. Subhūti, when a ship is wrecked at sea, the people on board who do catch and hold on to a piece of wood, a wooden log, a wooden plank, [F.296.a] a leather bag, or a human corpse will not die at sea. They will safely reach the other shore of the ocean, uninjured and unharmed. They will reach dry land, uninjured and unharmed.

35.2 “In the same way, Subhūti, those noble sons or noble daughters who follow the vehicle of the bodhisattvas and who have just a little faith, a little love, and a little devotion for this profound perfection of wisdom do not commit this profound perfection of wisdom to writing. They do not teach it, do not disseminate it, do not focus their attention correctly on it, and do not rely upon it. They do not commit to writing the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, or the perfection of generosity. They do not reveal them, do not disseminate them, do not focus their attention correctly on them, and do not rely upon them. They do not commit to writing the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, {Ki.IV: 86} the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the

buddhas, or the [goals], up to and including all-aspect omniscience. They do not reveal them, do not disseminate them, do not focus their attention correctly on them, and do not rely upon them. In the interim, they will lapse from enlightenment. Without attaining all-aspect omniscience, [F.296.b] they will actualize the level of the śrāvakas or the level of the pratyekabuddhas.

35.3 “Subhūti, those individual followers of the vehicle of the bodhisattvas who are endowed with faith, tolerance, devotion, higher aspiration, love, enthusiasm, relentlessness, and unrelenting perseverance for the sake of consummate buddhahood in unsurpassed, complete enlightenment do commit this profound perfection of wisdom to writing. They transmit and disseminate it, focusing their attention correctly on it, and they rely upon it. So it is that those noble sons or noble daughters have faith, tolerance, devotion, higher aspiration, love, enthusiasm, relentlessness, and unrelenting perseverance for the sake of unsurpassed, complete enlightenment. For this reason they are sustained by the perfection of wisdom, and they are sustained by the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity. They are sustained by the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. [F.297.a] They are sustained by the [goals], up to and including all-aspect omniscience. So, in the interim they will not be damaged. They will transcend the level of the śrāvakas. They will transcend the level of the pratyekabuddhas. Having brought beings to maturity and having refined the buddhafiels, they will attain consummate buddhahood in unsurpassed, complete enlightenment. {Ki.IV: 87}

35.4 “Moreover, Subhūti, you should know that this is like when a man or woman thinks of fetching water in an unbaked clay jar that has not been fired—that jar would not last long, but would swiftly break up and disintegrate. If you ask why, it is because the jar is unbaked. In the end it will turn to mud. In the same way, Subhūti, if those noble sons or noble daughters who follow the vehicle of the bodhisattvas and are endowed with

faith, tolerance, devotion, higher aspiration, love, enthusiasm, relentlessness, and unrelenting perseverance for the sake of consummate buddhahood in unsurpassed, complete enlightenment, but nonetheless are not sustained by the perfection of wisdom; are not sustained by skillful means; are not sustained by the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity; and if they are not sustained by the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; and if they are not sustained by the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the path; and if they are not sustained by the truths of the noble ones, the meditative concentrations, [F.297.b] the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas; and if they are not sustained by [the goals], up to and including all-aspect omniscience, then you should know that those noble sons or noble daughters who follow the vehicle of the bodhisattvas will be damaged in interim states. Subhūti, if you ask what are the interim states in which those noble sons or noble daughters who follow the vehicle of the bodhisattvas will be damaged, they comprise the level of the śrāvakas and the level of the pratyekabuddhas.

- 35.5 “Subhūti, it is just as when a man or a woman fetches water from a river, lake, pool, or well with a clay jar that has been well baked—you should know, Subhūti, that the jar of this water carrier will easily be brought home. In the same way, Subhūti, if bodhisattva great beings who are endowed with faith, tolerance, devotion, higher aspiration, love, enthusiasm, relentlessness, and unrelenting perseverance for the sake of unsurpassed, complete enlightenment have been sustained by the perfection of wisdom; if they have been sustained by skillful means; if they have been sustained by the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, {Ki.IV: 88} and the perfection of generosity; [F.298.a] and if they have been sustained by [all the attributes and goals], up to and including all-aspect omniscience, then, Subhūti, those bodhisattva great beings will not be damaged in interim

states—the level of the śrāvakas and the level of the pratyekabuddhas. Uninjured and unharmed, they will attain consummate buddhahood in unsurpassed, complete enlightenment.

35.6 “Subhūti, it is just as if an ocean-going ship that has not been repaired and caulked were to set out to sea, loaded with merchandise—one should know, Subhūti, that this ship will disintegrate. The ship will go one way and the cargo another, so that the merchant, being unskilled in means, will incur great misfortune and suffer the loss of great prosperity. In the same way, Subhūti, if bodhisattva great beings are endowed with faith, tolerance, devotion, higher aspiration, love, enthusiasm, relentlessness, and unrelenting perseverance for the sake of unsurpassed, complete enlightenment, but, nonetheless, are not sustained by the perfection of wisdom; are not sustained by skill in means; are not sustained by the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, or the perfection of generosity; are not sustained by any of the aspects of emptiness; are not sustained by the thirty-seven factors conducive to enlightenment; are not sustained by the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness— [F.298.b] the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas; and if they are not sustained by [the goals], up to and including all-aspect omniscience, then you should know, Subhūti, that those bodhisattva great beings will be damaged in the interim states. They will be deprived of the great advantage that is the wealth of all-aspect omniscience, and they will suffer the loss of great prosperity. Subhūti, if you ask what are the interim states in which those bodhisattva great beings are damaged, they comprise the level of the śrāvakas and the level of the pratyekabuddhas.

35.7 “Subhūti, it is just as if a skilled person were to launch into the water an ocean-going ship that has been properly caulked and properly prepared, and load it with merchandise—you should know, Subhūti, that this ocean-going ship would not disintegrate midway, and it would reach its destination. In the same way, Subhūti, if any bodhisattva great beings are endowed with faith, tolerance, devotion, {Ki.IV: 89} higher aspiration, love, enthusiasm, relentlessness, and unrelenting perseverance for the sake of unsurpassed, complete enlightenment, and if in addition they have also been sustained by the perfection of wisdom; if they have been sustained by

skill in means; if they have been sustained by the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity; if they have been sustained by the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, [F.299.a] the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas; and if they have been sustained by [the goals], up to and including all-aspect omniscience, then you should know, Subhūti, that those bodhisattva great beings intent on unsurpassed, complete enlightenment will not be damaged in the interim states.

35.8 “Subhūti, they will indeed turn out like that. If any bodhisattva great beings who are indeed endowed with faith, tolerance, devotion, higher aspiration, love, enthusiasm, relentlessness, and unrelenting perseverance for the sake of unsurpassed, complete enlightenment, and if in addition they have been sustained by the perfection of wisdom, if they have been sustained by skill in means, if they have been sustained by the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline and the perfection of generosity, and if they have been sustained by [all the attributes and goals], up to and including all-aspect omniscience, those bodhisattva great beings will not fall into the level of the śrāvakas or the level of the pratyekabuddhas.

35.9 “Subhūti, if, as an analogy, the body of an aged and decrepit old man who has reached the age of one hundred and twenty were to succumb to some illness, due to a wind, bile, or [F.299.b] phlegm disorder, or to a combination of these, do you think, Subhūti, that this man would be able to rise from his bed unaided?”

35.10 “No, Blessed Lord! Even if he were capable of rising from the bed, he would not be able to walk for more than one or two *krośa*.⁴⁴⁸ Because that man would be ravaged by old age and suffering, he would not be able to walk far, even if he could rise from his bed.” {Ki.IV:90}

35.11 “In the same way, Subhūti,” replied the Blessed One, “if bodhisattva great beings who are endowed with faith, tolerance, devotion, higher aspiration, love, enthusiasm, relentlessness, and unrelenting perseverance for the sake of unsurpassed, complete enlightenment, but nonetheless have not been sustained by the perfection of wisdom; have not been sustained by skill in

means; have not been sustained by the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, or the perfection of generosity; have not been sustained by the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, or [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; have not been sustained by the applications of mindfulness; have not been sustained by the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the path; have not been sustained by the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, [F.300.a] the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas; and have not been sustained by [the goals], up to and including all-aspect omniscience, in that case, Subhūti, those bodhisattva great beings will fall into the interim states—the level of the śrāvakas or the level of the pratyekabuddhas. If you ask why, it is because they have not been sustained by the perfection of wisdom, they have not been sustained by skillful means, and they have not been sustained by [all the attributes and goals], up to and including all-aspect omniscience.

- 35.12 “Subhūti, just as when that same aged and decrepit old man, who has reached the age of one hundred and twenty and whose body had succumbed to some illness, due to a wind, bile, or phlegm disorder, or to a combination of these, wishes to rise from his bed, and two strong men then hold and support him on his left and right sides, and urge him on, saying, ‘Sir, you may freely go wherever you wish. You should not be afraid because we will hold and support you on the way, as far as your destination,’ in the same way, Subhūti, if any bodhisattva great beings are endowed with faith, tolerance, devotion, higher aspiration, love, enthusiasm, relentlessness, and unrelenting perseverance for the sake of unsurpassed, complete enlightenment, and if in addition they are also sustained by the perfection of wisdom; if they are sustained by skill in means; if they are sustained by the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, [F.300.b] the perfection of ethical discipline, and the perfection of generosity; if they are sustained by the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, and [the other aspects of emptiness], up to and

including the emptiness of the essential nature of nonentities; if they are sustained by the applications of mindfulness; if they are sustained by the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the path; if they are sustained by the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas; and if they are sustained by [the goals], up to and including all-aspect omniscience, then, Subhūti, those bodhisattva great beings will not be damaged in the interim states. Those bodhisattva great beings can reach the abode of unsurpassed, complete enlightenment. If you ask why, it is because they are not separated from the perfection of wisdom, and they are not separated from skillful means.”

35.13 “Blessed Lord, how do individual followers of the vehicle of the bodhisattvas not fall into the level of the śrāvakas or the level of the pratyekabuddhas because they are not separated from the perfection of wisdom or from skillful means?” {Ki.IV:91}

35.14 “Subhūti,” replied the Blessed One, “it is excellent that you think to question the Tathāgata about this matter for the sake of individuals who follow the vehicle of the bodhisattvas. [F.301.a] Excellent! In this regard, Subhūti, at the beginning, when individual followers of the vehicle of the bodhisattvas dispense gifts, they do so with a mind that succumbs to [notions of] ‘me’ and ‘mine.’ When they maintain ethical discipline, cultivate tolerance, undertake perseverance, become absorbed in meditative concentration, and cultivate wisdom, they do so with a mind that succumbs to [notions of] ‘me’ and ‘mine.’ When they dispense gifts, they think, ‘I am giving gifts! I am giving gifts to them! I am a giver!’ and similarly, ‘I am maintaining ethical discipline! I maintain this ethical discipline! I am ethical! I am cultivating tolerance! This is the tolerance I cultivate! I am tolerant! I am undertaking perseverance! This is the perseverance I undertake! I am one who perseveres! I am absorbed in meditative concentration! These are the meditative concentrations in which I am absorbed! I am a meditator! I am cultivating wisdom! This is the wisdom I cultivate! I am wise!’ They give rise to conceits about gifts, they give rise to conceits on account of gifts, and they give rise to the conceit that they are givers.⁴⁴⁹ They give rise to conceits about ethical discipline, they give rise to conceits on account of ethical discipline, and they give rise to the conceit that they are ethical. They give

rise to conceits about tolerance, they give rise to conceits on account of tolerance, and they give rise to the conceit that they are tolerant. They give rise to conceits about perseverance, they give rise to conceits on account of perseverance, and they give rise to the conceit that they are persevering. They give rise to conceits about the meditative concentrations, they give rise to conceits on account of the meditative concentrations, [F.301.b] and they give rise to the conceit that they are meditators. They give rise to conceits about wisdom, they give rise to conceits on account of wisdom, and they give rise to the conceit that they are wise. If you were to ask, 'How is that?' in the perfection of generosity there are no such concepts. The perfection of generosity is far removed. In the perfection of ethical discipline there are no such concepts. The perfection of ethical discipline is far removed. In the perfection of tolerance there are no such concepts. The perfection of tolerance is far removed. In the perfection of perseverance there are no such concepts. The perfection of perseverance is far removed. In the perfection of meditative concentration there are no such concepts. The perfection of meditative concentration is far removed. In the perfection of wisdom there are no such concepts. The perfection of wisdom is far removed.

35.15 "Indeed, it is the case that those [just-mentioned] individuals who follow the vehicle of the bodhisattvas do not understand that which is far removed, and do not understand that which is transcendent. They have not been sustained by the perfection of generosity, and they have not been sustained by the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. They have not been sustained by [the attributes and goals], up to and including all-aspect omniscience, for which reason they fall into the level of the śrāvakas or the level of the pratyekabuddhas, and are not emancipated in all-aspect omniscience.

35.16 "Subhūti, if you ask how individual followers of the vehicle of the bodhisattvas are lacking in skillful means, in this regard, Subhūti, at the beginning individuals who follow the vehicle of the bodhisattvas dispense gifts without skillful means, they maintain ethical discipline without skillful means, they cultivate tolerance without skillful means, they undertake perseverance without skillful means, they are absorbed in meditative concentration without skillful means, [F.302.a] and they cultivate wisdom without skillful means. And they think, 'I am giving gifts! This is the gift I am giving! I am giving a gift to them! I am a giver! I am maintaining ethical discipline! This is the ethical discipline I maintain! I am cultivating tolerance! This is the tolerance I cultivate! {Ki.IV: 92} I am undertaking perseverance! This is the perseverance I undertake! I am absorbed in the meditative concentrations! These are the meditative concentrations in which I am

absorbed! I am cultivating wisdom! This is the wisdom I cultivate!' They give rise to conceits about gifts, they give rise to conceits on account of gifts, and they give rise to the conceit that they are givers. They give rise to conceits about ethical discipline, they give rise to conceits on account of ethical discipline, and they give rise to the conceit that they are ethical. They give rise to conceits about tolerance, they give rise to conceits on account of tolerance, and they give rise to the conceit that they are tolerant. They give rise to conceits about perseverance, they give rise to conceits on account of perseverance, and they give rise to the conceit that they are persevering. They give rise to conceits about the meditative concentrations, they give rise to conceits on account of the meditative concentrations, and they give rise to the conceit that they are meditators. They give rise to conceits about wisdom, they give rise to conceits on account of wisdom, and they give rise to the conceit that they are wise. If you ask why, in the perfection of generosity there are no such concepts. If you ask why, it is because the perfection of generosity is not a perfection. The perfection of ethical discipline is not a perfection. The perfection of tolerance is not a perfection. The perfection of perseverance is not a perfection. The perfection of meditative concentration is not a perfection. [F.302.b] The perfection of wisdom is not a perfection.

35.17 "It is indeed the case that those [aforementioned individuals] who follow the vehicle of the bodhisattvas do not understand that which is far removed, and do not understand that which is transcendent. They have not been sustained by the perfection of generosity, and they have not been sustained by the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. They have not been sustained by skillful means, and they have not been sustained by [the attributes and goals], up to and including all-aspect omniscience, for which reason they fall into the level of the śrāvakas or the level of the pratyekabuddhas, and are not emancipated in all-aspect omniscience.

35.18 "Subhūti, if you ask how individual followers of the vehicle of the bodhisattvas who have been sustained by the perfection of wisdom and by skillful means do not fall into the level of the śrāvakas or the level of the pratyekabuddhas, and attain unsurpassed, complete enlightenment, in this regard, Subhūti, when individual followers of the vehicle of the bodhisattvas from the very beginning dispense gifts, they do so with a mind that does not succumb to [notions of] 'me' and 'mine.' When they maintain ethical discipline, they do so with a mind that does not succumb to [notions of] 'me' and 'mine.' When they cultivate tolerance, they do so with a mind that does not succumb to [notions of] 'me' and 'mine.' When they undertake perseverance, they do so with a mind that does not succumb to [notions of]

‘me’ and ‘mine.’ When they cultivate meditative concentration, they do so with a mind that does not succumb to [notions of] ‘me’ and ‘mine.’ When they cultivate wisdom, they do so with a mind that does not succumb to [notions of] ‘me’ and ‘mine.’ They do not think, ‘I am giving gifts! I am giving gifts to them!’ They do not think, ‘I am maintaining ethical discipline! This is the ethical discipline I maintain! [F.303.a] I am cultivating tolerance! This is the tolerance I cultivate! {Ki.IV: 93} I am undertaking perseverance! This is the perseverance I undertake! I am absorbed in the meditative concentrations! These are the meditative concentrations in which I am absorbed! I am cultivating wisdom! This is the wisdom I am cultivating!’ They do not give rise to conceits about gifts, they do not give rise to conceits on account of gifts, and they do not give rise to the conceit that they are givers. They do not give rise to conceits about ethical discipline, they do not give rise to conceits on account of ethical discipline, and they do not give rise to the conceit that they are ethical. They do not give rise to conceits about tolerance, they do not give rise to conceits on account of tolerance, and they do not give rise to the conceit that they are tolerant. They do not give rise to conceits about perseverance, they do not give rise to conceits on account of perseverance, and they do not give rise to the conceit that they are persevering. They do not give rise to conceits about the meditative concentrations, they do not give rise to conceits on account of the meditative concentrations, and they do not give rise to the conceit that they are meditators. They do not give rise to conceits about wisdom, they do not give rise to conceits on account of wisdom, and they do not give rise to the conceit that they are wise. If you were to ask, ‘How is that?’ in the perfection of generosity there are no concepts through which they could give rise to conceits. This is because the perfection of generosity is not a perfection. In the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, perfection of meditative concentration, and the perfection of wisdom there are no concepts through which they could give rise to conceits. This is because the perfection of wisdom [and so forth] are not perfections. [F.303.b] In this case, the individuals who follow the vehicle of the bodhisattvas do indeed understand that which is far removed and that which is transcendent. They also do not give rise to conceits and they are sustained by the perfection of generosity. They are sustained by the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, and they are sustained by [the other attributes and goals], up to and including all-aspect omniscience, for which reason they do not fall into the level of the śrāvakas or the level of the pratyekabuddhas, and they will also attain unsurpassed, complete enlightenment.

35.19 “So it is, Subhūti, that individuals who follow the vehicle of the bodhisattvas are sustained by the perfection of wisdom, they are sustained by skillful means, and they are sustained by [the other attributes and goals], up to and including all-aspect omniscience. They do not fall into the level of the śrāvakas or the level of the pratyekabuddhas.

35.20 “Subhūti, if you ask how individuals who follow the vehicle of the bodhisattvas are sustained by skillful means, in this regard, Subhūti, individuals who follow the vehicle of the bodhisattvas from the very beginning dispense gifts with skillful means. They maintain ethical discipline with skillful means, they cultivate tolerance with skillful means, they undertake perseverance with skillful means, they are absorbed in the meditative concentrations with skillful means, and they cultivate wisdom with skillful means. For they do not think, ‘I am giving gifts! This is the gift I am giving! I am giving gifts to them!’ They do not think, ‘I am maintaining ethical discipline! This is the ethical discipline I maintain!’ They do not think, ‘I am cultivating tolerance! This is the tolerance I cultivate!’ They do not think, ‘I am undertaking perseverance! This is the perseverance I undertake!’ They do not think, ‘I am absorbed in the meditative concentrations! These are the meditative concentrations in which I am absorbed!’ [F.304.a] They do not think, ‘I am cultivating wisdom! This is the wisdom I cultivate!’ They do not give rise to conceits about gifts, they do not give rise to conceits on account of gifts, and they do not give rise to the conceit that they are givers. They do not give rise to conceits about ethical discipline, they do not give rise to conceits on account of ethical discipline, and they do not give rise to the conceit that they are ethical. They do not give rise to conceits about tolerance, they do not give rise to conceits on account of tolerance, and they do not give rise to the conceit that they are tolerant. They do not give rise to conceits about perseverance, they do not give rise to conceits on account of perseverance, and they do not give rise to the conceit that they are persevering. They do not give rise to conceits about the meditative concentrations, they do not give rise to conceits on account of the meditative concentrations, and they do not give rise to the conceit that they are meditators. They do not give rise to conceits about wisdom, they do not give rise to conceits on account of wisdom, and they do not give rise to the conceit that they are wise. If you ask why, it is because they with are without concepts, and in the perfection of generosity there are no concepts. If you ask why, it is because the perfection of generosity is not a perfection. They with are without concepts, and in the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom there are no concepts. If you ask why, it is because the perfection

of wisdom [and so forth] are not perfections. In this case, the individuals who follow the vehicle of the bodhisattvas do indeed understand that which is far removed and they understand that which is transcendent, and yet they do not give rise to conceits. They are sustained by the perfection of generosity. They are sustained by the perfection of ethical discipline, [F.304.b] the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. They are sustained by skillful means, and they are sustained by [the other attributes and goals], up to and including all-aspect omniscience, for which reason they do not fall into the level of the śrāvakas or the level of the pratyekabuddhas, and they will also be emancipated in all-aspect omniscience.”

35.21 *This completes the thirty-fifth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 36

- 36.1 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, how should those bodhisattva great beings who are beginners train in the perfection of wisdom? How should they train in the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity?”
- 36.2 “Subhūti,” replied the Blessed One, “bodhisattva great beings who are beginners and wish to train in the perfection of wisdom, and who wish to train in the perfection of meditative concentration, the perfection of perseverance, {Ki.IV: 94} the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity, should rely upon and venerate spiritual mentors who can confer instruction in the perfection of wisdom, and who can confer instruction in the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity. These [spiritual mentors] will grant them instruction in the perfection of wisdom, saying, ‘Come here, noble child! You should dedicate all the gifts you have offered to unsurpassed, complete enlightenment. Come here, noble child! You should dedicate all the ethical discipline that you have maintained, [F.305.a] all the tolerance that you have acquired, all the perseverance that you have undertaken, all the meditative concentration in which you have been absorbed, and all the wisdom that you have cultivated to unsurpassed, complete enlightenment. Noble child, you should not misconstrue unsurpassed, complete enlightenment as physical forms, and you should not misconstrue it as feelings, perceptions, formative predispositions, or consciousness! You should not misconstrue it as the sense fields, sensory elements, or links of dependent origination! Noble child, you should not misconstrue unsurpassed, complete enlightenment as the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or

the perfection of wisdom! Noble child, you should not misconstrue unsurpassed, complete enlightenment as the emptiness of internal phenomena, and you should not misconstrue it as the [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. Noble child, you should not misconstrue unsurpassed, complete enlightenment as the applications of mindfulness, and you should not misconstrue it as the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, [F.305.b] the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas. You should not misconstrue unsurpassed, complete enlightenment as [the goals], up to and including all-aspect omniscience.

- 36.3 “ ‘If you ask why, when physical forms are not misconstrued, all-aspect omniscience will be attained. When feelings, perceptions, formative predispositions, and consciousness are not misconstrued, all-aspect omniscience will be attained. When the sense fields, sensory elements, and links of dependent origination are not misconstrued, all-aspect omniscience will be attained. When the perfection of generosity is not misconstrued, all-aspect omniscience will be attained. When the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are not misconstrued, all-aspect omniscience will be attained. When the emptiness of internal phenomena is not misconstrued, all-aspect omniscience will be attained. When [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are not misconstrued, all-aspect omniscience will be attained. When the applications of mindfulness are not misconstrued, all-aspect omniscience will be attained. When the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the paths are not misconstrued, all-aspect omniscience will be attained. When the truths of the noble ones, {Ki.IV: 95} [F.306.a] the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four

fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas are not misconstrued, all-aspect omniscience will be attained. When [the goals], up to and including knowledge of the path, are not misconstrued, all-aspect omniscience will be attained.

36.4 “ ‘Noble child, do not generate desire for physical forms! If you ask why, O noble child, it is because physical forms are undesirable. Do not generate desire for feelings, perceptions, formative predispositions, or consciousness! If you ask why, O noble child, it is because consciousness [and so forth] are undesirable. Do not generate desire for the sense fields, sensory elements, or links of dependent origination! If you ask why, O noble child, it is because the links of dependent origination [and so forth] are undesirable. Noble child, do not generate desire for the perfection of generosity! If you ask why, O noble child, it is because the perfection of generosity is undesirable. Do not generate desire for the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom! If you ask why, O noble child, it is because the perfection of wisdom [and so forth] are undesirable. Do not generate desire for the emptiness of internal phenomena, the emptiness of external phenomena, [F.306.b] the emptiness of external and internal phenomena, or [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities! If you ask why, O noble child, it is because the emptiness of the essential nature of nonentities [and so forth] are undesirable. Do not generate desire for the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the path! If you ask why, O noble child, it is because the noble eightfold path [and so forth] are undesirable. Do not generate desire for the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, or [the goals], up to and including all-aspect omniscience! If you ask why, O noble child, it is because all-aspect omniscience [and so forth] are undesirable.

36.5 “ ‘Noble child, do not generate desire for the fruit of entering the stream to nirvāṇa! Do not generate desire for the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, or individual enlightenment! Do not generate desire for unsurpassed, complete

enlightenment! If you ask why, O noble child, it is because enlightenment is undesirable. If you ask why that is the case, O noble child, it is because all phenomena are empty of essential nature.’ ”

36.6 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, [F.307.a] those bodhisattva great beings who aspire to unsurpassed, complete enlightenment, and who wish to attain consummate buddhahood in unsurpassed, complete enlightenment, are engaged in a difficult task, inasmuch as all phenomena are empty of their own defining characteristics.”

36.7 “Subhūti, it is so! It is so,” replied the Blessed One. “Subhūti, those bodhisattva great beings who aspire to unsurpassed, complete enlightenment, and who wish to attain consummate buddhahood in unsurpassed, complete enlightenment, are engaged in a difficult task, inasmuch as all phenomena are empty of their own defining characteristics. Even so, Subhūti, having understood that all phenomena are like a magical display and dreamlike, bodhisattva great beings embark on unsurpassed, complete enlightenment. That is to say, bodhisattva great beings embark on unsurpassed, complete enlightenment {Ki.IV: 96} for the benefit, well-being, and happiness of the world. So, they set out for unsurpassed, complete enlightenment, saying, ‘Let us become a protector for the world!’ They set out for unsurpassed, complete enlightenment, saying, ‘Let us become a refuge for the world!’ They set out for unsurpassed, complete enlightenment, saying, ‘Let us become a sanctuary for the world!’ They set out for unsurpassed, complete enlightenment, saying, ‘Let us become an ally for the world!’ They set out for unsurpassed, complete enlightenment, saying, ‘Let us become an island for the world!’ They set out for unsurpassed, complete enlightenment, saying, ‘Let us become a lamp for the world!’ They set out for unsurpassed, complete enlightenment, saying, ‘Let us become a torchbearer, a beacon of light, [F.307.b] a helmsman, and a guide for the world!’ They set out for unsurpassed, complete enlightenment, saying, ‘Let us become a pathway for the world!’

36.8 “If you ask, Subhūti, how bodhisattva great beings wish to attain consummate buddhahood in unsurpassed, complete enlightenment and set out for unsurpassed, complete enlightenment for the benefit of the world, in this regard, Subhūti, all the gifts that bodhisattva great beings give are for the release of all beings from suffering. All the ethical discipline that they maintain, all the tolerance that they cultivate, all the perseverance that they undertake, all the meditative concentrations in which they are absorbed, and all the wisdom that they cultivate is for the release of all beings from suffering. It is in this way, Subhūti, that bodhisattva great beings wish to attain consummate buddhahood in unsurpassed, complete enlightenment and set out for the benefit of the world.

- 36.9 “If you ask, Subhūti, how bodhisattva great beings set out for the well-being of the world, in this regard, Subhūti, bodhisattva great beings release beings from the five destinies of cyclic existence and establish them in nirvāṇa, the secure ground that is without fear. It is in this way, Subhūti, that bodhisattva great beings wish to attain consummate buddhahood in unsurpassed, complete enlightenment and set out for the well-being of the world.
- 36.10 “If you ask, Subhūti, how bodhisattva great beings set out for the happiness of the world, [F.308.a] in this regard, Subhūti, bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment release beings from suffering, discomfort, and disturbance, and establish them in nirvāṇa, the secure ground that is without fear. It is in this way, Subhūti, that bodhisattva great beings wish to attain consummate buddhahood in unsurpassed, complete enlightenment and set out for the happiness of the world.
- 36.11 “If you ask, Subhūti, how bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment act as a protector of the world, in this regard, Subhūti, bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment shelter beings from all modes of suffering in cyclic existence, and teach them the Dharma so that they may abandon those sufferings. Having heard the Dharma, these beings will also gradually turn toward final nirvāṇa by means of the three vehicles. It is in this way, Subhūti, that bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment act as a protector of the world. [B48]
- 36.12 “If you ask, Subhūti, how bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment become a refuge for the world, in this regard, Subhūti, bodhisattva [F.308.b] great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment release beings with the affliction of birth, beings with the affliction of aging, beings with the affliction of sickness, beings with the affliction of death, beings with the affliction of sorrow, and beings with the affliction of lamentation, suffering, discomfort, and disturbance from those [states of] birth, aging, sickness, death sorrow, lamentation, suffering, discomfort, and disturbance, and bring them to pass into final nirvāṇa, in the expanse of nirvāṇa where the aggregates are not left behind. It is in this way, Subhūti, that bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment act as a refuge for the world. {Ki.IV: 97}

- 36.13 “If you ask, Subhūti, how bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment become a sanctuary for the world, in this regard, Subhūti, bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment teach the Dharma without embracing anything. It is in this way, Subhūti, that bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment become a sanctuary for the world.”
- 36.14 “Blessed Lord, in what manner do they not embrace anything?”
 “Subhūti,” replied the Blessed One, “the nonembracing of physical forms is the nonassociation of physical forms. The nonassociation of physical forms [F.309.a] is the nonarising of physical forms. The nonarising of physical forms is the nonceasing of physical forms. The nonceasing of physical forms is the nonembracing of physical forms.
- 36.15 “The nonembracing of feelings, perceptions, formative predispositions, and consciousness is the nonassociation of consciousness [and so forth]. The nonassociation of consciousness [and so forth] is the nonarising of consciousness [and so forth]. The nonarising of consciousness [and so forth] is the nonceasing of consciousness [and so forth]. The nonceasing of consciousness [and so forth] is the nonembracing of consciousness [and so forth].
- 36.16 “The nonembracing of the sense fields, the sensory elements, the links of dependent origination, all the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, and [all the goals], up to and including all-aspect omniscience, is the nonassociation of all-aspect omniscience [and so forth]. The nonassociation of all-aspect omniscience [and so forth] is the nonarising of all-aspect omniscience [and so forth]. The nonarising of all-aspect omniscience [and so forth] is the nonceasing of all-aspect omniscience [and so forth]. [F.309.b] The nonceasing of all-aspect omniscience [and so forth] is the nonembracing of all-aspect omniscience [and so forth]. It is in this way, Subhūti, that bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment teach the Dharma without embracing anything.

36.17 “If you ask, Subhūti, how bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment become an ally of the world, in this regard, Subhūti, having attained consummate buddhahood in unsurpassed, complete enlightenment, they teach the Dharma to beings as follows: The transcendence of physical forms is not physical forms. The transcendence of feelings, perceptions, formative predispositions, and consciousness is not consciousness [and so forth]. The transcendence of the sense fields, sensory elements, and links of dependent origination is not the links of dependent origination [and so forth]. The transcendence of all the perfections is not the perfections. The transcendence of all the aspects of emptiness is not the aspects of emptiness. The transcendence of the thirty-seven factors conducive to enlightenment is not the factors conducive to enlightenment. The transcendence of the truths of the noble ones, the meditative concentrations, {Ki.IV: 98} the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, [F.310.a] great compassion, and the eighteen distinct qualities of the buddhas is not the distinct qualities of the buddhas [and so forth]. The transcendence of [the goals], up to and including all-aspect omniscience, is not all-aspect omniscience [and so forth]. Subhūti, just as this applies to physical forms, so indeed it applies to all phenomena.”

36.18 “Blessed Lord, if, as you have said, it is the case that this applies to all phenomena just as it applies to physical forms, Blessed Lord, bodhisattva great beings would attain consummate buddhahood with respect to all phenomena. If one were to ask why, Blessed Lord, in the transcendence of physical forms there is no conceptual notion at all. In the transcendence of feelings, the transcendence of perceptions, the transcendence of formative predispositions, and the transcendence of consciousness there is no conceptual notion at all. In the transcendence of the sense fields, sensory elements, and links of dependent origination there is no conceptual notion at all. In the transcendence of all the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion,

and the eighteen distinct qualities of the buddhas, there is no conceptual notion at all. In the transcendence of [the goals], up to and including all-aspect omniscience, there is no conceptual notion at all. [F.310.b] That is to say, there is no conceptual notion at all such as, ‘These are physical forms. These are feelings. These are perceptions. These are formative predispositions. This is consciousness. These are the sense fields. These are the sensory elements. These are the links of dependent origination. These are all the perfections. These are all the aspects of emptiness. These are the thirty-seven factors conducive to enlightenment. These are the truths of the noble ones. These are the meditative concentrations. These are the immeasurable attitudes. These are the formless absorptions. These are the eight aspects of liberation. These are the nine serial steps of meditative absorption. These are the gateways to liberation—emptiness, signlessness, and wishlessness. These are the extrasensory powers. These are the meditative stabilities. These are the dhāraṇī gateways. These are the ten powers of the tathāgatas. These are the four fearlessnesses. These are the four kinds of exact knowledge. This is great loving kindness. This is great compassion. These are the eighteen distinct qualities of the buddhas. These are [the goals], up to and including all-aspect omniscience.’ ”

36.19 “It is so, Subhūti! It is so!” replied the Blessed One. “In the transcendence of physical forms there is no conceptual notion at all. In the transcendence of feelings, the transcendence of perceptions, the transcendence of formative predispositions, and the transcendence of consciousness there is no conceptual notion at all. In the transcendence of the sense fields, sensory elements, and links of dependent origination there is no conceptual notion at all. In the transcendence of all the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, [F.311.a] the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, there is no conceptual notion at all. In the transcendence of [the goals], up to and including all-aspect omniscience, there is no conceptual notion at all. That is to say, there is no conceptual notion at all such as, ‘These are physical forms. These are feelings, perceptions, formative predispositions, and consciousness. These are the sense fields, the sensory elements, and the links of dependent origination. These are all the perfections. These are all the aspects of emptiness. These are the thirty-seven factors conducive to

enlightenment. These are the truths of the noble ones. These are the meditative concentrations. These are the immeasurable attitudes. These are the formless absorptions. These are the eight aspects of liberation. These are the nine serial steps of meditative absorption. These are the gateways to liberation—emptiness, signlessness, and wishlessness. These are the extrasensory powers. These are the meditative stabilities. These are the dhāraṇī gateways. These are the ten powers of the tathāgatas. These are the four fearlessnesses. These are the four kinds of exact knowledge. This is great loving kindness. This is great compassion. These are the eighteen distinct qualities of the buddhas. These are [the goals], up to and including all-aspect omniscience.’

36.20 “Subhūti, [F.311.b] although they observe that those phenomena are at peace in that way, bodhisattva great beings take on the difficult thought, without being discouraged, ‘I will attain consummate buddhahood in accord with these phenomena! Then, having attained consummate buddhahood in unsurpassed, complete enlightenment in that manner, I will explain how these phenomena are peaceful and excellent!’ It is in this way, Subhūti, that bodhisattva great beings, having attained consummate buddhahood in unsurpassed, complete enlightenment, act as an ally of the world. {Ki.IV: 99}

36.21 “If you ask, Subhūti, how bodhisattva great beings, having attained consummate buddhahood in unsurpassed, complete enlightenment, become an island for the world, just as, Subhūti, islands consist of land that is totally confined by water, whether by rivers, streams, or oceans, in the same way, Subhūti, physical forms are confined by the limit of past time and the limit of future time. Feelings, perceptions, formative predispositions, and consciousness are confined by the limit of past time and the limit of future time. The sense fields, the sensory elements, and the links of dependent origination are confined by the limit of past time and the limit of future time. The perfection of generosity is confined by the limit of past time and the limit of future time. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are confined by the limit of past time and the limit of future time. The emptiness of internal phenomena, the emptiness of external phenomena, and the emptiness of external and internal phenomena are confined by the limit of past time and the limit of future time. The [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, [F.312.a] are confined by the limit of past time and the limit of future time. The thirty-seven factors conducive to enlightenment are confined by the limit of past time and the limit of future time. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the nine serial steps of

meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas are confined by the limit of past time and the limit of future time. [The goals], up to and including all-aspect omniscience, are confined by the limit of past time and the limit of future time.

36.22 “Subhūti, all phenomena are confined by these delimiting phenomena, comprising the limit of past time and the limit of future time. Subhūti, that which confines all phenomena by the limit of past time and the limit of future time is peaceful; it is excellent and it is authentic. That is to say, it is [also known as] emptiness, nonapprehension, the termination of the path, the exhaustion of craving, the nonembracing [of phenomena], freedom from desire, cessation, and nirvāṇa. It is in this way, Subhūti, that bodhisattva great beings, having attained consummate buddhahood in unsurpassed, complete enlightenment, reveal these phenomena that are peaceful and excellent. It is in this way, Subhūti, that bodhisattva great beings, having attained consummate buddhahood in unsurpassed, complete enlightenment, become an island for beings. [F.312.b]

36.23 “If you ask, Subhūti, how bodhisattva great beings become a lamp for the world after having attained consummate buddhahood in unsurpassed, complete enlightenment, in this regard, Subhūti, for a long time they act as a lamp through their wisdom for the sake of beings who are trapped in the obscurity of the eggshell of ignorance and overwhelmed by darkness. They dispel the darkness of delusion, the gloom of ignorance, and the obscurity of unknowing. It is in this way, Subhūti, that bodhisattva great beings, having attained consummate buddhahood in unsurpassed, complete enlightenment, become a lamp for the world.

36.24 “If you ask, Subhūti, how bodhisattva great beings become a torchbearer and a beacon of light for beings after attaining consummate buddhahood in unsurpassed, complete enlightenment, in this regard, Subhūti, {Ki.IV: 100} bodhisattva great beings, after attaining consummate buddhahood in unsurpassed, complete enlightenment, reveal to beings without error the meaning of the sūtras endowed with the six perfections, endowed with the four modes of blessing,⁴⁵⁰ and endowed with the four attractive qualities. They also encourage beings toward them, and they secure and establish them there. It is in this way, Subhūti, that bodhisattva great beings, after attaining consummate buddhahood in unsurpassed, complete enlightenment, act as a torchbearer and beacon of light for beings.

36.25 “If you ask, Subhūti, how bodhisattva great beings become a helmsman for beings, after attaining consummate buddhahood in unsurpassed, complete enlightenment, [F.313.a] in this regard, Subhūti, bodhisattva great beings, after attaining consummate buddhahood in unsurpassed, complete enlightenment, reveal the sole reliable path to beings who have gone astray on mistaken paths and are attached to the four modes of improper perspective,⁴⁵¹ in order that beings might achieve purification, because it genuinely transcends sorrow and affliction, causes suffering and discomfort to subside, induces understanding of the Dharma that is endowed with awareness, and causes nirvāṇa to be actualized. It is in this way, Subhūti, that bodhisattva great beings, after attaining consummate buddhahood in unsurpassed, complete enlightenment, become a helmsman for beings.

36.26 “If you ask, Subhūti, how bodhisattva great beings become a guide for beings, after attaining consummate buddhahood in unsurpassed, complete enlightenment, in this regard, Subhūti, bodhisattva great beings, after attaining consummate buddhahood in unsurpassed, complete enlightenment, reveal the Dharma to the effect that physical forms neither arise nor cease, and are neither afflicted nor purified. They reveal the Dharma to the effect that feelings, perceptions, formative predispositions, and consciousness neither arise nor cease, and are neither afflicted nor purified. They reveal the Dharma to the effect that the sense fields, the sensory elements, and the links of dependent origination neither arise nor cease, and are neither afflicted nor purified. They reveal the Dharma to the effect that the perfection of generosity neither arises nor ceases, and is neither afflicted nor purified. They reveal the Dharma to the effect that the perfection of ethical discipline, [F.313.b] the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom neither arise nor cease, and are neither afflicted nor purified. They reveal the Dharma to the effect that the emptiness of internal phenomena neither arises nor ceases, and is neither afflicted nor purified. They reveal the Dharma to the effect that [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, neither arise nor cease, and are neither afflicted nor purified. They reveal the Dharma to the effect that the applications of mindfulness neither arise nor cease, and are neither afflicted nor purified. They reveal the Dharma to the effect that [the other causal attributes], up to and including the noble eightfold path, neither arise nor cease, and are neither afflicted nor purified. They reveal the Dharma to the effect that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the

extrasensory powers, the meditative stabilities, {Ki.IV: 101} the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas neither arise nor cease, and are neither afflicted nor purified. They reveal the Dharma to the effect that the fruit of entering the stream to nirvāṇa neither arises nor ceases, and is neither afflicted nor purified. [F.314.a] They reveal the Dharma to the effect that the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and [the other goals], up to and including unsurpassed, complete enlightenment, neither arise nor cease, and are neither afflicted nor purified. It is in this way, Subhūti, that bodhisattva great beings, after attaining consummate buddhahood in unsurpassed, complete enlightenment, become a guide for beings.

36.27 “If you ask, Subhūti, how bodhisattva great beings become a pathway for beings, after attaining consummate buddhahood in unsurpassed, complete enlightenment, in this regard, Subhūti, bodhisattva great beings, after attaining consummate buddhahood in unsurpassed, complete enlightenment, reveal to beings the Dharma that physical forms are of the nature of space. They reveal to beings the Dharma that feelings, perceptions, formative predispositions, and consciousness are of the nature of space. They reveal to beings the Dharma that the sense fields, the sensory elements, and the links of dependent origination are of the nature of space. They reveal to beings the Dharma that all the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, [F.314.b] the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas are of the nature of space. They reveal to beings the Dharma that [all the goals], up to and including all-aspect omniscience, are of the nature of space.

36.28 “They reveal to beings the Dharma that the emptiness of physical forms is without movement, that is to say, it neither goes nor comes. They reveal to beings the Dharma that the emptiness of feelings, perceptions, formative predispositions, and consciousness is without movement, that is to say, it neither goes nor comes. They reveal to beings the Dharma that the emptiness of the sense fields, the sensory elements, and the links of dependent origination is without movement, that is to say, it neither goes nor comes.

They reveal to beings the Dharma that the emptiness of all the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas is without movement, that is to say, it neither goes nor comes. [F.315.a] They reveal to beings the Dharma that the emptiness of [all the goals], up to and including all-aspect omniscience, is without movement, that is to say, it neither goes nor comes. It is in this way, Subhūti, that bodhisattva great beings, after attaining consummate buddhahood in unsurpassed, complete enlightenment, become a pathway for beings.

36.29 “If you ask why, all phenomena are of the nature of emptiness. They do not transgress this nature. If you ask why, in emptiness going and coming are not apprehended. Subhūti, all phenomena are of the nature of signlessness. They do not transgress this nature. If you ask why, in signlessness going and coming are not apprehended. Subhūti, all phenomena are of the nature of wishlessness. They do not transgress this nature. If you ask why, in wishlessness going and coming are not apprehended. Subhūti, all phenomena are of the nature of nonconditioning. They do not transgress this nature. If you ask why, in nonconditioning going and coming are not apprehended. Subhūti, all phenomena are of the nature of nonarising and nonceasing. They do not transgress this nature. If you ask why, in nonarising and nonceasing, going and coming are not apprehended. Subhūti, all phenomena are of the nature of nonaffliction and nonpurification. They do not transgress this nature. If you ask why, in nonaffliction and nonpurification, going and coming are not apprehended. Subhūti, all phenomena are of the nature of dreams. They do not transgress this nature. If you ask why, in dreams going and coming are not apprehended. Subhūti, all phenomena are of the nature of magical displays. [F.315.b] They do not transgress this nature. If you ask why, in magical displays going and coming are not apprehended. {Ki.IV: 103} Subhūti, all phenomena are of the nature of echoes. They do not transgress this nature. If you ask why, in echoes going and coming are not apprehended. Subhūti, all phenomena are of the nature of optical aberrations. They do not transgress this nature. If you ask why, in optical aberrations going and coming are not apprehended. Subhūti, all phenomena are of the nature of reflections. They do not transgress this nature. If you ask why, in reflections going and

coming are not apprehended. Subhūti, all phenomena are of the nature of mirages. They do not transgress this nature. If you ask why, in mirages going and coming are not apprehended. Subhūti, all phenomena are of the nature of the moon's reflection in water. They do not transgress this nature. If you ask why, in the moon's reflection in water going and coming are not apprehended. Subhūti, all phenomena are of the nature of phantom emanations. They do not transgress this nature. If you ask why, in phantom emanations going and coming are not apprehended. Subhūti, all phenomena have a nature that is limitless and boundless. They do not transgress this nature. If you ask why, in that which is limitless and boundless, going and coming are not apprehended. Subhūti, all phenomena have a nature that is without emancipation and nonemancipation. They do not transgress this nature. If you ask why, in that which is without emancipation and nonemancipation, going and coming are not apprehended. Subhūti, all phenomena have a nature that is without subtraction and addition. They do not transgress this nature. If you ask why, in that which is without subtraction and addition, going and coming are not apprehended. Subhūti, all phenomena have a nature that is without coming. [F.316.a] They do not transgress this nature. If you ask why, in that which is without coming, going and coming are not apprehended. Subhūti, all phenomena have a nature that is without acceptance and rejection. They do not transgress this nature. If you ask why, in that which is without acceptance and rejection, going and coming are not apprehended. Subhūti, all phenomena have a nature that is without conjunction, disjunction, embracing, and nonembracing. They do not transgress this nature. If you ask why, in that which is without conjunction, disjunction, embracing, and nonembracing, going and coming are not apprehended.

36.30 “Subhūti, all phenomena have a nature that is without self.⁴⁵² They do not transgress this nature. If you ask why, Subhūti, in the self, which is itself absolutely nonexistent, how could there be going or coming? Subhūti, all phenomena have a nature that is without⁴⁵³ sentient beings, life forms, living creatures, life, individual personalities, human beings, people, actors, agents, petitioners, instigators, experiencers, knowers, or viewers. They do not transgress this nature. If you ask why, Subhūti, in viewers [and so forth], which are themselves absolutely nonexistent, how could there be going or coming?

36.31 “Subhūti, all phenomena are of the nature of permanence. They do not transgress this nature. If you ask why, Subhūti, in permanence, which is itself absolutely nonexistent, how could there be going or coming? Subhūti, all phenomena are of the nature of happiness, self, {Ki.IV: 104} and

pleasantness. They do not transgress this nature. If you ask why, Subhūti, in pleasantness [and so forth], which are themselves absolutely nonexistent, how could there be going or coming?

36.32 “Subhūti, all phenomena are of the nature of impermanence. They [F.316.b] do not transgress this nature. If you ask why, Subhūti, in impermanence, which is itself absolutely nonexistent, how could there be going or coming? Subhūti, all phenomena are of the nature of suffering, nonself, and unpleasantness. They do not transgress this nature. If you ask why, Subhūti, in unpleasantness [and so forth], which are themselves absolutely nonexistent, how could there be going or coming?

36.33 “Subhūti, all phenomena are of the nature of desire. They do not transgress this nature. If you ask why, Subhūti, in the entity of desire, which is itself absolutely nonexistent, how could there be going or coming? Subhūti, all phenomena are of the nature of hatred. They do not transgress this nature. If you ask why, Subhūti, in the entity of hatred, which is itself absolutely nonexistent, how could there be going or coming? Subhūti, all phenomena are of the nature of delusion. They do not transgress this nature. If you ask why, Subhūti, in the entity of delusion, which is itself absolutely nonexistent, how could there be going or coming? Subhūti, all phenomena are of the nature of false views. They do not transgress this nature. If you ask why, Subhūti, in the entity of false views, which is itself absolutely nonexistent, how could there be going or coming?

36.34 “Subhūti, all phenomena are of the nature of the real nature. They do not transgress this nature. If you ask why, Subhūti, in the real nature going and coming are not apprehended. Subhūti, all phenomena are of the nature of the realm of phenomena, the very limit of reality, sameness, and the inconceivable [expanse]. They do not transgress this nature. If you ask why, Subhūti, in the inconceivable realm [and so forth], going and coming are not apprehended.

36.35 “Subhūti, all phenomena have a nature that is unmoving. [F.317.a] They do not transgress this nature. If you ask why, Subhūti, in that which is unmoving, going and coming are not apprehended.

36.36 “Subhūti, all phenomena are of the nature of physical forms. They do not transgress this nature. If you ask why, Subhūti, in physical forms, which are themselves absolutely nonexistent, how could there be going or coming? Subhūti, all phenomena are of the nature of feelings, perceptions, formative predispositions, and consciousness. They do not transgress this nature. If you ask why, Subhūti, in consciousness [and so forth], which are themselves absolutely nonexistent, how could there be going or coming? {Ki.IV: 105}

- 36.37 “Subhūti, all phenomena are of the nature of the perfection of generosity. They do not transgress this nature. If you ask why, Subhūti, in the perfection of generosity, which is itself absolutely nonexistent, how could there be going or coming? Subhūti, all phenomena are of the nature of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. They do not transgress this nature. If you ask why, Subhūti, in the perfection of wisdom [and so forth], which are themselves absolutely nonexistent, how could there be going or coming?
- 36.38 “Subhūti, all phenomena are of the nature of the emptiness of internal phenomena. They do not transgress this nature. If you ask why, Subhūti, in the emptiness of internal phenomena, which is itself absolutely not apprehended, how could there be going or coming? Subhūti, all phenomena are of the nature of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They do not transgress this nature. If you ask why, Subhūti, in the emptiness of the essential nature of nonentities [and so forth], which are themselves absolutely not apprehended, how could there be going or coming?
- 36.39 “Subhūti, all phenomena are of the nature of the applications of mindfulness. [F.317.b] They do not transgress this nature. If you ask why, Subhūti, in the applications of mindfulness, which are themselves absolutely not apprehended, how could there be going or coming? Subhūti, all phenomena are of the nature of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the path. They do not transgress this nature. If you ask why, Subhūti, in the path [and those other causal attributes], which are themselves absolutely not apprehended, how could there be going or coming?
- 36.40 “Subhūti, all phenomena are of the nature of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas. They do not transgress this nature. If you ask why, Subhūti, in the distinct qualities of the buddhas [and those other fruitional attributes], which are themselves absolutely not apprehended, how could there be going or coming?
- 36.41 “Subhūti, all phenomena are of the nature of the fruit of entering the stream to nirvāṇa. They do not transgress this nature. If you ask why, Subhūti, in the fruit of entering the stream to nirvāṇa, which is itself

absolutely not apprehended, how could there be going or coming? Subhūti, all phenomena are of the nature of the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment. {Ki.IV: 106} They do not transgress this nature. If you ask why, Subhūti, [F.318.a] in individual enlightenment [and those other fruits], which are themselves absolutely not apprehended, how could there be going or coming? Subhūti, all phenomena are of the nature of unsurpassed, complete enlightenment. They do not transgress this nature. If you ask why, Subhūti, in unsurpassed, complete enlightenment, which is itself absolutely not apprehended, how could there be going or coming?"

36.42 "Blessed Lord, who will have conviction in this perfection of wisdom, which is so profound?"

"Subhūti," replied the Blessed One, "those bodhisattva great beings who have ripened the roots of virtuous action, practicing in the presence of the lord buddhas of the past for the sake of unsurpassed, complete enlightenment, who have venerated many buddhas, and who have been accepted by a spiritual mentor will have conviction in this profound perfection of wisdom."

36.43 *This completes the thirty-sixth chapter from "The Perfection of Wisdom in Twenty-Five Thousand Lines."*

CHAPTER 37

- 37.1 “Blessed Lord, what will be the nature of those bodhisattva great beings who will have conviction in this profound perfection of wisdom? What will be their indications, signs, and forms?”
- 37.2 “Subhūti,” replied the Blessed One, “those bodhisattva great beings who will have conviction in this profound perfection of wisdom will have a nature that is isolated, owing to their elimination of desire. Those bodhisattva great beings [F.318.b] will have a nature that is isolated, owing to their elimination of hatred and delusion. Subhūti, those bodhisattva great beings will have a nature that is isolated from the indications of desire. Subhūti, those bodhisattva great beings will have a nature that is isolated from the indications of hatred and delusion.
- 37.3 “Subhūti, those bodhisattva great beings will have a nature that is isolated from the signs of desire. Subhūti, those bodhisattva great beings will have a nature that is isolated from the signs of hatred and delusion. Subhūti, those bodhisattva great beings will have a nature that is isolated from the forms of desire. Subhūti, those bodhisattva great beings will have a nature that is isolated from the forms of hatred and delusion.” {Ki.IV: 107}
- 37.4 “Blessed Lord, what will be the disposition of those bodhisattva great beings who comprehend this profound perfection of wisdom?”
- “Subhūti, those bodhisattva great beings who comprehend this profound perfection of wisdom will have the disposition of all-aspect omniscience,” replied the Blessed One.
- 37.5 “Blessed Lord, will those bodhisattva great beings who have the disposition of all-aspect omniscience be supportive of beings?”
- “Subhūti, it is so! It is so!” replied the Blessed One. “Those bodhisattva great beings who have the disposition of all-aspect omniscience will be supportive of beings.”

37.6 “Blessed Lord, those bodhisattva great beings achieve that which is difficult, donning this armor and proclaiming that they should bring all beings to final nirvāṇa, although they do not apprehend beings or anything designated as a being.”

“Subhūti, it is so! It is so!” replied [F.319.a] the Blessed One. “Those bodhisattva great beings who have donned this armor, proclaiming that they should bring all beings to final nirvāṇa, achieve that which is difficult.

37.7 “Subhūti, this armor of bodhisattva great beings is not associated with physical forms. If you ask why, Subhūti, physical forms are absolutely nonexistent, as indeed is the armor of the bodhisattvas nonexistent. Accordingly, this armor of bodhisattva great beings is said not to be associated with physical forms. Subhūti, this armor of bodhisattva great beings is not associated with feelings, perceptions, formative predispositions, or consciousness. If you ask why, Subhūti, consciousness [and so forth] are absolutely nonexistent, as indeed is the armor of the bodhisattvas nonexistent. Accordingly, this armor of bodhisattva great beings is said not to be associated with consciousness [and so forth].

37.8 “Subhūti, this armor of bodhisattva great beings is not associated with the sense fields, the sensory elements, or the links of dependent origination. If you ask why, Subhūti, the links of dependent origination [and so forth] are absolutely nonexistent, as indeed is the armor of the bodhisattvas nonexistent. Accordingly, this armor of bodhisattva great beings is said not to be associated with the links of dependent origination [and so forth].

37.9 “Subhūti, this armor is not associated with the self. It is not associated with beings. It is not associated with life forms. It is not associated with living creatures. It is not associated with life. It is not associated with individual personalities. It is not associated with human beings. It is not associated with people. It is not associated with actors. It is not associated with experiencers. It is not associated with knowers, and it is not associated with viewers. If you ask why, Subhūti, [F.319.b] viewers [and those other postulated subjects] are absolutely nonexistent, as indeed is the armor of the bodhisattvas nonexistent. Accordingly, this armor of bodhisattva great beings is said not to be associated with viewers [and so forth].

37.10 “Subhūti, this armor of bodhisattva great beings is not associated with the perfection of generosity. If you ask why, Subhūti, the perfection of generosity is absolutely nonexistent, as indeed is the armor of the bodhisattvas nonexistent. Accordingly, this armor is said not to be associated with the perfection of generosity. Subhūti, this armor of bodhisattva great beings is not associated with the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. If you ask why,

Subhūti, the perfection of wisdom [and so forth] are absolutely nonexistent, as indeed is the armor of the bodhisattvas nonexistent. Accordingly, this armor is said not to be associated with the perfection of wisdom [and so forth].

37.11 “Subhūti, this armor of bodhisattva great beings is not associated with the emptiness of internal phenomena. If you ask why, Subhūti, the emptiness of internal phenomena is absolutely nonexistent, as indeed is the armor of the bodhisattvas nonexistent. Accordingly, this armor is said not to be associated with the emptiness of internal phenomena. Subhūti, this armor of bodhisattva great beings is not associated with [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. If you ask why, Subhūti, the emptiness of the essential nature of nonentities [and so forth] are absolutely nonexistent, as indeed is the armor of the bodhisattvas nonexistent. Accordingly, this armor is said not to be associated with the emptiness of the essential nature of nonentities [and so forth].

37.12 “Subhūti, this armor of bodhisattva great beings is not associated with the applications of mindfulness. If you ask why, Subhūti, [F.320.a] the applications of mindfulness are absolutely nonexistent, as indeed is the armor of the bodhisattvas nonexistent. Accordingly, this armor of bodhisattva great beings is said not to be associated with the applications of mindfulness. Subhūti, this armor of bodhisattva great beings is not associated with the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path. If you ask why, Subhūti, the noble eightfold path [and so forth] are absolutely nonexistent, as indeed is the armor of the bodhisattvas nonexistent. Accordingly, this armor is said not to be associated with the noble eightfold path [and so forth].

37.13 “Subhūti, this armor of bodhisattva great beings is not associated with [the fruitional attributes and goals], up to and including all-aspect omniscience. {Ki.IV: 108} If you ask why, Subhūti, all-aspect omniscience [and so forth] are absolutely nonexistent, as indeed is the armor of the bodhisattvas nonexistent. Accordingly, this armor of bodhisattva great beings is said not to be associated with all-aspect omniscience [and so forth].

37.14 “Subhūti, the armor of those bodhisattva great beings who practice this profound perfection of wisdom and who don the armor, proclaiming that they themselves should bring all beings to final nirvāṇa, is not associated with anything.”

37.15 “Blessed Lord, bodhisattva great beings who wear the armor, proclaiming that they should bring all beings to final nirvāṇa, should not be in fear of the two abodes, which are the level of the śrāvakas and the level of the

pratyekabuddhas. Blessed Lord, those bodhisattva great beings who wear the armor, proclaiming that they should bring all beings to final nirvāṇa, have no chance of lapsing into the level of the śrāvakas or the level of the pratyekabuddhas. [F.320.b] That could not happen! If one were to ask why, bodhisattva great beings do not don this armor for the sake of beings limited by boundaries.”

37.16 The Blessed One asked, “Considering what objective do you say, Subhūti, that bodhisattva great beings who wear such armor and practice this profound perfection of wisdom should not be in fear of the two abodes, which are the level of the śrāvakas and the level of the pratyekabuddhas?”

37.17 “Blessed Lord, it is because bodhisattva great beings have not donned this armor for the sake of a small or limited number of beings. They have not donned this armor for the sake of small or limited knowledge. If one were to ask why, Blessed Lord, bodhisattva great beings have donned this armor in order that they might bring all beings to final nirvāṇa. Blessed Lord, bodhisattva great beings have donned this armor for the sake of the wisdom of all-aspect omniscience.”

37.18 “Subhūti, it is so! It is so!” replied the Blessed One. “Bodhisattva great beings have not donned this armor for the sake of a small or limited number of beings. They have not donned this armor for the sake of small or limited knowledge. Subhūti, bodhisattva great beings have donned this armor in order that they might bring all beings to final nirvāṇa, and for the sake of the wisdom of all-aspect omniscience.”

37.19 “Blessed Lord, this perfection of wisdom is absolutely profound. It should not be cultivated by anyone. There is nothing that should be cultivated, and there is nothing in which it should be cultivated. If one were to ask why, {Ki.IV: 109} [F.321.a] Blessed Lord, in this profound perfection of wisdom one can apprehend nothing absolutely existent that cultivates, nothing that is to be cultivated, and nothing by which cultivation is made. Blessed Lord, the cultivation of the perfection of wisdom is the cultivation of space. Blessed Lord, so it is that the cultivation of the perfection of wisdom is the cultivation of all phenomena. Blessed Lord, so it is that the cultivation of the perfection of wisdom is the cultivation of the nonexistent. Blessed Lord, so it is that the cultivation of the perfection of wisdom is the cultivation of nonappropriation. Blessed Lord, so it is that the cultivation of the perfection of wisdom is the breaking down of cultivation.”⁴⁵⁴

37.20 “In that case, Subhūti,” asked the Blessed One, “with respect to which phenomena is the cultivation of the perfection of wisdom a breaking down of cultivation?”

- 37.21 “Blessed Lord, this cultivation of the perfection of wisdom is the breaking down of the cultivation of physical forms. Blessed Lord, this cultivation of the perfection of wisdom is the breaking down of the cultivation of feelings, perceptions, formative predispositions, and consciousness. Blessed Lord, this cultivation of the perfection of wisdom is the breaking down of the cultivation of the sense fields, the sensory elements, and the links of dependent origination. Blessed Lord, this cultivation of the perfection of wisdom is the breaking down of the cultivation of the self. Blessed Lord, this cultivation of the perfection of wisdom is the breaking down of the cultivation of sentient beings, life forms, living beings, life, living creatures, individual personalities, human beings, people, actors, experiencers, knowers, and viewers. [F.321.b]
- 37.22 “Blessed Lord, this cultivation of the perfection of wisdom is the breaking down of the cultivation of the perfection of generosity. Blessed Lord, this cultivation of the perfection of wisdom is the breaking down of the cultivation of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. Blessed Lord, this cultivation of the perfection of wisdom is the breaking down of the cultivation of the emptiness of internal phenomena. Blessed Lord, this cultivation of the perfection of wisdom is the breaking down of the cultivation of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities.
- 37.23 “Blessed Lord, this cultivation of the perfection of wisdom is the breaking down of the cultivation of the applications of mindfulness. Blessed Lord, this cultivation of the perfection of wisdom is the breaking down of the cultivation of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. Blessed Lord, this cultivation of the perfection of wisdom is the breaking down of the cultivation of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, and the *dhāraṇī* gateways. {Ki.IV: 110}
- 37.24 “Blessed Lord, this cultivation of the perfection of wisdom is the breaking down of the cultivation of the ten powers of the *tathāgatas*, the four fearlessnesses, [F.322.a] the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. Blessed Lord, this cultivation of the perfection of wisdom is the breaking down of the cultivation of the fruit of entering the stream to

nirvāṇa. Blessed Lord, this cultivation of the perfection of wisdom is the breaking down of the cultivation of the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment. Blessed Lord, this cultivation of the perfection of wisdom is the breaking down of the cultivation of all-aspect omniscience.”

37.25 “Subhūti, it is so! It is so!” replied the Blessed One. “Subhūti, this cultivation of the perfection of wisdom is the breaking down of the cultivation of physical forms. Subhūti, this cultivation of the perfection of wisdom is the breaking down of the cultivation of feelings, perceptions, formative predispositions, and consciousness. Subhūti, this cultivation of the perfection of wisdom is the breaking down of the cultivation of the sense fields, the sensory elements, {Ki.IV: 111} and the links of dependent origination. Subhūti, this cultivation of the perfection of wisdom is the breaking down of the cultivation of the self. Subhūti, this cultivation of the perfection of wisdom is the breaking down of the cultivation of sentient beings, life forms, living beings, life, living creatures, individual personalities, human beings, people, actors, experiencers, knowers, and viewers.

37.26 “Subhūti, this cultivation of the perfection of wisdom is the breaking down of the cultivation of all the perfections. [F.322.b] Subhūti, this cultivation of the perfection of wisdom is the breaking down of the cultivation of all the aspects of emptiness.

37.27 “Subhūti, this cultivation of the perfection of wisdom is the breaking down of the cultivation of the thirty-seven factors conducive to enlightenment. Subhūti, this cultivation of the perfection of wisdom is the breaking down of the cultivation of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways.

37.28 “Subhūti, this cultivation of the perfection of wisdom is the breaking down of the cultivation of the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas. Subhūti, this cultivation of the perfection of wisdom is the breaking down of the cultivation of [all the goals], up to and including all-aspect omniscience.”

37.29 Then the Blessed One further addressed the venerable Subhūti as follows: “In this regard, Subhūti, bodhisattva great beings who are irreversible should investigate this profound perfection of wisdom to determine, Subhūti, if bodhisattva great beings are without attachment to this profound perfection of wisdom. Subhūti, bodhisattva great beings should investigate

the perfection of meditative concentration, [F.323.a] the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity to determine if bodhisattva great beings are without attachment to the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity.

37.30 “Subhūti, bodhisattva great beings should investigate the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, and [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, to determine if bodhisattva great beings are without attachment to the emptiness of the essential nature of nonentities [and so forth].

37.31 “Bodhisattva great beings should investigate the thirty-seven factors conducive to enlightenment to determine whether they are not fixated on the thirty-seven factors conducive to enlightenment. Bodhisattva great beings should investigate the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways to determine if they are without attachment to the dhāraṇī gateways [and so forth].

37.32 “Bodhisattva great beings should investigate the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas [F.323.b] to determine if they are without attachment to the distinct qualities of the buddhas [and so forth]. Bodhisattva great beings should investigate [the goals], up to and including all-aspect omniscience, to determine if they are without attachment to all-aspect omniscience [and so forth].

37.33 “When those bodhisattva great beings who are irreversible practice this profound perfection of wisdom, they should investigate if they are not viewing the words spoken by others and the intimations revealed by others to be of import. When those bodhisattva great beings who are irreversible practice this profound perfection of wisdom, they should investigate if they are not going forward with faith in others. When those bodhisattva great beings who are irreversible practice this profound perfection of wisdom, {Ki.IV: 112} they should investigate if they are not being captivated by the mind-sets of desire, and if they are not being captivated by the mind-sets of hatred and delusion. When those bodhisattva great beings who are irreversible practice this profound perfection of wisdom, they should investigate if they are not diverging from the perfection of generosity, if they

are not diverging from the perfection of ethical discipline, if they are not diverging from the perfection of tolerance, if they are not diverging from the perfection of perseverance, if they are not diverging from the perfection of meditative concentration, and if they are not diverging from the perfection of wisdom.

37.34 “If, when those bodhisattva great beings who are irreversible practice this profound perfection of wisdom, they are not afraid or terrified, they do not grow fearful, they are not cowed or intimidated, [F.324.a] their minds are not dissuaded, and they delight in hearing this profound perfection of wisdom—and having studied it, they take up, uphold, recite, master, and focus their attention correctly on it, and earnestly apply it in an authentic manner—then, Subhūti, you should know that those bodhisattva great beings in their former lives, too, will have asked questions about and investigated this profound perfection of wisdom, taking up, upholding, mastering, and focusing their attention correctly on it.

37.35 “If you ask why, it is because those bodhisattva great beings will not be afraid or terrified, they will not grow fearful, and they will not be discouraged or intimidated when this profound perfection of wisdom is explained. Their minds will not be turned away and, having heard it, they will purposefully take up, uphold, recite, master, and focus their attention correctly on it.”

37.36 “Blessed Lord, if bodhisattva great beings will not be afraid or terrified, and not be cowed or intimidated when this profound perfection of wisdom is revealed, then, Blessed Lord, how should those bodhisattva great beings appraise this perfection of wisdom?”

“Subhūti,” replied the Blessed One, “those bodhisattva great beings should appraise this profound perfection of wisdom with their minds intent on all-aspect omniscience.”

37.37 “Blessed Lord, how do bodhisattva great beings appraise this profound perfection of wisdom with their minds intent on all-aspect omniscience?”

“Subhūti,” replied the Blessed One, [F.324.b] “bodhisattva great beings appraise this profound perfection of wisdom with minds intent on emptiness. Subhūti, they appraise this profound perfection of wisdom with their minds intent on signlessness and wishlessness, {Ki.IV: 113} with their minds intent on space, with their minds intent on nonarising and nonceasing, with their minds intent on nonaffliction and nonpurification, with their minds intent on the real nature, with their minds intent on the realm of phenomena, with their minds intent on the very limit of reality, with their minds intent on the inconceivable realm, and with their minds intent on nonconditioning. Bodhisattva great beings appraise this profound perfection

of wisdom with their minds intent on dreams and reflections, and with their minds intent on echoes, mirages, magical displays, and phantom emanations.” [B49]

37.38 “Blessed Lord, if bodhisattva great beings appraise this profound perfection of wisdom with minds intent on emptiness and if they appraise this profound perfection of wisdom with their minds intent on signlessness, wishlessness, space, nonarising, nonceasing, nonaffliction, nonpurification, the real nature, the realm of phenomena, the very limit of reality, sameness, the inconceivable realm, nonconditioning, dreams, reflections, echoes, mirages, magical displays, and phantom emanations, [F.325.a] then, Blessed Lord, do those bodhisattva great beings appraise physical forms? Do they appraise feelings, perceptions, formative predispositions, and consciousness? Do they appraise the sense fields, the sensory elements, and the links of dependent origination? Do they appraise any of the perfections, any of the aspects of emptiness, and the thirty-seven factors conducive to enlightenment? Do they appraise the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways? Do they appraise the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas? Do they appraise [the goals], up to and including all-aspect omniscience?”

37.39 “Subhūti,” replied the Blessed One, “bodhisattva great beings do not appraise physical forms. They do not appraise feelings, perceptions, formative predispositions, or consciousness. They do not appraise the sense fields, the sensory elements, or the links of dependent origination. They do not appraise any of the perfections, any of the aspects of emptiness, or the thirty-seven factors conducive to enlightenment. They do not appraise the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, [F.325.b] the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways. {Ki.IV: 114} They do not appraise the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, or the distinct qualities of the buddhas. They do not appraise [the goals], up to and including all-aspect omniscience. If you ask why, Subhūti, it is because this all-aspect omniscience [and so forth] has not been created, destroyed, or brought into being by anyone. It has not come from anywhere and it will not go

anywhere. It does not dwell in any direction, nor does it dwell in any place—it does not dwell anywhere at all. In it no number is apprehended. Going and coming are not apprehended. There is no one indeed who can attain consummate buddhahood with respect to that in which number is not apprehended, and going and coming are not apprehended.

37.40 “[Manifestly perfect buddhahood] is not attained by means of physical forms. Nor is it attained by means of feelings, perceptions, formative predispositions, or consciousness; nor by means of the sense fields, the sensory elements, or the links of dependent origination; nor by means of the perfection of generosity; nor by means of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom; nor by means of the emptiness of internal phenomena; nor by means of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; nor by means of the applications of mindfulness; nor by means of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, [F.326.a] or the noble eightfold path; nor by means of [the fruitional attributes and goals], up to and including all-aspect omniscience.

37.41 “If you ask why, it is because the nature of physical forms is indeed all-aspect omniscience. The nature of feelings, perceptions, formative predispositions, and consciousness is indeed all-aspect omniscience. The nature [of all causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, is indeed all-aspect omniscience. If you ask why, Subhūti, it is because the real nature of physical forms and the real nature of all-aspect omniscience are one and the same real nature. The real nature of feelings, perceptions, formative predispositions, and consciousness, and the real nature of all-aspect omniscience, are one and the same real nature. The real nature of the sense fields, the sensory elements, and the links of dependent origination, and the real nature of all-aspect omniscience, are one and the same real nature. The real nature of all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment; the real nature of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; and the real nature of all-aspect omniscience, are one and the same real nature. The real nature of the ten powers of the tathāgatas, [F.326.b] the four fearlessnesses, the four kinds of exact knowledge, great

loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, and the real nature of all-aspect omniscience, are one and the same real nature."

37.42 *This completes the thirty-seventh chapter from "The Perfection of Wisdom in Twenty-Five Thousand Lines."*

CHAPTER 38: [THE REAL NATURE]

38.1 Then the gods inhabiting the realm of desire and the realm of form brought many divine sandalwood powders, and divine blue lotuses, day lotuses, night lotuses, and white lotuses, and they scattered these toward the Blessed One. Having scattered them, {Ki.IV: 115} they approached the place where the Blessed One was seated, prostrated their heads at his feet, and took their place to one side. Having taken their place to one side, those gods inhabiting the realm of desire and the realm of form then asked the Blessed One the following:

38.2 “Blessed Lord, how do the tathāgatas, arhats, completely awakened buddhas teach, on the basis of this profound perfection of wisdom, that the nature of physical forms is all-aspect omniscience, and that all-aspect omniscience is indeed physical forms? [How do they teach that] the nature of feelings, perceptions, formative predispositions, and consciousness is all-aspect omniscience, and that all-aspect omniscience is indeed consciousness [and so forth]? [How do they teach that] the nature of the sense fields, the sensory elements, and the links of dependent origination is all-aspect omniscience, and that all-aspect omniscience is indeed the links of dependent origination [and so forth]? [How do they teach that] the nature of the perfection of generosity is all-aspect omniscience, and that all-aspect omniscience is indeed the perfection of generosity? [How do they teach that] the nature of the perfection of ethical discipline, [F.327.a] the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom is all-aspect omniscience, and that all-aspect omniscience is indeed the perfection of wisdom [and so forth]? [How do they teach that the nature of] the emptiness of internal phenomena is all-aspect omniscience, and that all-aspect omniscience is indeed the emptiness of internal phenomena? [How do they teach that the nature of the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, is all-aspect omniscience, and that all-

aspect omniscience is indeed the emptiness of the essential nature of nonentities [and so forth]? [How do they teach that] the nature of the applications of mindfulness is all-aspect omniscience, and that all-aspect omniscience is indeed the applications of mindfulness? [How do they teach that] the nature of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path is all-aspect omniscience, and that all-aspect omniscience is indeed the noble eightfold path [and so forth]? [How do they teach that] the nature of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions is all-aspect omniscience, and that all-aspect omniscience is indeed the formless absorptions [and so forth]? [How do they teach that] the nature of the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the *dhāraṇī* gateways, the powers of the *tathāgatas*, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas is all-aspect omniscience, and that all-aspect omniscience is indeed the distinct qualities of the buddhas [and so forth]?

- 38.3 “[How do they teach that] the real nature of physical forms and the real nature of all-aspect omniscience [F.327.b] are one and the same real nature—that they are not two things and cannot be divided into two? [How do they teach that] the real nature of feelings, perceptions, formative predispositions, and consciousness, and the real nature of all-aspect omniscience, are one and the same real nature—that they are not two things and cannot be divided into two? [How do they teach that] the real nature of the sense fields, the sensory elements, and the links of dependent origination, and the real nature of all-aspect omniscience, are one and the same real nature—that they are not two things and cannot be divided into two? [How do they teach that] the real nature of the perfection of generosity and the real nature of all-aspect omniscience are one and the same real nature—that they are not two things and cannot be divided into two. [How do they teach that] the real nature of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, and the real nature of all-aspect omniscience, are one and the same real nature—that they are not two things and cannot be divided into two? [How do they teach that] the real nature of the emptiness of internal phenomena and the real nature of all-aspect omniscience are one and the same real nature—that they are not two things and cannot be divided into two. [How do they teach that] the real nature of [the other aspects of emptiness], up to and including the emptiness of the essential

nature of nonentities, and the real nature of all-aspect omniscience, are one and the same real nature—that they are not two things and cannot be divided into two? [How do they teach that] the real nature of the applications of mindfulness and the real nature of all-aspect omniscience are one and the same real nature—that they are not two things and cannot be divided into two? [How do they teach that] the real nature of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, [F.328.a] and the noble eightfold path, and the real nature of all-aspect omniscience, are one and the same real nature—that they are not two things and cannot be divided into two? [How do they teach that] the real nature of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions, and the real nature of all-aspect omniscience, are one and the same real nature—that they are not two things and cannot be divided into two? [How do they teach that] the real nature of the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas, and the real nature of all-aspect omniscience, are one and the same real nature—that they are not two things and cannot be divided into two? [How do they teach that] the real nature of the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, the pratyekabuddhas, the bodhisattvas, and the buddhas, and the real nature of all-aspect omniscience, are one and the same real nature—that they are not two things and cannot be divided into two?

38.4 “That is to say, this perfection of wisdom, the enlightenment of the tathāgatas, is profound, hard to see, and hard to comprehend. It cannot be scrutinized; it is not within the range of sophistry. It is at peace, subtle, and delicate,⁴⁵⁵ and may be known by those who are learned and realized. It is difficult for any mundane [beings] to have conviction in it.” [F.328.b]

38.5 The Blessed One then replied to those gods inhabiting the realm of desire and the realm of form, “Divine princes, it is so! It is so! Divine princes, the nature of physical forms is all-aspect omniscience, and all-aspect omniscience is indeed physical forms. The nature of feelings, perceptions, formative predispositions, and consciousness is all-aspect omniscience, and all-aspect omniscience is indeed consciousness [and so forth]. The nature of the sense fields, the sensory elements, and the links of dependent origination is all-aspect omniscience, and all-aspect omniscience is indeed the links of dependent origination [and so forth]. The nature of the

perfection of generosity is all-aspect omniscience, and all-aspect omniscience is indeed the perfection of generosity. {Ki.IV: 116} The nature of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom is all-aspect omniscience, and all-aspect omniscience is indeed the perfection of wisdom [and so forth]. [The nature of] the emptiness of internal phenomena is all-aspect omniscience, and all-aspect omniscience is indeed the emptiness of internal phenomena. [The nature of the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, is all-aspect omniscience, and all-aspect omniscience is indeed the emptiness of the essential nature of nonentities [and so forth]. The nature of the applications of mindfulness is all-aspect omniscience, and all-aspect omniscience is indeed the applications of mindfulness. The nature of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path is all-aspect omniscience, and all-aspect omniscience is indeed the noble eightfold path [and so forth]. The nature of the truths of the noble ones, [F.329.a] the meditative concentrations, the immeasurable attitudes, and the formless absorptions is all-aspect omniscience, and all-aspect omniscience is indeed the formless absorptions [and so forth]. The nature of the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas is all-aspect omniscience, and all-aspect omniscience is indeed the distinct qualities of the buddhas [and so forth].

- 38.6 “The real nature of physical forms and the real nature of all-aspect omniscience are one and the same real nature. They are not two things and cannot be divided into two. The real nature of feelings, perceptions, formative predispositions, and consciousness, and the real nature of all-aspect omniscience, are one and the same real nature. They are not two things and cannot be divided into two. The real nature of the sense fields, the sensory elements, and the links of dependent origination, and the real nature of all-aspect omniscience, are one and the same real nature. They are not two things and cannot be divided into two. The real nature of the perfection of generosity and the real nature of all-aspect omniscience are one and the same real nature. They are not two things and cannot be divided into two. The real nature of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, [F.329.b] and the perfection of wisdom, and the real nature of

all-aspect omniscience, are one and the same real nature. They are not two things and cannot be divided into two. The real nature of the emptiness of internal phenomena and the real nature of all-aspect omniscience are one and the same real nature. They are not two things and cannot be divided into two. The real nature of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, and the real nature of all-aspect omniscience, are one and the same real nature. They are not two things and cannot be divided into two. The real nature of the applications of mindfulness and the real nature of all-aspect omniscience are one and the same real nature. They are not two things and cannot be divided into two. The real nature of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, and the real nature of all-aspect omniscience, are one and the same real nature. They are not two things and cannot be divided into two. The real nature of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions, and the real nature of all-aspect omniscience, are one and the same real nature. They are not two things and cannot be divided into two. The real nature of the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, [F.330.a] great compassion, and the distinct qualities of the buddhas, and the real nature of all-aspect omniscience, are one and the same real nature. They are not two things and cannot be divided into two. The real nature of the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, the pratyekabuddhas, the bodhisattvas, and the buddhas, and the real nature of all-aspect omniscience, are one and the same real nature. They are not two things and cannot be divided into two.

- 38.7 “Divine princes, it is on seeing that ultimate meaning that the mind of the Tathāgata was inclined toward carefree inaction,⁴⁵⁶ and not toward the teaching of the Dharma. If you ask why, it is because this enlightenment, the Dharma of the tathāgatas, is profound, {Ki.IV: 117} hard to discern, and hard to comprehend—it cannot be scrutinized and it is not within the range of sophistry. It is at peace, subtle, and delicate, and it may only be known by those who are learned and realized. It is difficult for any mundane beings to have conviction in it. Manifestly perfect buddhahood has not been attained by anyone. Manifestly perfect buddhahood has never been attained.

Manifestly perfect buddhahood has not been attained anywhere. This is the profundity of all phenomena, in which the habitual ideas of duality do not at all exist.

38.8 “Divine princes, this doctrine is profound owing to the profundity of space. Divine princes, this doctrine is profound owing to the profundity of the real nature. Divine princes, this doctrine is profound owing to the profundity of the realm of phenomena. Divine princes, this doctrine is profound owing to the profundity of the very limit of reality. Divine princes, this doctrine is profound owing to the profundity of the inconceivable realm. Divine princes, this doctrine is profound owing to the profundity of limitless and infinite [reality]. Divine princes, this doctrine is profound owing to the profundity of nonmotion. Divine princes, this doctrine is profound owing to the profundity of nonarising, noncessation, and [F.330.b] the absence of consummate enlightenment. This doctrine is profound owing to the profundity of nonaffliction, nonpurification, and the absence of consummate enlightenment. Divine princes, this doctrine is profound owing to the profundity of nonconditioning and the absence of consummate enlightenment.

38.9 “Divine princes, this doctrine is profound owing to the profundity of the self. This doctrine is profound owing to the profundity of sentient beings, life forms, living beings, life, living creatures, individual personalities, human beings, people, actors, experiencers, knowers, and viewers. Divine princes, this doctrine is profound owing to the profundity of physical forms. This doctrine is profound owing to the profundity of feelings, perceptions, formative predispositions, and consciousness. Divine princes, this doctrine is profound owing to the profundity of the sense fields, the sensory elements, and the links of dependent origination. Divine princes, this doctrine is profound owing to the profundity of the perfection of generosity. This doctrine is profound owing to the profundity of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. Divine princes, this doctrine is profound owing to the profundity of the emptiness of internal phenomena. This doctrine is profound owing to the profundity of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. Divine princes, this doctrine is profound owing to the profundity of the applications of mindfulness. This doctrine is profound owing to the profundity of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. Divine princes, this doctrine is profound owing to the profundity of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions.

Divine princes, this doctrine is profound owing to the profundity of the aspects of liberation, the serial steps of meditative absorption, the gateways to liberation—emptiness, [F.331.a] signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas. Divine princes, this doctrine is profound owing to the profundity of all-aspect omniscience.”

38.10 Then the gods said, “Blessed Lord, it is wonderful that this Dharma, in which it is difficult for any worldly beings to have conviction, has been revealed. If one were to ask why, Blessed Lord, this doctrine has not been revealed so that physical forms might be grasped or so that they might not be grasped. It has not been revealed so that feelings, perceptions, formative predispositions, and consciousness might be grasped or so that they might not be grasped. {Ki.IV: 118} It has not been revealed so that the sense fields, sensory elements, and links of dependent origination might be grasped or so that they might not be grasped. It has not been revealed so that all the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas might be grasped or so that they might not be grasped.

38.11 “This profound Dharma has not been revealed so that the fruit of entering the stream to nirvāṇa might be grasped or so that it might not be grasped. It has not been revealed so that the fruit of being destined for only one more rebirth, [F.331.b] the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, knowledge of the path, and all-aspect omniscience might be grasped or so that they might not be grasped.

38.12 “Blessed Lord, the world indulges in grasping, saying, ‘I identify with physical forms.⁴⁵⁷ I possess physical forms. I identify with feelings. I possess feelings. I identify with perceptions. I possess perceptions. I identify with formative predispositions. I possess formative predispositions. I identify with consciousness. I possess consciousness. I identify with the sense fields, sensory elements, and links of dependent origination. I possess the links of dependent origination [and so forth]. I identify with the perfection of generosity. I should perfect the perfection of generosity. I identify with the perfection of ethical discipline. I should perfect the perfection of ethical

discipline. I identify with the perfection of tolerance. I should perfect the perfection of tolerance. I identify with the perfection of perseverance. I should perfect the perfection of perseverance. I identify with the perfection of meditative concentration. I should perfect the perfection of meditative concentration. I identify with the perfection of wisdom. I should perfect the perfection of wisdom. I identify with the emptiness of internal phenomena. I should cultivate the emptiness of internal phenomena. I identify with [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. I should cultivate the emptiness of the essential nature of nonentities [and so forth]. I identify with the applications of mindfulness. I should practice the applications of mindfulness. I identify with the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, [F.332.a] and the noble eightfold path. I should practice the noble eightfold path [and so forth]. I identify with the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways. I should practice the dhāraṇī gateways [and so forth]. I identify with the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas. I should practice the distinct qualities of the buddhas [and so forth]. I identify with the fruit of entering the stream to nirvāṇa. I will become one who enters the stream to nirvāṇa. I identify with the fruit of being destined for only one more rebirth. I will become one who is destined for only one more rebirth. I identify with the fruit of no longer being subject to rebirth. I will become one who is no longer subject to rebirth. I identify with arhatship. I will become an arhat. I identify with individual enlightenment. I will become a pratyekabuddha. I identify with all-aspect omniscience. I will become omniscient.’ ”

- 38.13 “Divine princes, it is so! It is so!” replied the Blessed One. “Divine princes, this Dharma has not been revealed so that physical forms might be grasped or so that they might not be grasped. It has not been revealed so that feelings, perceptions, formative predispositions, and consciousness might be grasped or so that they might not be grasped. It has not been revealed so that the sense fields, sensory elements, and links of dependent origination might be grasped or so that they might not be grasped. It has not been revealed so that all the perfections, all the aspects of emptiness, [F.332.b] and the thirty-seven factors conducive to enlightenment might be grasped or so that they might not be grasped. It has not been revealed so that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes,

the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, and wishlessness might be grasped or so that they might not be grasped. {Ki.IV: 119} It has not been revealed so that the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas might be grasped or so that they might not be grasped. It has not been revealed so that the fruit of entering the stream to nirvāṇa might be grasped or so that it might not be grasped. It has not been revealed so that [the other goals], up to and including all-aspect omniscience, might be grasped or so that they might not be grasped.

- 38.14 “Divine princes, those who practice order that they might grasp or not grasp physical forms; those who practice in order that they might grasp or not grasp feelings, perceptions, formative predispositions, and consciousness; those who practice in order that they might grasp or not grasp the sense fields, sensory elements, and links of dependent origination; those who practice in order that they might grasp or not grasp all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment; those who practice in order that they might grasp or not grasp the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, and wishlessness; those who practice in order that they might grasp or not grasp the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and [F.333.a] the distinct qualities of the buddhas; and those who practice in order that they might grasp or not grasp [the goals], up to and including all-aspect omniscience, cannot cultivate the perfection of generosity. They cannot cultivate the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. They cannot cultivate the emptiness of internal phenomena. They cannot cultivate [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They cannot cultivate the applications of mindfulness. They cannot cultivate the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path. They cannot cultivate [the fruitional attributes and goals], up to and including all-aspect omniscience.”

38.15 Then, the venerable Subhūti said to the Blessed One, “Blessed Lord, this Dharma is compatible with all phenomena. If one were to ask what phenomena this Dharma is compatible with, this Dharma is compatible with the perfection of wisdom. This Dharma is compatible with the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity. This Dharma is compatible with the emptiness of internal phenomena. This Dharma is compatible with [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. This Dharma is compatible with the applications of mindfulness. This Dharma is compatible with the correct exertions, the supports for miraculous ability, the faculties, [F.333.b] the powers, the branches of enlightenment, and the noble eightfold path. This Dharma is compatible with the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, and wishlessness. This Dharma is compatible with the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas. This Dharma is compatible with [the goals], up to and including all-aspect omniscience.

38.16 “Nowhere is this Dharma obstructed. If you ask with regard to what it is unobstructed, it is unobstructed with regard to physical forms. It is unobstructed with regard to feelings, perceptions, formative predispositions, and consciousness. It is unobstructed with regard to the sense fields, sensory elements, and links of dependent origination. It is unobstructed with regard to all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment. It is unobstructed with regard to the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, and wishlessness. It is unobstructed with regard to the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas. [F.334.a] It is unobstructed with regard to [all the goals], up to and including all-aspect omniscience.

38.17 “This Dharma has the defining characteristic of not being obstructed, owing to its sameness with space, owing to its sameness with the real nature, owing to its sameness with the abiding realm of phenomena, owing

to its sameness with the very limit of reality, owing to its sameness with the inconceivable realm, owing to its sameness with emptiness, signlessness, and wishlessness, owing to its sameness with nonarising and noncessation, and owing to its sameness with nonaffliction and nonpurification.

38.18 “This Dharma is nonarising, owing to the nonapprehension of the arising of physical forms; owing to the nonapprehension of the arising of feelings, perceptions, formative predispositions, and consciousness; {Ki.IV: 120} owing to the nonapprehension of the arising of the sense fields, sensory elements, and links of dependent origination; owing to the nonapprehension of the arising of all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment; owing to the nonapprehension of the arising of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, and wishlessness; owing to the nonapprehension of the arising of the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas; and owing to the nonapprehension of the arising of [the goals], up to and including all-aspect omniscience.

38.19 “This Dharma is groundless, owing to the nonapprehension of the ground of physical forms; owing to the nonapprehension of the ground of feelings, perceptions, formative predispositions, and consciousness; owing to the nonapprehension of the ground of the sense fields, sensory elements, and links of dependent origination; [F.334.b] owing to the nonapprehension of the ground of all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment; owing to the nonapprehension of the ground of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, and wishlessness; owing to the nonapprehension of the ground of the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas; and owing to the nonapprehension of the ground of [the goals], up to and including all-aspect omniscience.”

38.20 Then the gods inhabiting the realm of desire and those inhabiting the realm of form said to the Blessed One, “Blessed Lord, this elder Subhūti imitates the Blessed One. If one were to ask why, it is because whatever the elder

Subhūti is teaching, he teaches all phenomena commencing with emptiness. He teaches them commencing with signlessness and wishlessness.”

38.21 Then the venerable Subhūti addressed the gods inhabiting the realm of desire gods and those inhabiting the realm of form as follows: “Divine princes, with regard to your words, ‘Blessed Lord, this elder Subhūti imitates the Blessed One,’ if one were to ask in what manner of imitation the elder Subhūti imitates the Tathāgata, [this implies that] the elder Subhūti imitates the real nature of the Tathāgata. Just as the real nature of the Tathāgata arises from nowhere, and departs nowhere, so the real nature of the elder Subhūti also arises from nowhere and departs nowhere, in which case the elder Subhūti has imitated the Tathāgata from the very beginning.

38.22 “The real nature of the Tathāgata [F.335.a] is also the real nature of all phenomena. The real nature of all phenomena is also the real nature of the Tathāgata. Yet, the real nature of the Tathāgata is without real nature. It is in this manner that the elder Subhūti imitates the Tathāgata. Since the elder Subhūti dwells in accordance with the real nature of the Tathāgata, he does imitate the Tathāgata.

38.23 “Just as the real nature of the Tathāgata is unchanging and nonconceptual, in that same manner the real nature of the elder Subhūti is also unchanging and nonconceptual.

38.24 “Just as the real nature of the Tathāgata is unobstructed in all respects, in that same manner the real nature of all phenomena is also unobstructed in all respects. The real nature of the Tathāgata and the real nature of all phenomena are one and the same real nature. {Ki.IV: 121} They are not two things and cannot be divided into two.

38.25 “This real nature is uncreated. There is nothing at all of which it is not the real nature. Since there is nothing at all of which it is not the real nature, this real nature is not two things and cannot be divided into two. So it is in this way that the elder Subhūti imitates the Tathāgata.

38.26 “Just as the real nature of the Tathāgata is unchanging and nonconceptual in all respects, the real nature of the elder Subhūti is also unchanging and nonconceptual in all respects. Just as the real nature of the Tathāgata is undifferentiated, indivisible, nondistinguishable, and nonapprehensible, in the same way the real nature of the elder Subhūti is also undifferentiated, indivisible, nondistinguishable, and nonapprehensible. So it is in this way that the elder Subhūti imitates the Tathāgata. [F.335.b]

38.27 “Just as the real nature of the Tathāgata is not distinct from the real nature of all phenomena, and is always the real nature, never not the real nature, in the same way the elder Subhūti, not being different, imitates the Tathāgata and yet he does not imitate anything at all. So it is in this way that the elder Subhūti imitates the Tathāgata.

38.28 “It is said that he imitates the Tathāgata. That is to say, the real nature of the Tathāgata is sameness, owing to the sameness of the real nature of the past. The real nature of the past is sameness, owing to the sameness of the real nature of the Tathāgata. The real nature of the Tathāgata is sameness, owing to the sameness of the real nature of the future. The real nature of the future is sameness, owing to the sameness of the real nature of the Tathāgata. The real nature of the Tathāgata is sameness, owing to the sameness of the real nature of the present. The real nature of the present is sameness, owing to the sameness of the real nature of the Tathāgata. So it is that the real nature of the past, the future, and the present, and the real nature of the Tathāgata, are one and the same real nature. They are not two things and cannot be divided into two.

38.29 “The real nature of the Tathāgata accords with the real nature of physical forms. The real nature of physical forms accords with the real nature of the Tathāgata. So it is that the real nature of physical forms and the real nature of the Tathāgata are not two things and cannot be divided into two. The real nature of the Tathāgata accords with the real nature of feelings, perceptions, formative predispositions, and consciousness. The real nature of consciousness [and so forth] accords with the real nature of the Tathāgata. So it is that the real nature of consciousness [and so forth], [F.336.a] and the real nature of the Tathāgata, are not two things and cannot be divided into two. The real nature of the Tathāgata accords with the real nature of the sense fields, sensory elements, and links of dependent origination. The real nature of the links of dependent origination [and so forth] accords with the real nature of the Tathāgata. So it is that the real nature of the links of dependent origination [and so forth], and the real nature of the Tathāgata, are not two things and cannot be divided into two. {Ki.IV:122}

38.30 “The real nature of the Tathāgata accords with the real nature of the perfection of generosity. The real nature of the perfection of generosity accords with the real nature of the Tathāgata. So it is that the real nature of the perfection of generosity and the real nature of the Tathāgata are not two things and cannot be divided into two. The real nature of the Tathāgata accords with the real nature of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. The real nature of the perfection of wisdom [and so forth] accords with the real nature of the Tathāgata. So it is that the real nature of the perfection of wisdom [and so forth], and the real nature of the Tathāgata, are not two things and cannot be divided into two.

- 38.31 “The real nature of the Tathāgata accords with the real nature of the emptiness of internal phenomena. The real nature of the emptiness of internal phenomena accords with the real nature of the Tathāgata. So it is that the real nature of the emptiness of internal phenomena and the real nature of the Tathāgata are not two things and cannot be divided into two. The real nature of the Tathāgata accords with the real nature of [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. The real nature of the emptiness of the essential nature of nonentities [and so forth] accords with the real nature of the Tathāgata. So it is that the real nature of the emptiness of the essential nature of nonentities [and so forth], and the real nature of the Tathāgata, are not two things and cannot be divided into two. [F.336.b]
- 38.32 “The real nature of the Tathāgata accords with the real nature of the applications of mindfulness. The real nature of the applications of mindfulness accords with the real nature of the Tathāgata. So it is that the real nature of the applications of mindfulness and the real nature of the Tathāgata are not two things and cannot be divided into two. The real nature of the Tathāgata accords with the real nature of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. The real nature of the noble eightfold path [and so forth] accords with the real nature of the Tathāgata. So it is that the real nature of the noble eightfold path [and so forth], and the real nature of the Tathāgata, are not two things and cannot be divided into two.
- 38.33 “The real nature of the Tathāgata accords with the real nature of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers. The real nature of extrasensory powers [and so forth] accords with the real nature of the Tathāgata. So it is that the real nature of extrasensory powers [and so forth], and the real nature of the Tathāgata, are not two things and cannot be divided into two. The real nature of the Tathāgata accords with the real nature of the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas. [F.337.a] The real nature of the distinct qualities of the buddhas [and so forth] accords with the real nature of the Tathāgata. So it is that the real nature of the distinct qualities of the buddhas [and so forth], and the real nature of the Tathāgata, are not two things and cannot be divided into two. {Ki.IV: 123}

- 38.34 “The real nature of the Tathāgata accords with the real nature of [the goals], up to and including all-aspect omniscience. The real nature of all-aspect omniscience [and so forth] accords with the real nature of the Tathāgata. So it is that the real nature of all-aspect omniscience [and so forth], and the real nature of the Tathāgata, are not two things and cannot be divided into two.
- 38.35 “This is the real nature of Subhūti and of the Tathāgata, through which bodhisattva great beings, after attaining consummate buddhahood with regard to the real nature, acquire the title *tathāgata*.”
- 38.36 When [Subhūti] had delivered the exegesis of this chapter on the real nature, this great trichiliocosm shook in six ways. It shook, shuddered, and juddered. It rocked, reeled, and tottered. It quivered, careened, and convulsed. It trembled, throbbed, and quaked. It rumbled, roared, and thundered. It faltered, lurched, and staggered. As its eastern side reared up its western side plunged down, as its western side reared up its eastern side plunged down, as its southern side reared up its northern side plunged down, as its northern side reared up its southern side plunged down, as its edges reared up its center plunged down, and as its center reared up its edges plunged down.
- 38.37 Then the gods inhabiting the realm of desire and the realm of form scattered, scattered more vigorously, and scattered with utmost vigor divine sandalwood powders toward the Blessed One and the elder Subhūti, and said, “Blessed Lord, it is wonderful that this elder Subhūti imitates the Tathāgata, in accordance with the real nature of the Tathāgata!”
- 38.38 Then the venerable [F.337.b] Subhūti, picking up the thread of this conversation, addressed the gods as follows: “So it is, divine princes, that the elder Subhūti does not imitate physical forms. He does not imitate anything other than physical forms. He does not imitate the real nature of physical forms. He does not imitate anything other than the real nature of physical forms. He does not imitate feelings, perceptions, formative predispositions, or consciousness. He does not imitate anything other than consciousness [and so forth]. He does not imitate the real nature of consciousness [and so forth]. He does not imitate anything other than the real nature of consciousness [and so forth].
- 38.39 “He does not imitate the sense fields, sensory elements, or links of dependent origination. He does not imitate anything other than the links of dependent origination [and so forth]. He does not imitate the real nature of the links of dependent origination [and so forth]. He does not imitate anything other than the real nature of the links of dependent origination [and so forth].

- 38.40 “He does not imitate all the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, {Ki.IV: 124} signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas. He does not imitate anything other than the distinct qualities of the buddhas [and so forth]. He does not imitate the real nature of the distinct qualities of the buddhas [and so forth]. He does not imitate anything other than the real nature of the distinct qualities of the buddhas [and so forth]. [F.338.a]
- 38.41 “He does not imitate [the goals], up to and including all-aspect omniscience. He does not imitate anything other than all-aspect omniscience [and so forth]. He does not imitate the real nature of all-aspect omniscience [and so forth]. He does not imitate anything other than the real nature of all-aspect omniscience [and so forth].
- 38.42 “He does not imitate conditioned phenomena. He does not imitate anything other than conditioned phenomena. He does not imitate the real nature of conditioned phenomena. He does not imitate anything other than the real nature of conditioned phenomena. He does not imitate unconditioned phenomena. He does not imitate anything other than unconditioned phenomena. He does not imitate the real nature of unconditioned phenomena. He does not imitate anything other than the real nature of unconditioned phenomena.
- 38.43 “If you ask why, it is because all those phenomena that one imitates, those phenomena by which one imitates, those phenomena that one has imitated, those phenomena by which one has imitated, those phenomena that one will imitate, and those phenomena by which one will imitate are all are nonexistent and nonapprehensible.”
- 38.44 Thereupon the venerable Śāradvatīputra said to the Blessed One, “Blessed Lord, this real nature of all phenomena, the unmistakable real nature, the one and only real nature, the reality, the realm of phenomena, the abiding nature of reality, the maturity of all phenomena, and the very limit of reality are profound! In it physical forms are not apprehended, and the real nature of physical forms is not apprehended. If physical forms are themselves not apprehended, how could the real nature of physical forms be apprehended! In it feelings, perceptions, formative predispositions, and consciousness are not apprehended, and the real nature of consciousness [and so forth] is not

apprehended. If consciousness [and so forth] are themselves not apprehended, how could the real nature of consciousness [and so forth] be apprehended!

38.45 “[In it] the sense fields, sensory elements, and links of dependent origination are not apprehended, and the real nature of the links of dependent origination [and so forth] is not apprehended. [F.338.b] If the links of dependent origination [and so forth] are themselves not apprehended, how could the real nature of the links of dependent origination [and so forth] be apprehended!

38.46 “[In it] all the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are not apprehended, and the real nature of the distinct qualities of the buddhas [and so forth] is not apprehended. If the distinct qualities of the buddhas [and so forth] are themselves not apprehended, how could the real nature of the distinct qualities of the buddhas [and so forth] be apprehended!

38.47 “[In it the goals], up to and including all-aspect omniscience, are not apprehended, and the real nature of all-aspect omniscience [and so forth] is not apprehended. If all-aspect omniscience [and so forth] are themselves not apprehended, how could the real nature of all-aspect omniscience [and so forth] be apprehended!”

38.48 “Śāradvatīputra, it is so! It is so!” replied the Blessed One. “This real nature is profound. In it physical forms are not apprehended, and the real nature of physical forms is not apprehended. If physical forms are themselves not apprehended, how could the real nature of physical forms be apprehended! In it feelings, perceptions, formative predispositions, and consciousness are not apprehended, and the real nature of consciousness [and so forth] is not apprehended. If consciousness [and so forth] are themselves not apprehended, how could the real nature of consciousness [and so forth] be apprehended! {Ki.IV: 125}

38.49 “[In it] the sense fields, sensory elements, and links of dependent origination are not apprehended, [F.339.a] and the real nature of the links of dependent origination [and so forth] is not apprehended. If the links of dependent origination [and so forth] are themselves not apprehended, how could the real nature of the links of dependent origination [and so forth] be apprehended!

- 38.50 “[In it] all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are not apprehended, and the real nature of the thirty-seven factors conducive to enlightenment [and so forth] is not apprehended. If the thirty-seven factors conducive to enlightenment [and so forth] are themselves not apprehended, how could the real nature of the thirty-seven factors conducive to enlightenment [and so forth] be apprehended!
- 38.51 “[In it the fruitional attributes and goals], up to and including all-aspect omniscience, are not apprehended, and the real nature of all-aspect omniscience [and so forth] is not apprehended. If all-aspect omniscience [and so forth] are themselves not apprehended, how could the real nature of all-aspect omniscience [and so forth] be apprehended!”
- 38.52 When the exegesis of this chapter concerning the real nature, the unmistakable real nature, and the one and only real nature had been delivered, the minds of two hundred monks were liberated from contaminants, without further grasping [that would lead to subsequent rebirth]. Five hundred nuns cultivated the eye of the Dharma, unsullied and untainted with respect to all phenomena. Five thousand bodhisattvas—gods and humans—acquired the acceptance that phenomena are nonarising. The minds of sixty bodhisattvas having a debased Dharma were liberated from contaminants, without further grasping [that would lead to subsequent rebirth].
- 38.53 [Regarding the last mentioned, the Blessed One then said], “Śāradvatīputra, those bodhisattva great beings have venerated five hundred buddhas—that is to say, in all respects they have made offerings, maintained ethical discipline, cultivated tolerance, undertaken perseverance, achieved meditative concentration, and cultivated wisdom, and yet they have not been favored with the perfection of wisdom, and they have not been favored with skill in means. For these reasons, they differentiate, saying, ‘I have given a gift. This is a gift. I should give this one a gift. This is ethical discipline. I [F.339.b] should maintain it. This is tolerance. I should cultivate it. This is perseverance. I should undertake it. This is meditative concentration. I should be absorbed in it. This is wisdom. I should cultivate it!’ Separated from the perfection of wisdom and without being favored with skill in means, they say, ‘I should dispense gifts. I should maintain ethical discipline. I should cultivate tolerance. I should undertake perseverance. I should be absorbed in meditative concentration. I should cultivate wisdom.’ They engage with diverse notions, so that they do not apprehend by means of nondifferentiation.⁴⁵⁸ This is why they have not entered into the maturity

of the bodhisattvas. Since they have not entered into the maturity of the bodhisattvas, they have attained the fruit of entering the stream to nirvāṇa and they have attained [the other fruits], up to and including arhatship.

38.54 “Śāradvatīputra, although the path of those bodhisattva great beings does possess emptiness, signlessness, and wishlessness, they are still separated from the perfection of wisdom and have not yet been favored with skill in means, for which reasons, after they have actualized the very limit of reality, they will become śrāvakas or pratyekabuddhas.” {Ki.IV: 126}

38.55 “Blessed Lord, why is it that those who seem to cultivate the nature of phenomena that is emptiness, signlessness, and wishlessness, but are still separated from the perfection of wisdom and have not yet been favored with skill in means, [merely] actualize the very limit of reality and become śrāvakas or pratyekabuddhas, whereas bodhisattvas who have been favored with skill in means also cultivate the nature of phenomena that is emptiness, signlessness, and wishlessness, and, in addition, depend upon skill in means and attain consummate buddhahood in unsurpassed, complete enlightenment?”

38.56 “Śāradvatīputra,” replied the Blessed One, [F.340.a] “in this regard, there are some persons whose minds are without all-aspect omniscience and who absolutely cultivate the nature of phenomena that is emptiness, signlessness, and wishlessness, but they [merely] become śrāvakas or pratyekabuddhas because they are without skill in means. Again, Śāradvatīputra, there are bodhisattva great beings whose minds are not without all-aspect omniscience, who cultivate [the nature of] phenomena that is emptiness, signlessness, and wishlessness, and then enter a bodhisattva’s full maturity and attain consummate buddhahood in unsurpassed, complete enlightenment because they are not without skill in means. As an analogy, Śāradvatīputra, suppose there were a wingless bird with a body one hundred yojanas, two hundred yojanas, three hundred yojanas, four hundred yojanas, or five hundred yojanas in size, who wished to migrate here from the god realm of Trayastriṃśa, thinking, ‘I should dwell in Jambudvīpa!’ And having taken off from the god realm of Trayastriṃśa, if that bird were to have second thoughts on the way down, considering, ‘Now I should stay in the god realm of Trayastriṃśa,’ do you think, Śāradvatīputra, that this [wingless] bird would be able to resettle in the god realm of Trayastriṃśa?”

“No, Blessed Lord!”

38.57 The Blessed One continued, “If this [wingless bird], while descending from there, were to think, ‘Oh! May I land in Jambudvīpa, without being wounded or injured at all!’ do you think, Śāradvatīputra, that this [wingless] bird would land in Jambudvīpa, without being wounded or injured?”

- 38.58 “No Blessed Lord! It would fall to Jambudvīpa, wounded and injured, and die, or experience mortal sufferings. [F.340.b] If one were to ask why, Blessed Lord, it is because this is undoubtedly what would happen to any bird whatsoever, with such a large body and no wings.”
- 38.59 “It is so, Śāradvatīputra. It is so!” continued the Blessed One. “However much bodhisattvas may aspire to dispense generosity, maintain ethical discipline, cultivate tolerance, undertake perseverance, be absorbed in meditative concentration, and attain consummate buddhahood in unsurpassed, complete enlightenment, over eons as numerous as the grains of sand of the river Gaṅgā, and however much they set their minds upon that, even though the sustenance they have obtained might indeed be limitless, if they are separated from perfection of wisdom and have not been favored with skill in means they will descend to the level of the śrāvakas or the level of the pratyekabuddhas. {Ki.IV: 127} If you ask why, it is because by dispensing generosity, maintaining ethical discipline, cultivating tolerance, undertaking perseverance, and achieving meditative concentration without the mind set on all-aspect omniscience, those bodhisattvas will descend to the level of the śrāvakas or the level of the pratyekabuddhas because they are separated from perfection of wisdom and have not been favored with skill in means.
- 38.60 “Moreover, Śāradvatīputra, when bodhisattvas consider, grasp, and conceptualize the ethical disciplines, meditative stabilities, wisdom, and liberation of the tathāgatas of the past, future, and present, along with their seeing the wisdom of liberation, if they do not understand the ethical discipline of the tathāgatas, and if they do not understand their meditative stabilities, wisdom, liberation, and seeing the wisdom of liberation, owing to their lack of understanding and lack of comprehension, they will hear talk about emptiness, signlessness, and wishlessness and tranquilly conceptualize about them; and having tranquilly conceptualized about them, they will even dedicate these toward unsurpassed, complete enlightenment. [F.341.a] Bodhisattvas, making such dedications, will settle into the level of the śrāvakas or the level of the pratyekabuddhas. If you ask why, Śāradvatīputra, it is because those who dedicate these roots of virtuous action to unsurpassed, complete enlightenment will undoubtedly incur this outcome because they are separated from the perfection of wisdom and are without skill in means.
- 38.61 “In this regard, Śāradvatīputra, bodhisattva great beings who, starting from the time when they first begin to set their mind on enlightenment, dispense generosity, maintain ethical discipline, cultivate tolerance, undertake perseverance, and are absorbed in meditative concentration, without being separated from the mind set on all-aspect omniscience, will

not be without the perfection of wisdom and skill in means. They will not conceptualize the ethical discipline of the lord buddhas of the past, future, and present, or their meditative stability, wisdom, liberation, and seeing the wisdom of liberation. If they do not conceptualize the meditative stability of emptiness, do not conceptualize the meditative stability of signlessness, and do not conceptualize the meditative stability of wishlessness, you should know, Śāradvatīputra, that those bodhisattva great beings will not settle into the level of the śrāvakas or the level of the pratyekabuddhas. {Ki.IV: 128} If you ask why, it is because those bodhisattva great beings, commencing from the time when they first begin to set their mind on enlightenment, have dispensed generosity but have not conceptualized it. They have maintained ethical discipline but they have not conceptualized it. They have cultivated tolerance but they have not conceptualized it. They have undertaken perseverance but they have not conceptualized it. They have become absorbed in meditative concentration but they have not conceptualized it. They have cultivated wisdom but they have not conceptualized it. [F.341.b] They have not conceptualized the ethical discipline of the lord buddhas of the past, future, and present, or their meditative stability, wisdom, liberation, and seeing the wisdom of liberation. They have cultivated the meditative stabilities of emptiness, signlessness, and wishlessness but have not conceptualized them.

38.62 “Śāradvatīputra, those who, with a mind free from conceptualization, dispense generosity, maintain ethical discipline, cultivate tolerance, undertake perseverance, become absorbed in meditative concentration, and cultivate wisdom; cultivate the emptiness of internal phenomena; cultivate [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; cultivate the applications of mindfulness; cultivate the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path; cultivate the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions; cultivate the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, and wishlessness; cultivate the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas; and cultivate [the goals], up to and including all-aspect omniscience, are skilled in the means of bodhisattva great beings.” [B50]

38.63 “Blessed Lord, as I understand the meaning of the words spoken by the Blessed One, there is no doubt that if bodhisattva great beings, starting from the time when they first begin to set their mind on enlightenment, are not

without the perfection of wisdom and [F.342.a] skill in means, they will attain unsurpassed, complete enlightenment. If one were to ask why, Blessed Lord, it is because those bodhisattva great beings, starting from the time when they first begin to set their mind on enlightenment, apprehend nothing at all that would attain consummate buddhahood, or through which they would attain consummate buddhahood, whether it be physical forms, feelings, perceptions, formative predispositions, consciousness, the sense fields, the sensory elements, the links of dependent origination, the perfections, the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, the distinct qualities of the buddhas, or all-aspect omniscience.

38.64 “Blessed Lord, those noble sons or noble daughters who follow the vehicle of the bodhisattvas, and who are separated from the perfection of wisdom and skill in means, [should know that] their attainment of unsurpassed, complete enlightenment is in doubt.⁴⁵⁹ {Ki.IV: 129} If one were to ask why, Blessed Lord, it is because those noble sons or noble daughters who follow the vehicle of the bodhisattvas have conceptualized all the generosity that they have dispensed. Similarly, they have conceptualized all the ethical discipline that they have maintained, the tolerance that they have cultivated, [F.342.b] the perseverance that they have undertaken, the meditative concentration in which they have become absorbed, and the wisdom which they have cultivated. This being the case, for this reason those noble sons or noble daughters should know that their attainment of unsurpassed, complete enlightenment is in doubt.

38.65 “For this reason, Blessed Lord, bodhisattva great beings who would attain consummate buddhahood in unsurpassed, complete enlightenment should not be separated from the perfection of wisdom and skill in means. Abiding in the perfection of wisdom and endowed with skill in means, and with a mind that is free of conceptualization, they should, without apprehending anything, dispense generosity, maintain ethical discipline, cultivate tolerance, undertake perseverance, become absorbed in meditative concentration, and cultivate wisdom. [Without apprehending anything], they should engage in the emptiness of internal phenomena, and engage in [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. [Without apprehending anything], they should engage with the applications of mindfulness, and engage with the

correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. [Without apprehending anything], they should practice the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions. [Without apprehending anything], they should engage with the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, and wishlessness, and cultivate the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways. [Without apprehending anything], they should engage with the powers of the tathāgatas, the fearlessnesses, [F.343.a] the kinds of exact knowledge, and the distinct qualities of the buddhas. [Without apprehending anything], they should engage with [all the goals], up to and including all-aspect omniscience.”

38.66 Then those gods inhabiting the realm of desire and the realm of form said to the Blessed One, “Blessed Lord, unsurpassed, complete enlightenment is hard to manifest because bodhisattva great beings should indeed attain consummate buddhahood with respect to all phenomena, and yet all those phenomena are indeed nonexistent and unapprehended.”

38.67 “Divine princes, it is so! It is so!” replied the Blessed One. “Divine princes, unsurpassed, complete enlightenment is hard to manifest. Divine princes, I have indeed attained consummate buddhahood with respect to all phenomena and in all ways. Ultimately, however, there is nothing at all that is apprehended with respect to which I would attain manifest perfect buddhahood, or by which I would attain manifest perfect buddhahood, or on the basis of which I should attain consummate buddhahood. {Ki.IV: 130} If you ask why, divine princes, it is because all phenomena are absolutely pure.”

38.68 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, you have just said that unsurpassed, complete enlightenment is hard to manifest. As far as I understand and ponder the meaning of the words spoken by the Blessed One, it is not difficult, Blessed Lord, to attain consummate buddhahood in unsurpassed, complete enlightenment. If one were to ask why, Blessed Lord, it is because there is nothing at all with respect to which consummate buddhahood would be attained, there is nothing by which consummate buddhahood would be attained, and there is nothing on the basis of which consummate buddhahood would be attained. [F.343.b] All dharmas are empty. All dharmas being empty, any such thing with respect to which consummate buddhahood would be attained, anything by which consummate buddhahood would be attained, and anything on the basis of which consummate buddhahood would be attained is nonexistent.

38.69 “If one were to ask why, Blessed Lord, it is because all dharmas are empty. All the dharmas to enhance or reduce which they dispense generosity, maintain ethical discipline, cultivate tolerance, undertake perseverance, become absorbed in meditative concentration, and cultivate wisdom; cultivate the emptiness of internal phenomena; cultivate [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; cultivate the applications of mindfulness; cultivate the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path; cultivate [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas; or cultivate [all the goals], up to and including all-aspect omniscience, are nonexistent. All those dharmas with respect to which consummate buddhahood would be attained, by which consummate buddhahood would be attained, and on the basis of which consummate buddhahood would be attained are indeed empty.

38.70 “Blessed Lord, for this reason, it would be easy for bodhisattva great beings to attain consummate buddhahood in unsurpassed, complete enlightenment. If one were to ask why, Blessed Lord, it is because physical forms are empty of their own essential nature. Feelings, perceptions, formative predispositions, and consciousness are empty of their own essential nature. The sense fields, sensory elements, [F.344.a] and links of dependent origination are empty of their own essential nature. All the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are empty of their own essential nature. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas are empty of their own essential nature. [The goals], up to and including all-aspect omniscience, are empty of their own essential nature.”

38.71 Then, the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, it is for this very reason that it is difficult to attain consummate buddhahood in unsurpassed, complete enlightenment. If you ask why, Venerable Subhūti, just as space does not entertain the thought, ‘I must attain consummate buddhahood in unsurpassed, complete enlightenment,’ in the same way, Venerable Subhūti, bodhisattva great beings also do not entertain the thought, ‘I should attain consummate buddhahood in unsurpassed, complete enlightenment.’ If you ask why, it is because all phenomena are the same as space. {Ki.IV: 131} And yet, once

bodhisattva great beings accept that all phenomena resemble space, they will attain consummate buddhahood in unsurpassed, complete enlightenment. If, even in the case of bodhisattva great beings who do not accept that all phenomena resemble space, [F.344.b] it were easy for them to attain consummate buddhahood in unsurpassed, complete enlightenment, and it were easy to attain consummate enlightenment, and it were not difficult for them to attain consummate buddhahood, then bodhisattvas, numerous as the grains of sand of the river Gaṅgā, would make irreversible progress toward unsurpassed, complete enlightenment. For this reason, Venerable Subhūti, it is difficult to attain consummate buddhahood in unsurpassed, complete enlightenment. One can discern that it is not easy to attain consummate buddhahood.”

38.72 Subhūti then asked, “Venerable Śāradvatīputra, do you think that physical forms regress from unsurpassed, complete enlightenment?”

“No, Venerable Subhūti!” he replied.

38.73 “Do feelings, perceptions, formative predispositions, and consciousness regress from unsurpassed, complete enlightenment?”

“No, Venerable Subhūti!”

38.74 “Well then, Venerable Śāradvatīputra, do you think that the sense fields, sensory elements, links of dependent origination, all the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, [F.345.a] great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas regress from unsurpassed, complete enlightenment? Do [the goals], up to and including all-aspect omniscience, regress from unsurpassed, complete enlightenment?”

“No, Venerable Subhūti!”

38.75 “Venerable Śāradvatīputra, do you think that one might apprehend anything other than physical forms that regresses from unsurpassed, complete enlightenment?”

“No, Venerable Subhūti!”

38.76 “Well then, can one apprehend anything other than feelings, perceptions, formative predispositions, and consciousness that regresses from unsurpassed, complete enlightenment?”

“No, Venerable Subhūti!”

38.77 “Well then, can one apprehend anything other than the sense fields, the sensory elements, the links of dependent origination, all the perfections, all the aspects of emptiness the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, {Ki.IV: 132} the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, and [the goals], up to and including all-aspect omniscience, that regresses from unsurpassed, complete enlightenment?”

“No, Venerable Subhūti!”

38.78 “Venerable Śāradvatīputra, do you think that [F.345.b] the real nature of physical forms regresses from unsurpassed, complete enlightenment? Does the real nature of feelings, perceptions, formative predispositions, and consciousness regress from unsurpassed, complete enlightenment? Does the real nature of the sense fields, sensory elements, and the links of dependent origination regress from unsurpassed, complete enlightenment? Does the real nature of all the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas regress from unsurpassed, complete enlightenment? Does the real nature of [the goals], up to and including all-aspect omniscience, regress from unsurpassed, complete enlightenment?”

“No, Venerable Subhūti!”

38.79 “Venerable Śāradvatīputra, do you think that there is anything other than the real nature of physical forms that regresses from unsurpassed, complete enlightenment? Is there anything other than the real nature of feelings, perceptions, formative predispositions, and consciousness that regresses from unsurpassed, complete enlightenment? Is there anything other than the real nature of the sense fields, sensory elements, and links of dependent origination that regresses from unsurpassed, complete enlightenment? [F.346.a] Is there anything other than the real nature of all the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations,

the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas that regresses from unsurpassed, complete enlightenment? Is there anything other than the real nature of [the goals], up to and including all-aspect omniscience, that regresses from unsurpassed, complete enlightenment?"

"No, Venerable Subhūti!"

38.80 "Venerable Śāradvatīputra, do you think that the real nature regresses from unsurpassed, complete enlightenment?" {Ki.IV: 133}

"No, Venerable Subhūti!"

38.81 "Venerable Śāradvatīputra, do you think that reality regresses from unsurpassed, complete enlightenment? Do the realm of phenomena, the abiding nature of reality, the maturity with respect to all phenomena, the very limit of reality, and the inconceivable realm regress from unsurpassed, complete enlightenment?"

"No, Venerable Subhūti!"

38.82 "Venerable Śāradvatīputra, do you think that there is anything other than the real nature that regresses from unsurpassed, complete enlightenment?"

"No, Venerable Subhūti!" [F.346.b]

38.83 "Venerable Śāradvatīputra, do you think that there is anything other than reality, the realm of phenomena, the abiding nature of reality, the maturity with respect to all phenomena, the very limit of reality, and the inconceivable realm that regresses from unsurpassed, complete enlightenment?"

"No, Venerable Subhūti!"

38.84 "So, if one cannot apprehend those phenomena as being truly established, what is that thing that regresses from unsurpassed, complete enlightenment?"

38.85 "According to this exposition of the elder Subhūti, which accords with the principle of [ultimate] reality and its aspects, there is no bodhisattva great being who regresses from unsurpassed, complete enlightenment. If that is the case, there is no gradation into the [differing degrees of] enlightenment of the three kinds of person involved in the vehicle of the bodhisattvas—those whom the tathāgatas have taught as constituting the three kinds of person involved in the vehicle of the bodhisattvas.⁴⁶⁰ According to the venerable Subhūti's exposition of the vehicle of the bodhisattvas, bodhisattva great beings would become followers solely of the vehicle of the buddhas."

- 38.86 Then the venerable Pūrṇa Maitrāyaṇīputra said to the venerable Śāradvatīputra, “Venerable Śāradvatīputra, you should ask this elder Subhūti whether he holds that there is even a single bodhisattva!”
- 38.87 Then the venerable Śāradvatīputra asked the venerable Subhūti, “Venerable Subhūti, do you hold that bodhisattvas are followers [solely] of the vehicle of the buddhas?” {Ki.IV: 134}
- 38.88 Subhūti asked in return, “Venerable Śāradvatīputra, do you hold that according to the real nature there are three sorts of bodhisattvas—those who follow the vehicle of the śrāvakas, those who follow the vehicle of the pratyekabuddhas, and those who follow the vehicle of the buddhas?” [F.347.a]
- “No, Venerable Subhūti!”
- 38.89 “Venerable Śāradvatīputra, according to the real nature, can three sorts of bodhisattvas then be apprehended?
- “No, Venerable Subhūti!”
- 38.90 “Venerable Śāradvatīputra, can the real nature be apprehended through one mode, two modes, or three modes?”
- “No, Venerable Subhūti!”
- 38.91 “Venerable Śāradvatīputra, according to the real nature, can one observe even a single bodhisattva?”
- “No, Venerable Subhūti!”
- 38.92 “So, if one cannot apprehend those phenomena as being truly established, where, Venerable Śāradvatīputra, do you get the idea that this bodhisattva follows the vehicle of the śrāvakas, this bodhisattva follows the vehicle of the pratyekabuddhas, and this bodhisattva follows the vehicle of the buddhas? It is in this manner, Venerable Śāradvatīputra, that bodhisattva great beings should analyze phenomena in accordance with the real nature and without distinctions. If bodhisattva great beings are not discouraged, disheartened, or regretful, those bodhisattva great beings will be emancipated in unsurpassed, complete enlightenment.”
- 38.93 Then the Blessed One said to the venerable Subhūti, “Excellent, Subhūti! Excellent! By the power of the buddhas your words are inspired for the sake of bodhisattva great beings! Subhūti, it is in this manner that bodhisattva great beings should analyze phenomena according to the real nature and without distinctions. If bodhisattva great beings are not discouraged, disheartened, or regretful, and if they are not afraid and terrified, [F.347.b] those bodhisattva great beings will be emancipated in unsurpassed, complete enlightenment.”
- 38.94 Subhūti then asked, “Blessed Lord, through which enlightenment will bodhisattva great beings who possess such attributes be emancipated?”

“Subhūti,” replied the Blessed One, “those bodhisattva great beings will be emancipated through unsurpassed, complete enlightenment.” {Ki.IV: 135}

38.95 Subhūti then asked, “Blessed Lord, how should bodhisattva great beings who seek emancipation in unsurpassed, complete enlightenment dwell?”

38.96 The Blessed One replied, “Their minds should dwell in a state of equanimity with respect to all beings. They should develop even-mindedness with respect to all beings, and they should not develop a state of mind that is imbalanced. They should apprehend all beings with even-mindedness, and not apprehend them with a mind that is imbalanced. They should develop great loving kindness and great compassion for all beings. They should not apprehend them with a mind that is coarse.⁴⁶¹ They should be without arrogance with respect to all beings and be without deceit with respect to all beings. They should develop an attitude of benefit toward all beings, and they should not develop an attitude that is harmful to them. They should apprehend all beings with an attitude that is beneficial, and they should not apprehend them with an attitude that is harmful. They should develop an attitude that is free from enmity for all beings, and they should not develop an attitude of enmity. They should develop an attitude toward all beings that is free from harming, and they should not develop an attitude that harms them. [F.348.a] They should apprehend all beings with an attitude that is free from harm, and they should not apprehend them with a harmful attitude. They should develop an attitude that regards all beings as their mother, with an attitude that regards them as their father, with an attitude that regards them as their brother, with an attitude that regards them as their sister, and with an attitude that regards them as their allies and kinsmen. They should offer benedictions and greetings with an attitude that regards all beings as their parents, brothers, sisters, friends, allies, and kinsmen. They themselves should also abstain from killing living creatures, and they should encourage others to abstain from killing living creatures. They should praise abstention from the killing of living creatures. They should praise and take empathetic delight in others abstaining from the killing of living creatures. {Ki.IV: 136} They themselves should abstain from stealing, and they should encourage others to abstain from stealing. They should praise abstention from stealing. They should praise and take empathetic delight in others abstaining from stealing. They themselves should abstain from sexual misconduct, and they should encourage others to abstain from sexual misconduct. They should praise abstention from sexual misconduct. They should praise and take empathetic delight in others abstaining from sexual misconduct. They themselves should abstain from telling lies, slander, harsh words, nonsensical chatter, covetousness, malice, and wrong views, and they should encourage others to abstain from wrong

views [and so forth]. They should praise abstention from wrong views [and so forth]. They should praise and take empathetic delight in others abstaining from wrong views [and so forth]. It is in this way that bodhisattva great beings [F.348.b] who wish to attain consummate buddhahood in unsurpassed, complete enlightenment should dwell without apprehending anything.

38.97 “Moreover, Subhūti, bodhisattva great beings should themselves be absorbed in the first meditative concentration, and they should encourage others to acquire the first meditative concentration. They should praise absorption in the first meditative concentration. They should praise and take empathetic delight in others being absorbed in the first meditative concentration. They should themselves be absorbed in the second meditative concentration, the third meditative concentration, and the fourth meditative concentration, and they should encourage others to acquire the fourth meditative concentration [and so forth]. They should praise absorption in the fourth meditative concentration [and so forth]. They should praise and take empathetic delight in others being absorbed in the fourth meditative concentration [and so forth]. It is in this way that bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment should dwell without apprehending anything.

38.98 “They themselves should be absorbed in loving kindness, and they should encourage others to acquire loving kindness. They should praise loving kindness. They should praise and take empathetic delight in others being absorbed in loving kindness. They themselves should be absorbed in compassion, empathetic joy, and equanimity, and they should encourage others to acquire equanimity [and so forth]. They should praise equanimity [and so forth]. They should praise and take empathetic delight in others being absorbed in equanimity [and so forth]. {Ki.IV: 137} They themselves should be absorbed in the formless absorptions, [F.349.a] and they should encourage others to acquire the formless absorptions. They should praise the formless absorptions. They should praise and take empathetic delight in others who acquire the formless absorptions.

38.99 “They themselves should perfect the perfection of generosity, and they should encourage others also to acquire the perfection of generosity. They should praise the perfection of generosity. They should also praise and take empathetic delight in other beings perfecting the perfection of generosity. They themselves should perfect the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, and they should encourage others also to acquire the perfection of wisdom [and so forth]. They should praise the perfection of wisdom [and so forth]. They should also

praise and take empathetic delight in other beings perfecting the perfection of wisdom [and so forth]. It is in this way that bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment should dwell without apprehending anything.

38.100 “They themselves should be absorbed in the emptiness of internal phenomena, and they should also encourage others to acquire the emptiness of internal phenomena. They should praise the emptiness of internal phenomena. They should also praise and take empathetic delight in other beings being absorbed in the emptiness of internal phenomena. They themselves should be absorbed in [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, and they should also encourage others to acquire the emptiness of the essential nature of nonentities [and so forth]. [F.349.b] They should praise the emptiness of the essential nature of nonentities [and so forth]. They should also praise and take empathetic delight in other beings being absorbed in the emptiness of the essential nature of nonentities [and so forth].

38.101 “They themselves should cultivate the four applications of mindfulness, and they should also encourage others to acquire the four applications of mindfulness. They should praise the applications of mindfulness. They should praise and take empathetic delight in other beings cultivating the four applications of mindfulness. They themselves should cultivate the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, and they should also encourage others to acquire the noble eightfold path [and so forth]. They should praise the noble eightfold path [and so forth]. They should praise and take empathetic delight in other beings cultivating the noble eightfold path [and so forth]. {Ki.IV:138}

38.102 “They themselves should cultivate the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, and the nine serial steps of meditative absorption, and they should also encourage others to acquire the nine serial steps of meditative absorption [and so forth]. They should praise the nine serial steps of meditative absorption [and so forth]. They should praise and take empathetic delight in other beings cultivating nine serial steps of meditative absorption [and so forth].

38.103 “They themselves should cultivate emptiness, signlessness, and wishlessness, and they should also encourage others to acquire emptiness, signlessness, and wishlessness. They should praise emptiness, signlessness, [F.350.a] and wishlessness. They should praise and take empathetic delight in other beings cultivating emptiness, signlessness, and wishlessness. They themselves should perfect the extrasensory powers, the meditative

stabilities, and the dhāraṇī gateways, and they should also encourage others to acquire the dhāraṇī gateways [and so forth]. They should praise the dhāraṇī gateways [and so forth]. They should praise and take empathetic delight in other beings perfecting the dhāraṇī gateways [and so forth]. They themselves should perfect the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, and great compassion, and they should also encourage others to acquire great loving kindness, great compassion [and so forth]. They should praise great loving kindness, great compassion [and so forth]. They should praise and take empathetic delight in other beings perfecting great loving kindness, great compassion [and so forth]. They themselves should perfect the eighteen distinct qualities of the buddhas, and they should also encourage others to acquire the distinct qualities of the buddhas. They should praise the distinct qualities of the buddhas. They should praise and take empathetic delight in other beings perfecting the distinct qualities of the buddhas. {Ki.IV: 139}

38.104 “They themselves should be absorbed in the links of dependent origination in their forward and reversed operation, and they should also encourage others to be absorbed in the links of dependent origination in their forward and reversed operation. They should praise absorption in the links of dependent origination. [F.350.b] They should praise and take empathetic delight in other beings being absorbed in the links of dependent origination. It is in this way that bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment should dwell without apprehending anything.

38.105 “They themselves should comprehend suffering; they should abandon the cause [of suffering]; they should actualize the cessation [of suffering]; they should cultivate the path [that leads to the cessation of suffering], and they should also encourage others to comprehend suffering, to abandon the cause [of suffering], to actualize the cessation [of suffering], and to cultivate the path. They should praise the comprehension of suffering, the abandoning of the cause [of suffering], the actualizing of the cessation [of suffering], and the cultivation of the path. They should praise and take empathetic delight in other beings comprehending suffering, abandon the cause [of suffering], actualize the cessation [of suffering], and cultivate the path.

38.106 “They themselves should develop understanding in order that knowledge of the fruit of entering the stream to nirvāṇa might be actualized, and they should also encourage others to acquire knowledge through which the fruit of entering the stream to nirvāṇa is actualized. They should praise the knowledge through which the fruit of entering the stream to nirvāṇa is

actualized. They should praise and take empathetic delight in other beings actualizing knowledge of the fruit of entering the stream to nirvāṇa. They themselves should develop understanding in order that knowledge of the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and the fruit of arhatship might be actualized, but without actualizing the very limit of reality, and they should also encourage others to acquire knowledge through which the fruit of arhatship [and so forth] is actualized. They should praise the knowledge through which the fruit of arhatship [and so forth] is actualized. [F.351.a] They should praise and take empathetic delight in other beings actualizing knowledge of the fruit of arhatship [and so forth]. They themselves should develop understanding in order that knowledge of individual enlightenment might be actualized, but so that those who actualize knowledge of individual enlightenment do not actualize the very limit of reality, and they should also encourage others to acquire knowledge through which individual enlightenment is actualized. They should praise the knowledge through which individual enlightenment is actualized. They should praise and take empathetic delight in other beings actualizing knowledge of individual enlightenment. {Ki.IV: 140}

38.107 “They themselves should enter a bodhisattva’s full maturity, and they should also encourage others to enter a bodhisattva’s full maturity. They should praise entry into the maturity of the bodhisattvas. They should praise and take empathetic delight in other beings entering a bodhisattva’s full maturity. It is in this way that bodhisattva great beings who wish to be emancipated in unsurpassed, complete enlightenment should dwell without apprehending anything.

38.108 “They themselves should bring beings to maturation, and they should also encourage others to bring beings to maturation. They should praise the bringing of beings to maturation. They should praise and take empathetic delight in other beings bringing beings to maturation. They themselves should refine the buddhafiels, and they should also encourage others to refine the buddhafiels. They should praise the refinement of the buddhafiels. They should praise and take empathetic delight in other beings refining the buddhafiels. [F.351.b] They themselves should develop the extrasensory powers of the bodhisattvas, and they should also encourage others to develop the extrasensory powers of the bodhisattvas. They should praise the extrasensory powers of the bodhisattvas. They should praise and take empathetic delight in other beings developing the extrasensory powers of the bodhisattvas. They themselves should develop the wisdom of all-aspect omniscience, and they should also encourage others to acquire the wisdom of all-aspect omniscience. They should praise the wisdom of all-aspect omniscience. They should praise and take

empathetic delight in other beings developing the wisdom of all-aspect omniscience. They themselves should abandon all afflicted mental states associated with reincarnation through the continuity of propensities, and they should also encourage others to abandon all afflicted mental states associated with reincarnation through the continuity of propensities. They should praise the abandoning of all afflicted mental states associated with reincarnation through the continuity of propensities. They should praise and take empathetic delight in other beings abandoning all afflicted mental states associated with reincarnation through the continuity of propensities. It is in this way that bodhisattva great beings who wish to be emancipated in unsurpassed, complete enlightenment should dwell without apprehending anything.

38.109 “They themselves should acquire an excellent lifespan, and they should also encourage others to acquire an excellent lifespan. They should praise an excellent lifespan. They should praise and take empathetic delight in other beings acquiring an excellent lifespan. {Ki.IV: 141} They themselves should acquire the stability of the Dharma, and they should also encourage others to acquire the stability of the Dharma. [F.352.a] They should praise the stability of the Dharma. They should praise and take empathetic delight in other beings acquiring the stability of the Dharma. Subhūti, it is in this way that bodhisattva great beings who wish to be emancipated in unsurpassed, complete enlightenment should dwell without apprehending anything.

38.110 “Bodhisattva great beings should train accordingly in the perfection of wisdom and in skill in means. The physical forms of those who do so will be unobscured. Their feelings, perceptions, formative predispositions, and consciousness will be unobscured. Their sense fields, sensory elements, and links of dependent origination will be unobscured. All the perfections, all their aspects of emptiness, and the thirty-seven factors conducive to enlightenment will be unobscured. [All the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, will be unobscured. Knowledge of the fruit of entering the stream to nirvāṇa will be unobscured. Knowledge of the fruit of being destined for only one more rebirth, knowledge of the fruit of no longer being subject to rebirth, and knowledge of arhatship will be unobscured. Knowledge of individual enlightenment will be unobscured. Entry into the maturity of the bodhisattvas will be unobscured. The acts that bring maturity to beings and refine the buddhafiels will be unobscured. The wisdom of all-aspect omniscience will be unobscured. The abandoning of all afflicted mental states associated with reincarnation through the continuity of propensities will be unobscured. An excellent lifespan will be unobscured, and the stability of the Dharma will be unobscured.

- 38.111 “If you ask why, [F.352.b] Subhūti, it is because those bodhisattva great beings of the past have not grasped physical forms, and they have not grasped feelings, perceptions, formative predispositions, or consciousness. They have not grasped the sense fields, sensory elements, or links of dependent origination. They have not grasped any of the perfections, any of the aspects of emptiness, or the thirty-seven factors conducive to enlightenment. They have not grasped [any of the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. They have not grasped [any of the goals], up to and including all-aspect omniscience. If you ask why, it is because those physical forms that have not been grasped are not physical forms. Those feelings, perceptions, formative predispositions, and consciousness that have not been grasped are not consciousness [and so forth]. Those sense fields, sensory elements, and links of dependent origination that have not been grasped are not the links of dependent origination [and so forth]. All the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment that have not been grasped are not the factors conducive to enlightenment [and so forth]. [All the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, that have not been grasped are not the qualities of the buddhas [and so forth]. [All the goals], up to and including all-aspect omniscience, that have not been grasped are not all-aspect omniscience [and so forth].”
- 38.112 When he explained this abiding nature of the bodhisattvas, two thousand bodhisattvas acquired acceptance that phenomena are nonarising.
- 38.113 *This completes the thirty-eighth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 39

- 39.1 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, [F.353.a] what are the attributes of bodhisattva great beings who are irreversible? What are their indications? What are their signs? How should we know that such bodhisattva great beings are irreversible?”
- 39.2 The Blessed One replied to the venerable Subhūti, “In this regard, Subhūti, the level of ordinary people, the level of the śrāvakas, the level of the pratyekabuddhas, the level of the bodhisattvas, and the level of the tathāgatas—all these levels [of spiritual attainment] that have been explained—are unchanging in the real nature. They are nonconceptual, nondual, and indivisible. Those [bodhisattva great beings] engage definitively in that real nature, just as it is. They do not conceive of that real nature, and so they engage without conceiving of it. Having engaged in that manner, and having definitively heard about the real nature, just as it is, they transcend such [levels of attainment] and they are not in the slightest consumed by doubt, thinking that the real nature is individual, dual, or neither. They do not prattle incoherently. They speak words that are meaningful, without speaking meaninglessly. They do not look upon what others have and have not done. They pursue excellent speech. {Ki.IV: 142} Subhūti, one should know that bodhisattva great beings who possess those attributes, those indications, and those signs are irreversible.”
- 39.3 “Blessed Lord, through which attributes, indications, and signs are bodhisattva great beings known to be irreversible?”
- “Subhūti, all phenomena are without attributes, without indications, and without signs!” replied the Blessed One.
- 39.4 “Blessed Lord, if all phenomena are without attributes, without indications, and without signs, then from what phenomena have the bodhisattva great beings turned away so that they may be revealed to be irreversible?”

39.5 “Subhūti,” [F.353.b] replied the Blessed One, “when bodhisattva great beings have turned away from physical forms, when they have turned away from feelings, perceptions, formative predispositions, and consciousness, and when they have turned away from the sense fields, the sensory elements, and the links of dependent origination, then, Subhūti, you should know that those bodhisattva great beings are irreversible. When bodhisattva great beings have turned away from the perfection of generosity; when they have turned away from the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; when they have turned away from the emptiness of internal phenomena; when they have turned away from [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; when they have turned away from the applications of mindfulness; when they have turned away from the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path; when they have turned away from the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions; when they have turned away from the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; when they have turned away from the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas; when they have turned away from the levels of the śrāvakas and the pratyekabuddhas; when they have turned away from knowledge of the path; and when they have turned away from unsurpassed, complete enlightenment, then, Subhūti, you should know that those bodhisattva great beings are irreversible. [F.354.a]

39.6 “If you ask why, Subhūti, it is because there is no essential nature of physical forms in which bodhisattva great beings could be established. There is no essential nature of feelings, perceptions, formative predispositions, or consciousness in which bodhisattva great beings could be established. There is no essential nature of the sense fields, the sensory elements, or the links of dependent origination in which bodhisattva great beings could be established. There is no essential nature of any of the perfections, any of the aspects of emptiness, or the thirty-seven factors conducive to enlightenment in which bodhisattva great beings could be established. There is no essential nature of [any of the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, in which

bodhisattva great beings could be established. There is no essential nature of [any of the goals], up to and including all-aspect omniscience, in which bodhisattva great beings could be established. {Ki.IV: 143}

39.7 “Moreover, Subhūti, bodhisattva great beings are not beholden to virtuous ascetics and brahmins of other [non-Buddhist] persuasions, saying that those virtuous ascetics and brahmins know what should be known, see what should be seen, or conceive of the correct view. That would be impossible! They do not have doubts. They do not overestimate or fall into wrong views concerning their ethical discipline and ascetic practices. They do not conceive of purity [merely] on the basis of auspicious ceremonies and omens. They do not pay homage to strange gods. They do not offer them flowers, garlands, perfume, unguents, powders, clothing, parasols, victory banners, or ribbons, and they do not consider doing so. Subhūti, one should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible. [F.354.b]

39.8 “Moreover, Subhūti, bodhisattva great beings who are irreversible will not be reborn among denizens of the hells. They will not be reborn in the animal realm. They will not be reborn in the world of Yama. They will not be reborn within the eight unfavorable states with no opportunity [to practice the Dharma]. Nor will they assume the physical form of a woman. Subhūti, one should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible.

39.9 “Moreover, Subhūti, bodhisattva great beings who are irreversible adopt and practice the ways of the ten virtuous actions. They themselves will have abstained from killing living creatures, and they also encourage others to successfully abstain from killing living creatures. They praise abstinence from killing living creatures. They praise and take empathetic delight in others who have abstained from killing living creatures. They themselves will have abstained from stealing, sexual misconduct, telling lies, slander, harsh words, nonsensical chatter, covetousness, malice, and wrong views, and they also encourage others to abstain from wrong views [and so forth]. They praise abstention from wrong views [and so forth]. They praise and take empathetic delight in others abstaining from wrong views [and so forth]. Subhūti, you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible.

39.10 “Moreover, Subhūti, bodhisattva great beings who are irreversible do not apprehend the ways of the ten nonvirtuous actions, even in their dreams, let alone when they are awake. Subhūti, one should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible. {Ki.IV: 144} [F.355.a]

- 39.11 “Moreover, Subhūti, when bodhisattva great beings who are irreversible dwell in the perfection of generosity, and when they dwell in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, at that time they dispense gifts for the sake of all beings, they maintain ethical discipline, they cultivate tolerance, they undertake perseverance, they are absorbed in meditative concentration, and they cultivate wisdom. Subhūti, you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible.
- 39.12 “Moreover, Subhūti, bodhisattva great beings who are irreversible have mastered, for the purpose of giving the Dharma, the categories of the teachings, which include the discourses, the sayings in prose and verse, the prophetic declarations, the verses, the aphorisms, the contexts, the quotations, the tales of past lives, the most extensive teachings, the narratives, and the established instructions. Consequently, when they dispense the gift of the Dharma, they think, ‘May the wishes of all beings be fulfilled by means of this gift of the Dharma!’ Making common cause with all beings, they dedicate that gift of the Dharma toward unsurpassed, complete enlightenment. Subhūti, you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible.
- 39.13 “Moreover, Subhūti, bodhisattva great beings who are irreversible have no doubt, indecision, or hesitation with regard to the profound attributes.”
- 39.14 “Blessed Lord, [F.355.b] why do bodhisattva great beings who are irreversible have no doubt, indecision, or hesitation with regard to the profound attributes?”
- 39.15 “Subhūti,” replied the Blessed One, “it is because bodhisattva great beings who are irreversible do not observe anything at all with respect to which they might have doubt, indecision, or hesitation. That is to say, they do not observe physical forms, feelings, perceptions, formative predispositions, consciousness, the sense fields, the sensory elements, the links of dependent origination, any of the perfections, any of the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, the distinct qualities of the buddhas, or [the goals], up to and including unsurpassed, complete enlightenment. Subhūti, you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible. {Ki.IV: 145}

- 39.16 “Moreover, Subhūti, bodhisattva great beings who are irreversible undertake gentle physical actions, gentle verbal actions, and gentle mental actions. Subhūti, you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible.
- 39.17 “Moreover, Subhūti, the bodhisattva great beings who are irreversible undertake physical actions imbued with loving kindness, [F.356.a] verbal actions imbued with loving kindness, and mental actions imbued with loving kindness. Subhūti, you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible.
- 39.18 “Moreover, Subhūti, bodhisattva great beings who are irreversible instinctively do not dwell in the five obscurations, comprising longing for sensual pleasure, harmful intention, dullness and sleep, agitation and regret, and doubt. Subhūti, you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible.
- 39.19 “Moreover, Subhūti, bodhisattva great beings who are irreversible are in every respect without all latent impulses. Subhūti, you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible.
- 39.20 “Moreover, Subhūti, whether bodhisattva great beings who are irreversible are going or coming, they do not go with a confused mind and they do not come with a confused mind. Whether they are going or coming, they go in accordance with the applications of mindfulness, and they come in accordance with the applications of mindfulness. They set out and return mindfully. They come mindfully. They walk mindfully, stand mindfully, sit mindfully, and lie down mindfully. They do not raise their feet from the ground impulsively, and they do not put their feet on the ground impulsively. They raise their feet from the ground mindfully, they put their feet on the ground mindfully, and they move while looking where they are going. Subhūti, you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible. {Ki.IV: 146}
- 39.21 “Moreover, Subhūti, [F.356.b] the condition of the robes belonging to bodhisattva great beings who are irreversible is not unkempt. Subhūti, the conduct of bodhisattva great beings who are irreversible is pure. They are clean and without bad odors. They themselves have few ailments, and they are free from dust and stains. Subhūti, you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible.
- 39.22 “Moreover, Subhūti, the bodies of bodhisattva great beings who are irreversible are entirely and in all respects even without the eighty thousand kinds of minute organisms that are present within the human body, and consume it. If you ask why, Subhūti, it is because the roots of virtue of

bodhisattva great beings surpass all worlds, and are supreme in all worlds. For this reason, the bodies of those bodhisattva great beings are without those eighty thousand kinds of minute organisms.

39.23 “Subhūti, the more those roots of virtue of bodhisattva great beings increase, the more will those bodhisattva great beings assume physical purity and assume verbal and mental purity. Subhūti, you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible.”

39.24 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, how are bodhisattva great beings physically pure? How are they verbally pure and how are they mentally pure?”

39.25 “Subhūti,” replied [F.357.a] the Blessed One, “the more those roots of virtue of bodhisattva great beings increase, the more will their physical, verbal, and mental deformations, and their physical, verbal, and mental crookedness be purified in accordance with those roots of virtue. Insofar as they physically practice the three modes of excellent conduct, verbally practice the four modes of excellent conduct, and mentally practice the three modes of excellent conduct, the body, speech, and mind of those bodhisattva great beings will be purified. Those who possess physical, verbal, and mental purity transcend the level of the śrāvakas and also the level of the pratyekabuddhas, and they do not actualize the very limit of reality. {Ki.IV: 147} Subhūti, you should know this indeed to be the physical, verbal, and mental purity that those bodhisattvas have. Subhūti, you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible.

39.26 “Moreover, Subhūti, bodhisattva great beings who are irreversible are not attracted to profit, veneration, or eulogistic verses. They are not attracted to alms. They are not attracted to the three religious robes [and so forth], but they assume and practice the twelve ascetic virtues. Subhūti, you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible.

39.27 “Moreover, Subhūti, in bodhisattva great beings who are irreversible, thoughts of miserliness do not arise, thoughts of degenerate morality do not arise, thoughts of agitation do not arise, thoughts of indolence do not arise, [F.357.b] thoughts of nonabsorption do not arise, thoughts of stupidity do not arise, and thoughts of envy do not arise. Subhūti, you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible.

39.28 “Moreover, Subhūti, bodhisattva great beings who are irreversible are of steadfast intelligence and of profound intelligence. They respectfully listen to the Dharma from others, and whatever doctrines they hear from others,

they establish them all through the perfection of wisdom. All those activities that are mundane, relying on the perfection of wisdom they also bring into accordance with reality. They do not observe anything at all that is not integrated within the realm of phenomena. They observe rather that all these phenomena are integrated with the perfection of wisdom. Subhūti, you should know these to be the defining characteristics bodhisattva great beings who are irreversible.

39.29 “Subhūti, if the evil Māra were to conjure up the eight great hells⁴⁶² with their denizens in the presence of bodhisattva great beings who are irreversible, and if he were also to conjure up and reveal in each of these great hells with their denizens many hundreds of bodhisattvas, many thousands of bodhisattvas, many hundreds of thousands of bodhisattvas, many ten millions of bodhisattvas, many billions of bodhisattvas, many trillions of bodhisattvas, and many million trillions of bodhisattvas, being burned and cooked, and experiencing unbearable sufferings, pains, and sensations of heat, {Ki.IV: 148} [F.358.a] and if he were then to say to them, ‘These bodhisattva great beings have been prophesied by the tathāgatas to be irreversible, but they have been reborn here, among these denizens of the great hells. Alas! You too, who have been prophesied by the tathāgatas to be irreversible, are [actually] prophesied to become denizens of the hells. Right now, you should reject this mind that is set on enlightenment and you will not be reborn among the denizens of the hells. Acting in that manner, you will proceed to the exalted realms,’ Subhūti, if the minds of those bodhisattva great beings remain unagitated, and they are free from doubt and hesitation, they should know that they have indeed been prophesied by the tathāgatas, arhats, completely awakened buddhas of the past. Those bodhisattva great beings are certain to progress, and stable in their irreversible element. Subhūti, it would be impossible and inopportune for bodhisattva great beings who are irreversible to be reborn among the denizens of the hells, or among the animal realms, or among the mundane spirits of the world of Yama. That is an impossibility. Subhūti, you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible.

39.30 “Moreover, Subhūti, if the evil Māra, in the guise of a virtuous ascetic, were to arrive in the presence of bodhisattva great beings who are irreversible and say, ‘All that you have heard you should confess, namely, that you yourself should refine the perfection of generosity in this manner; that you yourself should refine the perfection of ethical discipline in this manner; that you yourself should refine the perfection of tolerance in this manner; [F.358.b] that you yourself should refine the perfection of perseverance in this manner; that you yourself should refine the perfection

of meditative concentration in this manner; that you yourself should refine the perfection of wisdom in this manner; that you yourself should refine the emptiness of internal phenomena in this manner; that you yourself should refine [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, in this manner; that you yourself should refine the applications of mindfulness in this manner; that you yourself should refine the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path in this manner; that you yourself should refine [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, in this manner; that you yourself should refine [the goals], up to and including all-aspect omniscience, in this manner; and that you yourself should attain consummate buddhahood in unsurpassed, complete enlightenment in this manner. You should let go of that! You should confess individually your rejoicing in all those roots of virtue of the past, future, and present tathāgatas, arhats, completely awakened buddhas, along with their śrāvakas, starting from the time when they first began to set their mind on enlightenment, until they became established in the Dharma. You should let go of all that! That which you have heard is not the word of the buddhas. It has not been spoken by completely awakened buddhas—it is just poetic fabrication. But that which I am teaching you is the word of the buddhas. It has been spoken by the tathāgatas!’ If [on hearing this] bodhisattva great beings are disturbed [F.359.a] and if they are doubtful and hesitant, you should know that they will not have been prophesied by the tathāgatas, arhats, completely awakened buddhas of the past. Those bodhisattva great beings are not certain to progress, and they are not stable in their irreversible element. {Ki.IV: 149}

- 39.31 “If, on the other hand, these bodhisattvas are not disturbed, and are neither doubtful nor hesitant, but rely on reality and rely on nonconditioning and nonarising, then they are unmoved because they have no confidence in others. They do not depend on others for the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom, and do not depend on others for the [attributes and goals], up to and including unsurpassed, complete enlightenment. Just as arhats whose contaminants have ceased are unmoved because they have no confidence in others, and are not captivated by the evil Māra due to their actualization of reality, bodhisattva great beings who are irreversible cannot be crushed by followers of the vehicle of the śrāvakas or by followers of the vehicle of the pratyekabuddhas, and will not turn back from unsurpassed, complete enlightenment. If that is so, Subhūti, those bodhisattva great beings are

certain to progress. They are stable in their irreversible element and do not depend on others. Subhūti, if they are not swayed even in their confidence in the tathāgatas, arhats, completely awakened buddhas, how could they possibly be swayed by having confidence in followers of the vehicle of the śrāvakas, followers of the vehicle of the pratyekabuddhas, the evil Māra, rival tīrthikas, or other wandering ascetics! That would be impossible. [F.359.b] If you ask why, it is because they do not observe anything in which they should have confidence. They do not observe any physical forms, feelings, perceptions, formative predispositions, or consciousness; any real nature of physical forms; any real nature of feelings, perceptions, formative predispositions, or consciousness; or any real nature of the sense fields, sensory elements, or links of dependent origination. They do not observe any of the perfections, the aspects of emptiness, the thirty-seven factors conducive to enlightenment, or any real nature of the factors conducive to enlightenment [and so forth]. They do not observe any of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, or the distinct qualities of the buddhas, or any real nature of the distinct qualities of the buddhas [and so forth]. They do not observe any [of the goals], up to and including enlightenment, or any real nature of enlightenment [and so forth]. Subhūti, you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible. [B51]

- 39.32 “Moreover, Subhūti, the evil Māra, approaching bodhisattva great beings in the guise of a monk, might say, ‘This is the conduct associated with cyclic existence, but not the conduct of a bodhisattva! [F.360.a] Alas! Right here you should put an end to suffering!’ {Ki.IV: 150} The evil Māra would then reveal to these bodhisattva great beings an imitation of the path—an imitation of the path that accords with the mundane conduct associated with cyclic existence. Or else he would reveal the contemplation of a skeleton [and so forth], or else he would reveal the first meditative concentration, or [the other meditative concentrations and formless absorptions], up to and including the sphere of neither perception nor nonperception. Saying, ‘Venerable, through this path and through this earnest application, you will attain the fruit of one who has entered the stream to nirvāṇa. This is the path and the earnest application through which you will attain the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and arhatship. Venerable, through this path and through this earnest application,

right here you should put an end to suffering! Subsequently you will not experience those sufferings associated with conduct that pertains to cyclic existence! Alas! If you would rather not materialize this physical body [of yours] right here, how could you think of assuming yet another physical body!’

- 39.33 “Subhūti, even though Māra speaks such words, the defining characteristic of bodhisattva great beings is such that their minds are undisturbed and undistracted, and they think in addition, ‘This monk who reveals to me in this manner an imitation of the path is beneficial to me; for through this imitation of the path, the fruit of entering the stream to nirvāṇa will not be actualized. The fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and arhatship will not be actualized. Individual enlightenment will not be actualized, nor indeed will unsurpassed, complete enlightenment be actualized.’ If that is so, and if they further rejoice, thinking, ‘This monk who expounds attachment to me in this manner is beneficial to me! I should understand these modes of attachment. I should train in all the three vehicles!’ [F.360.b] then the evil Māra, knowing that these bodhisattva great beings are rejoicing, would say, ‘O noble child, do you wish to see the many bodhisattva great beings who have served the lord buddhas, numerous as the grains of sand of the river Gaṅgā, with robes, alms, lodging, medications, and [other] resources, and who, in the presence of the tathāgatas, arhats, completely awakened buddhas, numerous as the grains of sand of the river Gaṅgā, have fulfilled the perfection of generosity, and fulfilled the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom? Or [do you wish to see] those who have venerated lord buddhas numerous as the grains of sand of the river Gaṅgā, asking them and questioning them as to how they should dwell in the vehicle of the bodhisattvas for the sake of this vehicle of the bodhisattvas, while engaging in the perfection of generosity; engaging in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; engaging in the emptiness of internal phenomena; engaging in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; {Ki.IV: 151} engaging in the applications of mindfulness; engaging in the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path; and engaging in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the

extrasensory powers, the meditative stabilities, the dhāraṇī gateways, [F.361.a] the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, and [the goals], up to and including all-aspect omniscience? Even though they have lived in accordance with what the lord buddhas have explained, and have persevered in that manner, such bodhisattva great beings have not attained consummate buddhahood in unsurpassed, complete enlightenment. If even those who have been taught in this way, those who have been instructed in this way, those who have lived in this way, and those who have been trained in this way have not attained all-aspect omniscience, how could you ever possibly attain unsurpassed, complete enlightenment!"

39.34 "If, even when these bodhisattva great beings are being dissuaded in that manner, their minds are not alienated, frightened, or terrified, and if in addition they rejoice, thinking, 'Whenever this monk who expounds to me the attachment through which the fruit of entering the stream to nirvāṇa will not be actualized, and through which the fruit of being tied to one further rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment will not be actualized, that will be beneficial to me!' then the evil Māra, knowing that the minds of those bodhisattva great beings are not discouraged, would conjure up, in that very place, a multitude of monks, and say, 'All of these monks have exclusively embarked on unsurpassed, complete enlightenment, [F.361.b] but since they remain in the state of arhatship, how could you ever possibly attain consummate buddhahood in unsurpassed, complete enlightenment!'

39.35 "If, even when this is said, those bodhisattva great beings think, 'This is the evil Māra revealing an imitation of the path!' and while practicing the perfection of wisdom, they do not turn back from unsurpassed, complete enlightenment and do not fall into the level of the śrāvakas or the level of the pratyekabuddhas—and if, in addition, they think, 'It is impossible and inopportune that bodhisattva great beings who practice the perfection of generosity, who practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, and who engage with [the attributes and goals], up to and including all-aspect omniscience, in that manner will not attain consummate buddhahood in unsurpassed, complete enlightenment. That would be impossible!'—then, Subhūti, you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible. {Ki.IV: 152}

- 39.36 “Moreover, Subhūti, bodhisattva great beings who are irreversible, while practicing the perfection of wisdom, would think, ‘If, having trained as the tathāgatas have taught, one engages with it by not parting from that practice and focusing one’s attention on it with the perfections in mind, then there will be no degeneration from the perfection of generosity; and there will be no degeneration from the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, [F.362.a] the perfection of meditative concentration, or the perfection of wisdom. There will be no degeneration from the emptiness of internal phenomena; there will be no degeneration from [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; and there will be no degeneration from the applications of mindfulness; there will be no degeneration from the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path. There will be no degeneration from the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, or the formless absorptions. There will be no degeneration from the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, or the distinct qualities of the buddhas. There will be no degeneration from [the goals], up to and including all-aspect omniscience.’
- 39.37 “Moreover, Subhūti, if bodhisattva great beings think, ‘Those who know the deeds of Māra will not degenerate from unsurpassed, complete enlightenment,’ then, Subhūti, you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible.”
- 39.38 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, turning away from what are bodhisattva great beings who are irreversible reckoned to be irreversible?”
- 39.39 “Subhūti,” replied the Blessed One, “they turn away from the notion of physical forms. [F.362.b] They turn away from the notion of feelings, perceptions, formative predispositions, and consciousness. They turn away from the notion of the sense fields and the notion of the sensory elements. They turn away from the notion of desire, the notion of hatred, the notion of delusion, and the notion of the [sixty-two] aspects of mistaken view. They turn away from the notion of the perfections, the notion of the aspects of emptiness, the notion of the applications of mindfulness, and the notions of the correct exertions, the supports for miraculous ability, the faculties, {Ki.IV: 153} the powers, the branches of enlightenment, and the noble eightfold path. They turn away from the notion of the truths of the noble

ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions. They turn away from the notion of the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, and wishlessness. They turn away from the notion of the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas. They turn away from the notion of [the goals], up to and including complete enlightenment. They turn away from the notion of śrāvakas and pratyekabuddhas. They turn away from the notion of bodhisattvas and buddhas. If you ask why, it is because bodhisattva great beings who are irreversible have entered upon the maturity of the bodhisattvas in that all phenomena are empty of intrinsic defining characteristics. They do not apprehend anything at all, even to the extent of an indivisible atomic particle, and because they are without apprehending, they do not condition anything. Because they do not condition anything, they do not produce anything. Bodhisattva great beings are said to have accepted that phenomena are nonarising. Subhūti, [F.363.a] you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible.”

39.40 *This completes the thirty-ninth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 40: IRREVERSIBILITY

40.1 “Moreover, Subhūti, the evil Māra might approach bodhisattva great beings and dissuade them, saying, ‘This all-aspect omniscience is similar to space, of the essential nature of nonentity, and empty of intrinsic defining characteristics. These phenomena are also similar to space, of the essential nature of nonentity, and empty of intrinsic defining characteristics. With regard to phenomena that are similar to space, of the essential nature of nonentity, and empty of intrinsic defining characteristics, there is nothing apprehensible that would attain consummate buddhahood, by which consummate buddhahood would be attained, and in which consummate buddhahood would be attained. Since all these phenomena are similar to space, of the essential nature of nonentity, and empty of intrinsic defining characteristics, you will be disappointed and it would be futile to think that you will attain consummate buddhahood in unsurpassed, complete enlightenment. This has been revealed by Māra, not explained by the completely awakened buddhas! Noble child, you should reject these attentions! Do not endure hardships for long! Do not practice without benefit! You will suffer and be distressed!’

40.2 “If this is said, noble sons or noble daughters, on hearing those words, should reflect, ‘Those [words] that would avert me from unsurpassed, complete enlightenment are the work of Māra. Although all phenomena are indeed similar to space, of the essential nature of nonentity, and empty of intrinsic defining characteristics, [F.363.b] they are not known, seen, or comprehended as such by beings. Therefore, I should don the armor that is similar to space, of the essential nature of nonentity, and empty of intrinsic defining characteristics, attain consummate buddhahood in all-aspect omniscience, and reveal to all beings the Dharma of emancipation [from cyclic existence]. I should establish beings in the fruit of entering the stream to nirvāṇa. I should establish them in the fruit of being destined for only one

more rebirth, {Ki.IV: 154} in the fruit of no longer being subject to rebirth, and in arhatship and individual enlightenment. I should establish them in unsurpassed, complete enlightenment.'

40.3 "In this regard, bodhisattva great beings, from the time when they first begin to set their mind on enlightenment, should be steadfast when they listen to such things. Their minds should not be distracted. Their minds should not be carried away. If those whose minds are steadfast, undistracted, and not carried away practice the six perfections, they will enter upon the maturity of the bodhisattvas."

40.4 Then the venerable Subhūti asked the Blessed One, "Blessed Lord, can irreversible bodhisattva great beings be called reversible, or can reversible bodhisattvas be called irreversible?"

"Subhūti, irreversible bodhisattvas may be called reversible, and reversible bodhisattvas may be called irreversible," replied the Blessed One.

40.5 "Blessed Lord, how may irreversible bodhisattvas be called reversible, and how may reversible bodhisattvas be called irreversible?"

"Subhūti," replied the Blessed One, [F.364.a] "bodhisattva great beings who have turned away from the level of the śrāvakas or the level of the pratyekabuddhas are reversible bodhisattvas [in that they turn away from those levels], but they may be called irreversible bodhisattvas. Subhūti, bodhisattva great beings who have not turned away from the level of the śrāvakas or the level of the pratyekabuddhas are irreversible bodhisattvas [in that they do not turn away from them], but they may be called reversible. Subhūti, you should know that bodhisattva great beings are defined as irreversible due to these attributes, indications, and signs. Bodhisattva great beings who possess those attributes, indications, and signs cannot be turned away from unsurpassed, complete enlightenment by the evil Māra.

40.6 "Moreover, Subhūti, bodhisattva great beings who are irreversible become absorbed at will in the first meditative concentration, and they become absorbed in the second, third, and fourth meditative concentrations. They become absorbed in [the formless absorptions], up to and including cessation [of perceptions and feelings]. {Ki.IV: 155}

40.7 "Moreover, Subhūti, bodhisattva great beings who are irreversible become absorbed at will in the four applications of mindfulness, and they become absorbed in the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. They become absorbed in the meditative stabilities of emptiness, signlessness, and wishlessness. They actualize the five extrasensory powers. Through these four meditative concentrations, the four immeasurable attitudes, and four formless absorptions, they become acquainted with the absorption of cessation. They investigate the applications of mindfulness,

[F.364.b] and they investigate the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. They are then reabsorbed in the meditative stabilities of emptiness, signlessness, and wishlessness, but they do not acquire the fruits of meditative concentration. They do not acquire the fruits of the immeasurable attitudes or the formless absorptions. They do not acquire the fruit of entering the stream to nirvāṇa. They do not acquire the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, or arhatship. They do not attain enlightenment. At will, they may acquire the bodily forms that they wish, and through those bodily forms, they act for the benefit of beings. Subhūti, you should know that bodhisattva great beings who possess these attributes, indications, and signs are irreversible.

40.8 “Moreover, Subhūti, bodhisattva great beings who are irreversible are endowed with attention to enlightenment. They are not separated from enlightened mind, and they do not attach importance to physical forms. They do not attach importance to signs. They do not attach importance to the physical body. They do not attach importance to generosity. They do not attach importance to ethical discipline. They do not attach importance to tolerance. They do not attach importance to perseverance. They do not attach importance to meditative concentration. They do not attach importance to wisdom. They do not attach importance to the emptiness of internal phenomena. They do not attach importance to [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They do not attach importance to the thirty-seven factors conducive to enlightenment. They do not attach importance to the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, [F.365.a] the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers. They do not attach importance to the meditative stabilities or the dhāraṇī gateways. They do not attach importance to the ten powers of the tathāgatas. They do not attach importance to the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas. They do not attach importance to [the goals], up to and including unsurpassed, complete enlightenment. They do not attach importance to the buddhafiels that are to be refined. They do not attach importance to the beings who are to be brought to maturity. They do not attach importance to beholding the buddhas, and they do not attach importance to cultivating the roots of virtue. If you ask why, Subhūti, it is because all phenomena are empty of intrinsic defining characteristics and therefore those bodhisattva great beings do not observe anything to which,

through which, or with respect to which they should cultivate the attachment of importance. If you ask why, Subhūti, it is because all phenomena are similar to space, with the essential nature of nonentity, and empty of intrinsic defining characteristics.

40.9 “Subhūti, irreversible bodhisattva great beings who have that as the focus of their attention come and go in accordance with the four norms of behavior,⁴⁶³ but they do not come with a bewildered mind, they do not go with a bewildered mind, they do not stand with a bewildered mind, they do not walk with a bewildered mind, {Ki.IV: 156} they do not sit with a bewildered mind, and they do not lie down with a bewildered mind. They come mindfully, they go mindfully, they walk mindfully, they stand mindfully, they sit mindfully, and they lie down mindfully. Subhūti, bodhisattva great beings who possess those attributes, indications, and signs are said to be irreversible.

40.10 “Moreover, Subhūti, [F.365.b] even if bodhisattva great beings who are irreversible dwell as householders, through skill in means they acquire the five desirable objects of the senses in order to bring beings to maturity. They dispense gifts to beings. That is to say, they dispense food to those who need food; drink to those who need drink; vehicles to those who need vehicles; clothing to those who need clothing; bedding to those who need bedding; flowers to those who need flowers; garlands to those who need garlands; unguents to those who need unguents; dwellings to those who need dwellings; wealth, grain, gems, pearls, beryl, conch, quartz, coral, gold, and silver to those in need of wealth, grain, gems, pearls, beryl, conch, quartz, coral, gold, and silver, and they dispense other provisions and resources to those in need of other things. They themselves practice the perfection of generosity and they also encourage others to acquire the perfection of generosity. They praise the perfection of generosity and they also praise and take empathetic delight in others who practice the perfection of generosity. They themselves practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, and they also encourage others to acquire the perfection of wisdom [and so forth]. They praise the perfection of wisdom [and so forth] and they also praise and take empathetic delight in others who practice the perfection of wisdom [and so forth].

40.11 “Moreover, Subhūti, when bodhisattva great beings who are irreversible dwell as householders, they fill Jambudvīpa with diverse precious things and offer these as gifts. They fill the world system of the four continents, the world system of the chiliocosm, the world system of the dichiliocosm, [F.366.a] and the world system of the great trichiliocosm with diverse

precious things, and offer these as gifts. Yet they do not indulge in those sensual pleasures, and they always practice chastity, without interruption. They generate nothing despicable that would cause others to dislike them. Subhūti, you should know that bodhisattva great beings who possess those attributes, indications, and signs are said to be irreversible.

40.12 “Moreover, Subhūti, the yakṣa Vajrapāṇi will always follow without interruption behind irreversible bodhisattva great beings in order to guard them, thinking that these bodhisattva great beings will soon attain consummate buddhahood in unsurpassed, complete enlightenment, and that even after they have attained consummate buddhahood in unsurpassed, complete enlightenment, he will always follow them without interruption. To the extent that those in the enlightened family of Vajrapāṇi⁴⁶⁴ will always follow them without interruption, to that extent they can never be harmed by humans or nonhumans. In conformity with the Dharma, they can never be overcome by any god, demon, Brahmā, or anyone else in the world. {Ki.IV: 157} Until they have attained manifest buddhahood in unsurpassed, complete enlightenment, their minds will not be distracted from attention to enlightenment. The faculties of those bodhisattva great beings, comprising the faculty of the eyes, the faculty of the ears, the faculty of the nose, the faculty of the tongue, the faculty of the body, the mental faculty, the faculty of faith, the faculty of perseverance, the faculty of mindfulness, the faculty of meditative stability, and the faculty of wisdom, will not be deficient. They will be saintly persons [F.366.b] and they will not be inferior persons.”

40.13 “Blessed Lord, to what extent will bodhisattva great beings be saintly persons and not be inferior persons?”

“Subhūti,” replied the Blessed One, “when bodhisattva great beings are never distracted from the mind of enlightenment, those bodhisattva great beings will be saintly persons and not inferior persons. Subhūti, you should know that bodhisattva great beings who possess those attributes, indications, and signs are said to be irreversible.

40.14 “Moreover, Subhūti, those irreversible bodhisattva great beings have enlightenment as the focus of their attention. They in no way whatsoever concoct potions—any overpowering spells or words that attract women—nor do they incite anyone to do so. That is to say, they do not indulge in any hint of harmful attraction. They do not make miraculous predictions to any women or men. They do not make miraculous predictions, claiming, ‘You will have a son or daughter who belongs to the class of gods or divine princes!’ or ‘You will have a long life!’ If you ask why, Subhūti, it is because bodhisattva great beings do not observe any signs in phenomena that are empty of intrinsic defining characteristics. Since they do not observe any

such signs, their livelihood is perfectly pure. Subhūti, you should know that bodhisattva great beings who possess those attributes, indications, and signs are said to be irreversible.

40.15 “Moreover, Subhūti, I shall [now] disclose the attributes, indications, and signs through which irreversible bodhisattva great beings are known to be irreversible. [F.367.a] Listen well and pay attention to them! I will explain them!”

40.16 “Please do so, Blessed Lord!” he replied. The venerable Subhūti then listened to the Blessed One, and the Blessed One spoke as follows:

40.17 “In this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they do not lack the modes of attention to enlightenment. They are not preoccupied with the aggregates, {Ki.IV: 158} nor do they preoccupy themselves with the sense fields, the sensory elements, or the links of dependent origination. If you ask why, Subhūti, it is because those bodhisattva great beings focus their attention completely on the emptiness of the aggregates, the emptiness of the sense fields, the emptiness of the sensory elements, and the emptiness of the links of dependent origination. They are not preoccupied with social distractions. If you ask why, it is because those bodhisattva great beings focus their attention completely on the emptiness of beings. They are not preoccupied with talk of kings. If you ask why, it is because, abiding in the emptiness of inherent existence, they do not observe anything at all as superior or inferior. They are not preoccupied with talk of robbers. If you ask why, it is because all phenomena are empty of intrinsic defining characteristics and so they do not observe anything at all that could be acquired or stolen. They are not preoccupied with talk of battles. If you ask why, it is because, excellently abiding in the emptiness of inherent existence, they do not observe anything at all in terms of minorities and majorities. They are not preoccupied with talk of warfare. [F.367.b] If you ask why, it is because, abiding in the real nature of all phenomena, they do not observe affection or hatred. They are not preoccupied with the talk of towns. If you ask why, it is because, abiding in the emptiness of all phenomena, they do not observe anything at all that is to be gathered or not gathered. They are not preoccupied with the talk of cities. If you ask why, it is because, abiding in the emptiness of space, they do not observe anything at all that is to be grasped or not grasped. They are not preoccupied with the talk of market towns. If you ask why, it is because, abiding in the very limit of reality, they do not observe anything at all that is to be enhanced or diminished. They are not preoccupied with talk about the self, and they are not preoccupied with talk about sentient beings, life forms, living beings, life, living creatures, individual personalities, human beings,

people, actors, experiencers, knowers, or viewers. On the contrary, it is talk about the perfection of wisdom that they are preoccupied with, and they never part from focusing their attention with all-aspect omniscience in mind.

40.18 “Practicing the perfection of generosity, they are not preoccupied with miserliness. Practicing the perfection of ethical discipline, they are not preoccupied with degenerate morality. Practicing the perfection of tolerance, they are not preoccupied with agitation. Practicing the perfection of perseverance, they are not preoccupied with indolence. Practicing the perfection of meditative concentration, [F.368.a] they are not preoccupied with distractions. Practicing the perfection of wisdom, they are not preoccupied with stupidity. Conducting themselves in the emptiness of all phenomena, they wish for the Dharma and do not *not* wish for the Dharma. Conducting themselves in the realm of phenomena, they do not praise the diversity of phenomena. {Ki.IV: 159}

40.19 “Thinking to have the lord buddhas and bodhisattva great beings as spiritual mentors, they even encourage all noble sons, noble daughters, and followers of the vehicles of the śrāvakas and the pratyekabuddhas; they establish discipline and secure them in unsurpassed, complete enlightenment. In order to please and behold the tathāgatas, arhats, completely awakened buddhas, they are consequently reborn in those world systems where they dwell and are alive at present. That is to say, they wish to be reborn there and accordingly they conduct themselves focusing their attention day and night on the buddhas. If you ask why, Subhūti, it is because those irreversible bodhisattva great beings have given rise to that focus of their attention mostly with the realm of desire in mind, and because they abide in the ways of the ten virtuous actions, that they are reborn in those buddhafiels. After they have cultivated the first meditative concentration, after they have cultivated the second meditative concentration, the third meditative concentration and the fourth meditative concentration, and after they have cultivated [the formless absorptions], up to and including absorption in the sphere of neither perception nor nonperception, they are reborn in those places where the tathāgatas, arhats, completely awakened buddhas are manifest and alive at present, teaching the Dharma. Subhūti, you should know that bodhisattva great beings who possess those attributes, indications, and signs are said to be irreversible.

40.20 “Moreover, Subhūti, irreversible great bodhisattva [F.368.b] beings who have practiced the perfection of wisdom, who dwell in the emptiness of internal phenomena, and who dwell in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; who dwell in the applications of mindfulness and dwell in the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of

enlightenment, and the noble eightfold path; who dwell in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions; who dwell in the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; and who dwell in the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas do not wonder whether they are irreversible or reversible. They do not hesitate, and they are without doubt regarding their own level. If you ask why, it is because they do not observe anything at all that is reversible or irreversible, even to the extent of the tiniest particle.

40.21 “Subhūti, just as persons entering the stream to nirvāṇa and abiding on the level of one who has entered the stream to nirvāṇa have no doubt and no hesitation regarding their own level; just as those abiding on the level of one who is destined for only one more rebirth, abiding on the level of one who is no longer subject to rebirth, and abiding on the level of arhatship have no doubt and no hesitation regarding their own level; just as pratyekabuddhas abiding on the level of the pratyekabuddhas have no doubt and no hesitation regarding their own level; just as bodhisattvas abiding on the level of the bodhisattvas have no doubt and no hesitation regarding their own level; [F.369.a] and just as completely awakened buddhas abiding on the level of the completely awakened buddhas have no doubt and no hesitation regarding their own level, in the same way, Subhūti, these bodhisattva great beings too have no doubt and no hesitation regarding their own level. {Ki.IV: 160} Therefore, abiding on that level at which progress has become irreversible, they also refine the buddhafiels and they bring beings to maturity. Knowing, too, the deeds of Māra that have arisen and occurred, they do not fall under the influence of Māra’s deeds. Rather, they overwhelm and wear them down.

40.22 “Subhūti, just as a man who has committed an inexpressible crime will never be separated from the thoughts associated with that inexpressible crime, even until death, and the thoughts of that inexpressible crime will pursue him, such that he cannot banish the thoughts of that inexpressible crime by any means whatsoever, and his obsessive thoughts will pursue him even until death, in the same way, Subhūti, the irreversible thoughts of irreversible bodhisattva great beings are indeed established on the level at which progress has become irreversible. Those thoughts do not vacillate and do not waver. The world with its gods, humans, and asuras cannot turn them back. If you ask why, it is because their thoughts have transcended the world with its gods, humans, and asuras, and entered into authentic maturity. Abiding on their

own level, they have reached supreme perfection in the extrasensory powers, and so they refine the buddhafiels and also bring beings to maturity. They travel from buddhafiels to buddhafiels in order to behold, pay homage to, and listen to the Dharma from the lord buddhas. [F.369.b] Throughout those buddhafiels they cultivate the roots of virtue in the presence of the lord buddhas, and they question, counter-question, and venerate those lord buddhas.

40.23 “Subhūti, since those bodhisattva great beings dwell in that manner, they comprehend the deeds of Māra that have arisen and occurred. They do not go forth under the influence of those deeds of Māra that have arisen and occurred. They can even integrate those deeds of Māra in the very limit of reality through their skill in means. They never have doubt, indecision, or hesitation regarding their own level. If you ask why, Subhūti, it is because they have no doubt regarding the very limit of reality, and so they do not consider the very limit of reality as singular or dual. Knowing this, even after they have passed away, they will not generate thoughts on the levels of the śrāvakas or the pratyekabuddhas. If you ask why, Subhūti, it is because bodhisattva great beings, with regard to all phenomena, which are empty of intrinsic defining characteristics, do not observe anything at all that is subject to arising, cessation, affliction, or purification.

40.24 “Subhūti, when those bodhisattva great beings have passed away, they will not think, ‘I will not attain consummate buddhahood in unsurpassed, complete enlightenment!’ Certainly they will think, ‘I shall attain consummate buddhahood in unsurpassed, complete enlightenment!’ If you ask why, Subhūti, it is because unsurpassed, complete enlightenment is empty of intrinsic defining characteristics. {Ki.IV: 161}

40.25 “Subhūti, bodhisattva great beings who dwell in that manner on their own level cannot be overcome on their own level. If you ask why, Subhūti, it is because irreversible bodhisattva great beings [F.370.a] who dwell accordingly are endowed with wisdom that cannot be captivated. Subhūti, if the evil Māra were to approach irreversible bodhisattva great beings in the guise of the buddhas, he might say, ‘In this [lifetime], you should attain arhatship! You are not prophesied to attain unsurpassed, complete enlightenment. You have not acquired the acceptance that phenomena are nonarising, whereby the tathāgatas, arhats, completely awakened buddhas would prophesy that you will attain unsurpassed, complete enlightenment. You do not possess the attributes, the indications, or the signs endowed with which bodhisattva great beings are prophesied to attain unsurpassed, complete enlightenment!’

40.26 “Subhūti, if, even on hearing these words, bodhisattva great beings are not discouraged, not intimidated, not alienated, and not terrified, then, Subhūti, these bodhisattva great beings are prophesied by the tathāgatas, arhats, completely awakened buddhas to attain unsurpassed, complete enlightenment. If you ask why, it is because these bodhisattva great beings should know that they themselves possess the attributes endowed with which they are prophesied to attain unsurpassed, complete enlightenment.

40.27 “Subhūti, even if the evil Māra, or someone under the influence of Māra, were to approach bodhisattva great beings in the guise of a buddha and prophesy that they will attain the level of the śrāvakas or the level of the pratyekabuddhas, [F.370.b] these bodhisattva great beings would think, ‘The tathāgatas, arhats, completely awakened buddhas do not encourage bodhisattva great beings to attain the level of the śrāvakas or the level of the pratyekabuddhas. Alas! This is the evil Māra, or someone under the influence of the evil Māra, who has approached me in the guise of a buddha!’ And, Subhūti, if the evil Māra were to approach bodhisattva great beings in the guise of a buddha while they are reciting and disseminating the most extensive sūtras and say, ‘Those sūtras that you are practicing have been taught by Māra. They have not been taught by the lord buddhas, the śrāvakas, or the pratyekabuddhas!’ then when this was said, Subhūti, these bodhisattva great beings would know, ‘Alas! This is the evil Māra, or someone under the influence of Māra, who would separate me from unsurpassed, complete enlightenment!’ If this is so, Subhūti, these bodhisattva great beings have been prophesied by the tathāgatas, arhats, completely awakened buddhas of the past to attain unsurpassed, complete enlightenment. {Ki.IV: 162} Those bodhisattva great beings should know that they dwell on the level at which progress has become irreversible. If you ask why, it is because they possess the attributes, indications, and signs of irreversible bodhisattva great beings. Subhūti, you should know that bodhisattva great beings who possess those attributes, indications, and signs are irreversible. [F.371.a]

40.28 “Moreover, Subhūti, when irreversible bodhisattva great beings practice the perfection of wisdom, they will relinquish even themselves, and they will sacrifice their own lives, for the sake of acquiring the Dharma, but they do not relinquish the doctrine. Subhūti, those bodhisattva great beings persevere in that manner in order to acquire the Dharma. They persevere in that manner so as to acquire the Dharma of the lord buddhas of the past, the future, and the present, and they do not relinquish the Dharma. If you ask why, it is because they think, ‘I will worship the lord buddhas of the past, the future, and the present, since they have acquired the Dharma. I also will acquire their Dharma.’ If you ask for the sake of which doctrine bodhisattva

great beings relinquish themselves and sacrifice their lives, in this regard, Subhūti, the tathāgatas, arhats, completely awakened buddhas teach the doctrine that all phenomena are empty. Some foolish persons may contradict this and repudiate it, saying, ‘This is not the Dharma. This is not the Vinaya. This is not the taught by the Teacher.’ However, Subhūti, even though bodhisattva great beings will relinquish themselves and sacrifice their lives for the sake of this Dharma, they will not relinquish that. Subhūti, bodhisattva great beings should train in this manner, thinking, ‘I too will be reckoned among the tathāgatas who will emerge in the future. I too will be prophesied to attain that. For the sake of this doctrine, I will relinquish myself! I will even sacrifice my life, [F.371.b] but that which I will not relinquish is the doctrine!’ Subhūti, bodhisattva great beings, considering this objective, will relinquish even themselves and sacrifice their lives for the sake of acquiring the Dharma. Subhūti, you should know that bodhisattva great beings who possess those attributes, indications, and signs are irreversible.

40.29 “Moreover, Subhūti, bodhisattva great beings who are irreversible do not harbor doubt or hesitation when the tathāgatas, arhats, completely awakened buddhas are teaching the Dharma. They do not have even a single moment of indecision with regard to that doctrine. They grasp all those teachings of the lord buddhas, and having grasped them, they do not squander them. If you ask why, it is because they have acquired the dhāraṇīs that enhance retention.”

40.30 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, by acquiring which dhāraṇīs do bodhisattva great beings not squander the sūtras spoken by the Tathāgata?” {Ki.IV: 163}

“Subhūti,” replied the Blessed One, “by acquiring the *dhāraṇī of the inexhaustible cornucopia*, bodhisattva great beings will not squander the sūtras spoken by the Tathāgata. By acquiring the *oceanic seal [absorbing all phenomena]*, the *dhāraṇī of the lotus array*, and the *dhāraṇī of acquisition*, bodhisattva great beings will not squander the sūtras spoken by the Tathāgata.”⁴⁶⁵

40.31 “Blessed Lord, it is the case that one should not squander [the sūtras] spoken only by the tathāgatas, arhats, completely awakened buddhas. But does this not also refer to those that are explained by the śrāvakas, does it not refer to those explained by the gods, [F.372.a] does it not refer to those explained by the nāgas, does it not refer to those explained by the yakṣas, does it not refer to those explained by the gandharvas, does it not refer to those explained by the asuras, does it not refer to those explained by garuḍas, and does it not refer to those explained by mahoragas?”

40.32 “Subhūti,” replied the Blessed One, “these bodhisattva great beings have no doubt and no hesitation regarding all languages, symbols, and sounds. If you ask why, it is because they have acquired the dhāraṇīs that enhance retention. Subhūti, you should know that bodhisattva great beings who possess those attributes, indications, and signs are irreversible.”

40.33 *This completes the fortieth chapter, “Irreversibility,” from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 41

- 41.1 The venerable Subhūti said to the Blessed One, “Blessed Lord, irreversible bodhisattva great beings are endowed with great attributes. Blessed Lord, irreversible bodhisattva great beings are endowed with incalculable and inestimable attributes. Blessed Lord, irreversible bodhisattva great beings are endowed with unshakeable attributes.”
- 41.2 “Subhūti, it is so! It is so!” replied the Blessed One. “Subhūti, irreversible bodhisattva great beings are endowed with great attributes. Subhūti, irreversible bodhisattva great beings are endowed with incalculable and inestimable attributes. Subhūti, irreversible bodhisattva great beings are endowed with unshakeable attributes. [F.372.b] If you ask why, it is because they have acquired the infinite and limitless wisdom that is not shared in common with any śrāvakas or pratyekabuddhas. Abiding in this wisdom, irreversible bodhisattva great beings have actualized the kinds of exact knowledge—the kinds of exact knowledge in consequence of which they cannot succumb to any response, even when questioned by the world with its gods, humans, and asuras.”
- 41.3 Subhūti then requested, “Blessed Lord, since the tathāgatas, arhats, completely awakened buddhas have the power to reveal, over eons numerous as the grains of sand of the river Gaṅgā, the attributes, indications, and signs on account of which irreversible bodhisattva great beings are called irreversible bodhisattva great beings, Blessed Lord, please reveal the profound states in which bodhisattva great beings, when practicing the six perfections, complete the four applications of mindfulness; in which they complete the correct exertions, the supports for miraculous ability, {Ki.IV: 164} the faculties, the powers, the branches of enlightenment, and the noble eightfold path; in which they complete the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions; in which they complete the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, and

wishlessness; in which they complete the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; [F.373.a] in which they complete the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas; and in which they complete [all the goals], up to and including all-aspect omniscience.”

41.4 “Excellent, Subhūti! Excellent!” replied the Blessed One. “Subhūti, it is excellent that you are thinking to ask the Tathāgata about those profound states, for the sake of irreversible bodhisattva great beings. Subhūti, this term *profound* is a designation of emptiness. This is a designation of signlessness, wishlessness, nonconditioning, nonarising, nonattachment, noncessation, nirvāṇa, quiescence, real nature, the very limit of reality, and the realm of phenomena. Subhūti, these designations of nirvāṇa are said to be profound states.”

41.5 “Is it a designation of nirvāṇa but not of all phenomena?”

“Subhūti,” replied the Blessed One, “the term *profound* is indeed a designation of all phenomena. If you ask why, Subhūti, physical forms are profound. Feelings, perceptions, formative predispositions, and consciousness are profound. Subhūti, the eyes are profound. The ears, nose, tongue, body, and [F.373.b] mental faculty are profound. Subhūti, sights are profound. Sounds, odors, tastes, tangibles, and mental phenomena are profound. Subhūti, visual consciousness is profound. Visually compounded sensory contact and feelings conditioned by visually compounded sensory contact are profound. Subhūti, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, and mental consciousness are profound. Mentally compounded sensory contact [and so forth], and feelings conditioned by mentally compounded sensory contact [and so forth], are profound. Subhūti, the earth element is profound. The water element, the fire element, the wind element, the space element, and the consciousness element are profound. Subhūti, ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death are profound. Subhūti, all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are profound. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, {Ki.IV:165} the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are profound. The ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving

kindness, great compassion, and the eighteen distinct qualities of the buddhas are profound. Subhūti, [the goals], up to and including all-aspect omniscience, are profound. Enlightenment is profound.

41.6 “Subhūti, if you ask how physical forms are profound; how feelings, perceptions, formative predispositions, and consciousness are profound; how the sense fields, the sensory elements, and the links of dependent origination are profound; how all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are profound; how [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are profound; how [the goals], up to and including all-aspect omniscience, are profound; and how enlightenment is profound, physical forms are as profound as the real nature of physical forms. Feelings, perceptions, formative predispositions, and consciousness are as profound as the real nature of consciousness [and so forth]. The sense fields, [F.374.a] sensory elements, and links of dependent origination are as profound as the real nature of the links of dependent origination [and so forth]. All the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are as profound as the real nature of the thirty-seven factors conducive to enlightenment [and so forth]. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are as profound as the real nature of the dhāraṇī gateways [and so forth]. The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas are as profound as the real nature of the distinct qualities of the buddhas [and so forth]. [The goals], up to and including all-aspect omniscience, are as profound as the real nature of all-aspect omniscience [and so forth]. Enlightenment is as profound as the real nature of enlightenment.”

41.7 “Blessed Lord, how is the real nature of physical forms? Blessed Lord, how is the real nature of feelings, perceptions, formative predispositions, and consciousness? Blessed Lord, how is the real nature of the sense fields, sensory elements, and links of dependent origination? Blessed Lord, how is the real nature of all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment? Blessed Lord, how is the real nature of [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas? Blessed Lord, how is the real nature of [the goals], up to and including all-aspect omniscience? Blessed Lord, how is the real nature of enlightenment?”

“Subhūti,” replied the Blessed One, “in the real nature of physical forms there are indeed no physical forms, [F.374.b] nor is there any real nature other than physical forms—such is the real nature of physical forms. Subhūti, in the real nature of feelings, perceptions, formative predispositions, and consciousness there is indeed no consciousness [and so forth], nor is there any real nature other than consciousness [and so forth]—such is the real nature of consciousness [and so forth]. Subhūti, in the real nature of the sense fields, sensory elements, and links of dependent origination there are indeed no links of dependent origination [and so forth], nor is there any real nature other than the links of dependent origination [and so forth]—such is the real nature of the links of dependent origination [and so forth]. Subhūti, in the real nature of all the perfections, all the aspects of emptiness, and the factors conducive to enlightenment there are indeed no factors conducive to enlightenment [and so forth], nor is there any real nature other than the factors conducive to enlightenment [and so forth]—such is the real nature of the factors conducive to enlightenment [and so forth]. In the real nature of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions, there are indeed no formless absorptions [and so forth], nor is there any real nature other than the formless absorptions [and so forth]—such is the real nature of the formless absorptions [and so forth]. In the real nature of the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, and wishlessness, there is indeed no emptiness, signlessness, and wishlessness [and so forth], nor is there any real nature other than emptiness, signlessness, and wishlessness [and so forth]—such is the real nature of emptiness, signlessness, and wishlessness [and so forth]. In the real nature of the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas, there are indeed no distinct qualities of the buddhas [and so forth], nor is there any real nature other than the distinct qualities of the buddhas [and so forth]— [F.375.a] such is the real nature of the distinct qualities of the buddhas [and so forth]. Subhūti, in the real nature of [the goals], up to and including all-aspect omniscience, there is indeed no all-aspect omniscience [and so forth], nor is there any real nature other than all-aspect omniscience [and so forth]—such is the real nature of all-aspect omniscience [and so forth]. Subhūti, in the real nature of enlightenment, there is indeed no enlightenment, nor is there any real nature other than enlightenment—such is the real nature of enlightenment.” {Ki.IV: 166}

41.9 “Blessed Lord, how wonderful it is that by such a subtle method irreversible bodhisattva great beings have indeed turned away from physical forms, and have also pointed toward nirvāṇa! They have indeed turned away from feelings, perceptions, formative predispositions, and consciousness, and have also pointed toward nirvāṇa! They have indeed turned away from the sense fields, sensory elements, and links of dependent origination, and have also pointed toward nirvāṇa! They have indeed turned away from all the perfections, all the aspects of emptiness, and the factors conducive to enlightenment, and have also pointed toward nirvāṇa! They have indeed turned away from [the fruitional attributes], up to and including the distinct qualities of the buddhas, and have also pointed toward nirvāṇa! They have indeed turned away from all grasping for phenomena that are mundane, supramundane, common, uncommon, contaminated, and uncontaminated, and have also pointed toward nirvāṇa!”

41.10 “Subhūti,” replied the Blessed One, “bodhisattva great beings should themselves dwell in accordance with the teachings as they are revealed in the perfection of wisdom. If, with regard to these profound states associated with the perfection of wisdom, they think, evaluate, and reflect that they themselves should train in accordance with the teachings as they are revealed in the perfection of wisdom, then, Subhūti, those bodhisattva great beings who practice, reflect, investigate, persevere, and make efforts in accordance with the teachings as they are revealed in the perfection of wisdom, [F.375.b] and who strive in accordance with the teachings as they are revealed in the perfection of wisdom, will acquire through a single setting of the mind on enlightenment roots of virtuous action that are incalculable, immeasurable, and inestimable. If they can spurn cyclic existence for immeasurable eons, it goes without saying that they will practice the perfection of wisdom without adulteration and maintain the directing of their mind toward enlightenment.

41.11 “Subhūti, just as if a man with thoughts that are preoccupied with desire might have arranged to meet up with an attractive, beautiful, and good-looking woman, but that woman is restrained by another and unable to leave the house, with what, do you think, Subhūti, would the thoughts of that man be concerned?”

41.12 “Blessed Lord, the thoughts of that man would be concerned with the woman. He would think, ‘My woman is such and such! She should come and then I would stay with her and sport with her!’ ”

41.13 “Subhūti, how many such thoughts will that man have over a day or night?” asked the Blessed One.

 “There will be many! Sugata, there will be many! The thoughts of that man over a day or night will be extremely many.” {Ki.IV: 167}

- 41.14 “Subhūti,” continued the Blessed One, “as many as the thoughts that man has over a day or night, for so many eons will bodhisattva great beings spurn cyclic existence and turn their backs on it. If bodhisattva great beings train, investigate, and reflect in accordance with the teachings as they are revealed in this profound perfection of wisdom, and if they spurn by all means those faults by which they would turn away from unsurpassed, complete enlightenment, and persevere in that manner, then, Subhūti, those bodhisattva great beings who strive in this endeavor, abiding in accordance with the teachings as they are revealed in this profound perfection of wisdom, [F.376.a] will in a single day acquire roots of virtuous action such that those accrued by having filled world systems numerous as the grains of sand of the river Gaṅgā [with gifts] could not come anywhere near even a hundredth part of their residue of the roots of virtuous action, and could not come anywhere near even a thousandth part, a hundred thousandth part, or any fraction, number, comparison, or material part.
- 41.15 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, if they offer gifts to the Three Precious Jewels—namely to the precious jewel of the Buddha, the precious jewel of the Dharma, and the precious jewel of the Saṅgha—over eons as numerous as the grains of sand of the river Gaṅgā, do you think, Subhūti, that the merits of those bodhisattva great beings would on that basis increase manifold?”
- 41.16 “Blessed Lord, they would be manifold! Sugata, they would be manifold! They would be immeasurable, inestimable, inconceivable, and incomparable!”
- 41.17 “Subhūti,” continued the Blessed One, “if there are bodhisattva great beings who persevere in accordance with the teachings as they are revealed in this profound perfection of wisdom, their merits will increase manifold even more than the former. If you ask why, the way of bodhisattva great beings is the way by which consummate buddhahood is attained in unsurpassed, complete enlightenment. [B52]
- 41.18 “Subhūti, when bodhisattva great beings who lack the perfection of wisdom offer donations, over eons equal in number to the grains of sand of the river Gaṅgā, to those who have entered the stream to nirvāṇa, and when they offer donations to those who are destined for only one more rebirth, to those who are no longer subject to rebirth, to arhats and pratyekabuddhas, and to the tathāgatas, arhats, completely awakened buddhas, do you think, Subhūti, [F.376.b] that the merits of those bodhisattva great beings would increase manifold on that basis?” {Ki.IV: 168}
- “Blessed Lord, they would be manifold! Sugata, they would be manifold!”

- 41.19 The Blessed One continued, “When any noble son or noble daughter perseveres in accordance with the teachings as they are revealed in this profound perfection of wisdom, their merits will increase manifold even more than the former. If you ask why, it is because the bodhisattva great beings who practice this perfection of wisdom transcend the levels of the śrāvakas and the pratyekabuddhas, and after entering upon the maturity of the bodhisattvas, they will attain consummate buddhahood in unsurpassed, complete enlightenment.
- 41.20 “Subhūti, when certain bodhisattva great beings, lacking the perfection of wisdom, and living for eons equal in number to the grains of sand of the river Gaṅgā, offer generosity, maintain ethical discipline, practice tolerance, undertake perseverance, become absorbed in meditative concentration, and cultivate wisdom, do you think that their merits would increase manifold on that basis?”
- “Blessed Lord, they would be manifold! Sugata, they would be manifold!”
- 41.21 “Subhūti,” continued the Blessed One, “when any noble son or noble daughter, abiding in this perfection of wisdom, for just a few days offers generosity, maintains ethical discipline, practices tolerance, cultivates perseverance, becomes absorbed in meditative concentration, and cultivates wisdom, their merits will increase manifold even more than the former. If you ask why, Subhūti, it is because this perfection of wisdom is the mother of bodhisattva great beings. That is to say, this perfection of wisdom generates bodhisattva great beings. Abiding in this perfection of wisdom, bodhisattva great beings bring all phenomena to completion. [F.377.a]
- 41.22 “Subhūti, when bodhisattva great beings, lacking the perfection of wisdom, and remaining for eons equal in number to the grains of sand of the river Gaṅgā, offer the gift of the Dharma, do you think that the merits of those noble sons or noble daughters would increase manifold on that basis?”
- “Blessed Lord, they would be manifold! Sugata, they would be manifold!”
- 41.23 “Subhūti,” continued the Blessed One, “when any noble son or noble daughter, abiding in accordance with the teachings as they are revealed in this perfection of wisdom, for just a few days offers the gift of the Dharma, their merits will increase manifold even more on that basis than the former. If you ask why, Subhūti, it is because bodhisattva great beings who lack the perfection of wisdom also lack all-aspect omniscience. {Ki.IV: 169} Subhūti, bodhisattva great beings who do not lack the perfection of wisdom do not lack all-aspect omniscience.
- 41.24 “So it is, Subhūti, that bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment should not lack the perfection of wisdom.

41.25 “Subhūti, when bodhisattva great beings, who lack the perfection of wisdom, abiding for eons equal in number to the grains of sand of the river Gaṅgā, persevere with the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, and the meditative stabilities of emptiness, [F.377.b] signlessness, and wishlessness, do you think, Subhūti, that the merits of those noble sons or noble daughters would increase manifoldly on that basis?”

 “Blessed Lord, they would be manifold! Sugata, they would be manifold!”

41.26 “Subhūti,” continued the Blessed One, “when any noble son or noble daughter, abiding in accordance with the teachings as they are revealed in this profound perfection of wisdom, for just a few days perseveres with the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, and the meditative stabilities of emptiness, signlessness, and wishlessness, their merits will increase manifold even more on that basis than the former. If you ask why, there is no circumstance and no occasion in which bodhisattva great beings who do not lack the perfection of wisdom will turn away from all-aspect omniscience. That would be impossible! On the other hand, Subhūti, it is possible that bodhisattva great beings who lack the perfection of wisdom might turn away from all-aspect omniscience. So it is, Subhūti, that bodhisattva great beings should not lack the perfection of wisdom. {Ki.IV: 170}

41.27 “Subhūti, when bodhisattva great beings who lack the perfection of wisdom, abiding over eons equal in number to the grains of sand of the river Gaṅgā, dedicate material gifts, the gift of the Dharma, and the modes of attention associated with meditative seclusion to unsurpassed, complete enlightenment, [F.378.a] do you think that the respective merits of those noble sons or noble daughters would increase manifold on that basis?”

 “Blessed Lord, they would be manifold! Sugata, they would be manifold!”

41.28 “Subhūti,” continued the Blessed One, “when any noble son or noble daughter, abiding in accordance with the teachings as they are revealed in this profound perfection of wisdom, for just a few days dedicates those material gifts, that gift of the Dharma, and those modes of attention associated with meditative seclusion to unsurpassed, complete

enlightenment, then the merits of those noble sons or noble daughters would increase manifold more than the former. If you ask why, it is because this dedication of the perfection of wisdom is supreme among dedications. The dedication that lacks the perfection of wisdom is no dedication. So it is, Subhūti, that bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment should be skilled in the dedication of the perfection of wisdom.

41.29 “Subhūti, when certain noble sons or noble daughters who lack the perfection of wisdom, abiding over eons equal in number to the grains of sand of the river Gaṅgā, rejoice in all the roots of virtuous action of the lord buddhas of the past, future, and present, along with their monastic communities of śrāvakas, and dedicate these [roots] toward unsurpassed, complete enlightenment, do you think that the merits of those noble sons or noble daughters would increase manifold on this basis?”

“Blessed Lord, they would be manifold! Sugata, they would be manifold!”

41.30 “Subhūti,” continued the Blessed One, “when any noble son or noble daughter, abiding in accordance with the teachings as they are revealed in this profound perfection of wisdom, dedicates the roots of virtuous action of just a few days toward unsurpassed, complete enlightenment, the merit of that noble son or noble daughter would increase manifold more than those. [F.378.b] If you ask why, Subhūti, the perfection of wisdom precedes all dedications. So it is, Subhūti, that bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment should be skilled in the dedication of the perfection of wisdom.”

41.31 “Blessed Lord, since the Blessed One has said that phenomena that are not subject to conditioning are imaginary, how {Ki.IV:171} could the merit of those noble sons or noble daughters increase manifold, more than the former? Blessed Lord, that which is not subject to conditioning cannot generate the authentic view or even enter into the maturity [of the bodhisattvas]! Nor can it attain the fruit of entering the stream to nirvāṇa, or attain the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, or arhatship [and so forth], up to and including the attainment of consummate buddhahood in unsurpassed, complete enlightenment.”

41.32 “Subhūti, it is so! It is so!” replied the Blessed One. “That which is not subject to conditioning cannot generate the authentic view or even enter into the maturity [of the bodhisattvas]! Nor can it attain the fruit of entering the stream to nirvāṇa, or attain the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, or arhatship [and so forth], up to and including the attainment of consummate buddhahood in unsurpassed, complete enlightenment. In this case, Subhūti, those gifts of

bodhisattva great beings who practice the perfection of wisdom are not subject to conditioning—they are declared to be just empty, they are declared to be just hollow, they are declared to be just void, and they are declared to be essenceless. If you ask why, Subhūti, it is because bodhisattva great beings have thoroughly trained in the emptiness of internal phenomena. They have thoroughly trained in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. Subhūti, these bodhisattva great beings dwell in those aspects of emptiness. [F.379.a] Insofar as they discern phenomena that are not subject to conditioning, bodhisattva great beings will not lack the perfection of wisdom. Insofar as bodhisattva great beings do not lack the perfection of wisdom, their incalculable, inestimable, and immeasurable merits will increase.”

41.33 “Blessed Lord, what are the distinctions and what are the differences between the incalculable, the inestimable, and the immeasurable?”

“Subhūti,” replied the Blessed One, “the term *incalculable* suggests that the number of conditioned elements and unconditioned elements cannot be approximated. Subhūti, the term *inestimable* suggests that the extent of past, future, and present phenomena cannot be apprehended. Subhūti, the term *immeasurable* suggests that which cannot be evaluated.”

41.34 “Blessed Lord, is there a reason why physical forms are incalculable, inestimable, and immeasurable, and why feelings, perceptions, formative predispositions, and consciousness are also incalculable, inestimable, and immeasurable?” {Ki.IV:172}

“Subhūti,” replied the Blessed One, “there is indeed a reason why physical forms are incalculable, inestimable, and immeasurable, and why feelings, perceptions, formative predispositions, and consciousness are also incalculable, inestimable, and immeasurable.”

41.35 “Blessed Lord, why then are physical forms incalculable, inestimable, and immeasurable? Why are feelings, perceptions, formative predispositions, and consciousness also incalculable, inestimable and immeasurable?”

“Subhūti,” replied the Blessed One, “insofar as physical forms are empty, they are incalculable, inestimable, and immeasurable. Insofar as feelings, perceptions, formative predispositions, and consciousness are empty, they are also incalculable, inestimable, and immeasurable.” [F.379.b]

41.36 “Blessed Lord, is it only physical forms that are empty, and is it only feelings, perceptions, formative predispositions, and consciousness that are empty, or are all phenomena not empty?”

41.37 “Subhūti, do you think that I have not explained all phenomena to be empty?” replied the Blessed One.

“Blessed Lord, the Tathāgata has taught that all phenomena are empty. That which is just empty is inexhaustible. Thus it is also incalculable, it is also inestimable, and it is also immeasurable. Blessed Lord, no number is apprehended, no estimate is apprehended, and no measure is apprehended. So it is, Blessed Lord, that no difference between these phenomena is apprehended, whether in meaning or in enunciation.”

41.38 “Subhūti, it is so! It is so!” replied the Blessed One. “No difference between these phenomena is apprehended, whether in meaning or in enunciation. Subhūti, the terms *inexhaustible*, *immeasurable*, *empty*, *signless*, *wishless*, *unconditioned*, *nonarising*, *unattached*, *nonceasing*, and *nirvāṇa* are expressions used by the Tathāgata that issue from their inexpressibility. It is explained that these terms, from *inexhaustible* to *nirvāṇa*, make manifest the teaching of the tathāgatas.”

41.39 “Blessed Lord, how wonderful it is that the reality of all phenomena has been revealed by the tathāgatas, although this reality is inexpressible! As I understand the meaning of the teachings given by the Blessed One, all phenomena, Blessed Lord, are inexpressible.” {Ki.IV: 173} [F.380.a]

41.40 “Subhūti, it is so! It is so!” replied the Blessed One. “Subhūti, all phenomena are inexpressible. Subhūti, the inexpressibility of all phenomena is emptiness. In emptiness, nothing at all is expressed, and emptiness cannot be expressed.”

41.41 “Blessed Lord, can an object that is inexpressible increase or decrease?”

“No, Subhūti!” replied the Blessed One. “An object that is inexpressible neither increases nor decreases.”

41.42 “Blessed Lord, if an object that is inexpressible neither increases nor decreases, then, Blessed Lord, the perfection of generosity would neither increase nor decrease. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom would neither increase nor decrease. The four applications of mindfulness would neither increase nor decrease. The correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path would neither increase nor decrease. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, and the meditative stabilities of emptiness, signlessness, and wishlessness would neither increase nor decrease. The extrasensory powers, the meditative stabilities, and the dhāraṇī gateways would neither increase nor decrease. [F.380.b] The ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the

buddhas would neither increase nor decrease. Blessed Lord, if that were the case, the six perfections would be nonexistent. [The attributes], up to and including the eighteen distinct qualities of the buddhas, would be nonexistent. If all phenomena were nonexistent, all-aspect omniscience would also be nonexistent. If all-aspect omniscience were nonexistent, who would attain consummate buddhahood in unsurpassed, complete enlightenment?"

41.43 "Subhūti, it is so! It is so!" replied the Blessed One. "Subhūti, an object that is inexpressible neither increases nor decreases. Subhūti, if bodhisattva great beings who are skilled in means practice the perfection of wisdom, cultivate the perfection of wisdom, and persevere in the perfection of wisdom, they do not think, 'I am enhanced by the perfection of wisdom. I am enhanced by the perfection of meditative concentration. I am enhanced by the perfection of perseverance. I am enhanced by the perfection of tolerance. I am enhanced by the perfection of ethical discipline. I am enhanced by the perfection of generosity.' On the other hand, they do think, 'This perfection of generosity is merely a name. {Ki.IV: 174} These perfections of ethical discipline, tolerance, perseverance, meditative concentration, and wisdom are merely names.' When they practice the perfection of generosity, they dedicate their attention, their setting of the mind on enlightenment, and their roots of virtuous action to unsurpassed, complete enlightenment, and they make this dedication definitively, in accordance with unsurpassed, complete enlightenment." [F.381.a]

41.44 "Blessed Lord, what is the nature of unsurpassed, complete enlightenment?"

"Subhūti, the real nature of all phenomena is unsurpassed, complete enlightenment," replied the Blessed One.

41.45 "Blessed Lord, of what is the real nature unsurpassed, complete enlightenment?"

"Subhūti," replied the Blessed One, "the real nature of physical forms is unsurpassed, complete enlightenment. The real nature of feelings, perceptions, formative predispositions, and consciousness is unsurpassed, complete enlightenment. The real nature of the sense fields, sensory elements, and links of dependent origination is unsurpassed, complete enlightenment. The real nature of all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment is unsurpassed, complete enlightenment. The real nature of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways is unsurpassed,

complete enlightenment. The real nature of the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas is unsurpassed, complete enlightenment. The real nature of [the goals], up to and including all-aspect omniscience, is unsurpassed, complete enlightenment. The real nature of nirvāṇa is unsurpassed, complete enlightenment. That [real nature] neither increases nor decreases. [F.381.b]

41.46 “Subhūti, in the case of bodhisattva great beings who constantly and uninterruptedly act without lacking the perfection of wisdom, they do not observe anything that increases or decreases. So it is, Subhūti, that an inexpressible object is without increase or decrease. Thus, Subhūti, the perfection of generosity is without increase or decrease. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are also without increase or decrease. The emptiness of internal phenomena is also without increase or decrease. [The other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are also without increase or decrease. The applications of mindfulness are also without increase or decrease. The correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are also without increase or decrease. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are also without increase or decrease. The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas are also without increase or decrease. So it is, Subhūti, that bodhisattva great beings should practice the perfection of wisdom by way of nonincrease and nondecrease.”

41.47 “Blessed Lord, do bodhisattva great beings [F.382.a] attain consummate buddhahood in unsurpassed, complete enlightenment through their initial setting of the mind on enlightenment, or else do bodhisattva great beings attain consummate buddhahood in unsurpassed, complete enlightenment through their final setting of the mind on enlightenment? Blessed Lord, if bodhisattva great beings attain consummate buddhahood in unsurpassed, complete enlightenment through their initial setting of the mind on enlightenment, {Ki.IV: 175} then the initial setting of the mind on enlightenment would not be associated with the final setting of the mind on enlightenment, nor would the final setting of the mind on enlightenment be associated with the initial setting of the mind on enlightenment. Blessed

Lord, if in that manner the phenomena constituting mind and its mental states are not in association, how will the roots of virtuous action be accumulated? Without accumulating the roots of virtuous action, it is impossible to attain consummate buddhahood in unsurpassed, complete enlightenment."

41.48 "Subhūti," replied the Blessed One, "in order that you may understand this matter, I will teach an example, since some learned persons understand the meaning that is explained by means of an example. Subhūti, in the case of a burning oil lamp, the wick will be burnt out, but will it be burnt out by the touch of the first flame or will it be burnt out by the touch of the final flame?"

41.49 "Blessed Lord, the wick will not be burnt out by the touch of the first flame, nor will it be burnt out without depending on the first flame. Blessed Lord, the wick will not be burnt out by the touch of the last flame, nor will it be burnt out without depending on the final flame."

41.50 "Well then, Subhūti, do you think that that wick will be burnt out?" asked the Blessed One. [F.382.b]

"Blessed Lord, it will be burnt out! Sugata, it will be burnt out!"

41.51 "Subhūti, in the same way bodhisattva great beings do not attain consummate buddhahood in unsurpassed, complete enlightenment by means of the initial setting of the mind on enlightenment, nor do bodhisattva great beings attain consummate buddhahood in unsurpassed, complete enlightenment independent of the initial setting of the mind on enlightenment. Bodhisattva great beings do not attain consummate buddhahood in unsurpassed, complete enlightenment by means of the final setting of the mind on enlightenment, nor do bodhisattva great beings attain consummate buddhahood in unsurpassed, complete enlightenment independent of the final setting of the mind on enlightenment. And yet, it is not the case that bodhisattva great beings do not attain consummate buddhahood in unsurpassed, complete enlightenment. In this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, starting from the time when they first set their minds on enlightenment, they will perfect the ten levels and thereafter attain consummate buddhahood in unsurpassed, complete enlightenment."

41.52 "Blessed Lord, what are the ten levels by perfecting which bodhisattva great beings attain consummate buddhahood in unsurpassed, complete enlightenment?"

"Subhūti," replied the Blessed One, "after perfecting (1) the level of bright insight, bodhisattva great beings will attain consummate buddhahood in unsurpassed, complete enlightenment. [F.383.a] After perfecting (2) the level of the spiritual family, (3) the eighth-lowest level, (4) the level of insight, (5)

the level of attenuated refinement, (6) the level of no attachment, and (7) the level of [an arhat's] spiritual achievement, bodhisattva great beings will attain consummate buddhahood in unsurpassed, complete enlightenment. {Ki.IV: 176} After perfecting (8) the level of the pratyekabuddhas, bodhisattva great beings will attain consummate buddhahood in unsurpassed, complete enlightenment. After perfecting (9) the level of the bodhisattvas, bodhisattva great beings will attain consummate buddhahood in unsurpassed, complete enlightenment. After perfecting (10) the level of the buddhas, bodhisattva great beings will attain consummate buddhahood in unsurpassed, complete enlightenment. Bodhisattva great beings who train in those ten levels will not attain consummate buddhahood in unsurpassed, complete enlightenment through their initial setting of the mind on enlightenment, nor will they attain consummate buddhahood in unsurpassed, complete enlightenment independent of their initial setting of the mind on enlightenment. They will not attain consummate buddhahood in unsurpassed, complete enlightenment through their final setting of the mind on enlightenment, nor will they attain consummate buddhahood in unsurpassed, complete enlightenment independent of their final setting of the mind on enlightenment. And yet, they will indeed attain consummate buddhahood in unsurpassed, complete enlightenment."

41.53 "Blessed Lord, in this way bodhisattva great beings will not attain consummate buddhahood in unsurpassed, complete enlightenment through their initial setting of the mind on enlightenment, [F.383.b] nor will they attain consummate buddhahood in unsurpassed, complete enlightenment independent of their initial setting of the mind on enlightenment; and bodhisattva great beings will not attain consummate buddhahood in unsurpassed, complete enlightenment through their final setting of the mind on enlightenment, nor will they attain consummate buddhahood in unsurpassed, complete enlightenment independent of their final setting of the mind on enlightenment. And yet, Blessed Lord, they will still attain consummate buddhahood in unsurpassed, complete enlightenment. That is profound dependent origination!"

41.54 "Subhūti, do you think that thoughts that have ceased will arise again?" asked the Blessed One.

"No, Blessed Lord!"

41.55 "Subhūti, do you think that thoughts that have arisen have the characteristic of cessation?" asked the Blessed One.

"Blessed Lord, they do have the characteristic of cessation. Sugata, they do have the characteristic of cessation!"

41.56 "Subhūti, do you think that that which has the characteristic of cessation will cease to be so?" asked the Blessed One.

- “No, Blessed Lord!”
- 41.57 “Will it dwell definitively, just like the real nature?” asked the Blessed One.
- “Blessed Lord, it will dwell definitively, just like the real nature.”
{Ki.IV: 177}
- 41.58 The Blessed One then asked, “Subhūti, [F.384.a] if it dwells definitively, just like the real nature, will it not become a permanent state?”⁴⁶⁶
- “It would not, Blessed Lord!”
- 41.59 “Subhūti, do you think that the real nature is profound?” asked the Blessed One.
- “Blessed Lord, it is profound.”
- 41.60 “Subhūti, do you think that the mind is also the real nature?” asked the Blessed One.
- “No, Blessed Lord!”
- 41.61 “Subhūti, do you think that the mind is other than the real nature?” asked the Blessed One.
- “No, Blessed Lord!”
- 41.62 “Is the real nature present in the mind?” asked the Blessed One.
- “No, Blessed Lord!”
- 41.63 “Is the mind present in the real nature?” asked the Blessed One.
- “No, Blessed Lord!”
- 41.64 “Does the real nature observe the real nature?” asked the Blessed One.
- “No, Blessed Lord!”
- 41.65 “Subhūti, do you think that those who practice in that manner are practicing the perfection of wisdom?” asked the Blessed One.
- “Blessed Lord, those who practice in that manner do practice the perfection of wisdom.”
- 41.66 “Subhūti, what do you think it is that those who practice in that manner are practicing?” asked the Blessed One.
- “Blessed Lord, those who practice in that manner do not practice anything at all. If you ask why, Blessed Lord, it is because bodhisattva great beings who practice the perfection of wisdom and dwell in the real nature do not indulge in habitual thoughts, and they do not experience them. If one were to ask why, Blessed Lord, [F.384.b] the real nature is not habituated to anything at all—it is not habituated at all, even to itself.”
- 41.67 “Subhūti, in what do bodhisattva great beings who practice the perfection of wisdom actually engage?” asked the Blessed One.
- “They engage in ultimate reality where dualistic habitual thoughts are nonexistent.”

- 41.68 “Subhūti, do you think that those who engage in ultimate reality engage in habitual thoughts or do they engage in conceptual images?” asked the Blessed One.
- “They do not, Blessed Lord!”
- 41.69 “Subhūti, do you think that they have annihilated the perception of conceptual images?” asked the Blessed One. {Ki.IV: 178}
- “No, Blessed Lord!”
- 41.70 The Blessed One then asked, “How then do bodhisattva great beings accordingly annihilate the perception of conceptual images?”⁴⁶⁷
- 41.71 “Blessed Lord, bodhisattva great beings who practice the perfection of wisdom do not apply themselves, wondering whether they should annihilate conceptual images, or whether they should annihilate nonconceptual images. Blessed Lord, bodhisattva great beings who practice the perfection of wisdom do not attain consummate buddhahood in unsurpassed, complete enlightenment without having perfected the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. Blessed Lord, it is the skill in means of bodhisattva great beings through which they do not make anything at all into an entity, and through which they do not make anything at all into a nonentity. [F.385.a] If one were to ask why, Blessed Lord, it is because bodhisattva great beings, in order that the intrinsic defining characteristics of all phenomena might be known as emptiness, dwell in that emptiness of intrinsic defining characteristics. If they then become absorbed in the three meditative stabilities for the sake of beings, and bring beings to maturity through these meditative stabilities, how, Blessed Lord, do those bodhisattva great beings become absorbed in the three meditative stabilities and bring beings to maturity through those meditative stabilities?”
- 41.72 The Blessed One replied, “In this regard, Subhūti, bodhisattva great beings dwell in the three meditative stabilities and they establish in emptiness those beings who indulge in the perception of discriminating thoughts. They establish in signlessness those beings who indulge in conceptual images. They unite in wishlessness those beings who indulge in aspirations. So it is, Subhūti, that bodhisattva great beings practice the perfection of wisdom, dwell in the three meditative stabilities, and bring beings to maturity.”
- 41.73 *This completes the forty-first chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 42

- 42.1 Then the venerable Śāradvatīputra asked the venerable Subhūti, “Venerable Subhūti, when certain bodhisattva great beings are absorbed in the three meditative stabilities of emptiness, signlessness, and wishlessness in their dreams, are they enhanced by the perfection of wisdom?” [F.385.b]
- 42.2 “Venerable Śāradvatīputra,” replied Subhūti, “if they are enhanced by cultivating it during the day, they would also be enhanced by cultivating it in their dreams. If you ask why, Venerable Śāradvatīputra, they are without discriminating thoughts concerning dreams and daytime experiences. Venerable Śāradvatīputra, if {Ki.IV: 179} bodhisattva great beings who practice the perfection of wisdom during the day do cultivate the perfection of wisdom, then bodhisattva great beings will also cultivate the perfection of wisdom in their dreams.”
- 42.3 “Venerable Subhūti, when bodhisattva great beings perform an action in their dreams, will that action accumulate or diminish? If, as the Blessed One has said, all phenomena are like dreams, then there would be no accumulation or diminution. If you ask why, there is no accumulation or diminution of anything at all that is apprehended in dreams. But if, on waking up, one ponders it, then there will indeed be an accumulation or diminution of that [action].”
- 42.4 Subhūti replied, “If one who has committed an act of killing by day and one who has committed an act of killing in a dream were to think, ‘I have killed. It is right that I have killed,’ in that case, Venerable Śāradvatīputra, what would you say about that action?”
- 42.5 “Venerable Subhūti, no action will occur without an objective support. No volition will occur without an objective support.”
- 42.6 “Venerable Śāradvatīputra, it is so!” replied Subhūti. “No action will occur without an objective support. No volition will occur without an objective support. Actions will occur with an objective support, but not without an objective support. Volition will occur with an objective support, but not

without an objective support. The mind engages with phenomena that are seen, heard, thought of, and appraised. [F.386.a] The mind does not engage with phenomena that are unseen, unheard, not thought of, and not appraised. On that basis some minds grasp afflicted mental states, and some minds grasp purified mental states. Therefore, Venerable Śāradvatīputra, actions occur with an objective support, but not without an objective support. Volition occurs with an objective support, but not without an objective support.”

42.7 “Venerable Subhūti, if, as the Blessed One has said, all actions and all volitions are void, how then do actions occur with an objective support, but not without an objective support? How do volitions occur with an objective support, but not without an objective support?”

42.8 “Venerable Śāradvatīputra,” replied Subhūti, “following the creation of a conceptual image, actions occur with an objective support, but do not without an objective support. Volitions occur with an objective support, but not without an objective support.”

42.9 “Venerable Subhūti, if bodhisattva great beings in their dreams have dispensed generosity, maintained ethical discipline, practiced tolerance, undertaken perseverance, become absorbed in meditative concentration, {Ki.IV: 180} and cultivated wisdom, and then they dedicate those roots of virtuous action to unsurpassed, complete enlightenment, would they actually dedicate them to unsurpassed, complete enlightenment?”

42.10 “Venerable Śāradvatīputra,” replied Subhūti, “since the bodhisattva great being Maitreya is destined for only one more rebirth and has been manifestly prophesied by the Blessed One as irreversible, you should ask him, and he will answer this point.”

42.11 Thereupon the venerable Śāradvatīputra [F.386.b] asked the bodhisattva great being Maitreya, “Noble son, this elder Subhūti has said, ‘The bodhisattva great being Maitreya has been manifestly prophesied by the Blessed One as irreversible because he is destined for only one more rebirth. You should ask him, and he will answer this point!’ ”

42.12 The bodhisattva great being Maitreya then said to the venerable Śāradvatīputra, “Will this one named the bodhisattva great being Maitreya answer? Or will physical forms answer? Or will feelings, perceptions, formative predispositions, and consciousness answer? Or else will the emptiness of physical forms answer? Will the emptiness of feelings, perceptions, formative predispositions, and consciousness answer? Or else will the real nature of physical forms answer? Will the real nature of feelings, perceptions, formative predispositions, and consciousness answer? The emptiness of physical forms and the emptiness of feelings, perceptions, formative predispositions, and consciousness has no ability to answer. The

real nature of physical forms and the real nature of feelings, perceptions, formative predispositions, and consciousness has no ability to answer. I do not observe anything that would answer, by which an answer is given,⁴⁶⁸ or with respect to which an answer is given. I do not observe anything that is prophesied to attain unsurpassed, complete enlightenment, anything by which that is prophesied, or anything with respect to which that is prophesied. [F.387.a] All these phenomena are not two things and are not to be divided into two.”

42.13 Śāradvatīputra then asked, “Have you realized those phenomena, just as you have explained them?”

“I have not realized those phenomena, just as I have explained them,” replied Maitreya.

42.14 Then the venerable Śāradvatīputra thought, “This bodhisattva great being Maitreya is endowed with profound wisdom. He has indeed revealed this, having over a long period of time practiced the perfection of generosity, and practiced the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. He has revealed this, having practiced without apprehending anything.” {Ki.IV:181}

42.15 Then the Blessed One asked the venerable Śāradvatīputra, “Śāradvatīputra, do you think you can observe anything by which you are declared to be an arhat?”

“No, Blessed Lord!”

42.16 “Śāradvatīputra, so it is!” said the Blessed One. “Bodhisattva great beings who practice the perfection of wisdom do not think, ‘This is the thing that is prophesied. This is the thing that will be prophesied. This is the thing that has been prophesied. This is the thing that will attain consummate buddhahood in unsurpassed, complete enlightenment.’ Bodhisattva great beings who practice in that manner practice the perfection of wisdom. Hesitation will not arise in them. They will not think that they themselves will not attain consummate buddhahood in unsurpassed, complete enlightenment. Rather, they will think that they themselves will undoubtedly attain consummate buddhahood in unsurpassed, complete enlightenment. [F.387.b] Śāradvatīputra, those who practice in that manner practice the perfection of wisdom. Śāradvatīputra, bodhisattva great beings who practice in that manner will not fear, they will not be afraid, and they will not be terrified. They will not think that they themselves will not attain consummate buddhahood in unsurpassed, complete enlightenment. Rather, they will think that they themselves will undoubtedly attain consummate buddhahood in unsurpassed, complete enlightenment.”

42.17 The venerable Subhūti then asked the Blessed One, “Blessed Lord, how do bodhisattva great beings complete the six perfections and also approach all-aspect omniscience?”

42.18 The Blessed One replied to the venerable Subhūti as follows: “In this regard, Subhūti, when bodhisattva great beings practice the perfection of generosity, if they see beings who are hungry, or if they see beings who are thirsty, with poor clothing, or lacking food, clothing, and bedding, they should reflect, ‘In this buddhafiield where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, all these faults of beings will in each and every way not occur and they will be impossible. I will practice the perfection of generosity in that manner until the resources and felicity of that buddhafiield resemble the resources and felicity of the gods of the Caturmahārājakāyika realm, and the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin realms.’ Subhūti, [F.388.a] bodhisattva great beings who practice accordingly will indeed complete the perfection of generosity. They will also approach unsurpassed, complete enlightenment.

42.19 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of ethical discipline, if they see persons who kill living creatures; those who steal, commit sexual misconduct, tell lies, speak slanderously, and speak words that are harsh and words that are nonsensical; those who have thoughts of desire, thoughts of malice, {Ki.IV: 182} and hold wrong views—or if they see those who are short-lived, having many illnesses, of poor complexion, with little strength, with few resources, and of low status, or beings with disabled limbs—they should reflect, ‘In this buddhafiield where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, all these faults of beings will in each and every way not occur and they will be impossible. I will practice the perfection of ethical discipline in that manner until all beings are established in the way of the ten virtuous actions.’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the perfection of ethical discipline. They will also approach unsurpassed, complete enlightenment.

42.20 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of tolerance, if they see beings acting maliciously toward one another, striking and hitting out with clods of earth, with clubs and swords, depriving others of their lives, they should reflect, [F.388.b] ‘In this buddhafiield where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, all these faults of beings will in each and every way not occur and they will be impossible. I will practice the perfection of tolerance until all beings think of all other beings as their mother, think of them as their father, think of them as their

brother, think of them as their sister, think of them with loving kindness, and think of them with altruism.’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the perfection of tolerance. They will also approach unsurpassed, complete enlightenment.

42.21 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of perseverance, if they see beings who are languid and indolent, and who have turned against the three vehicles, namely, the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the buddhas, they should reflect, ‘In this buddhafiield where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, all these faults of beings will in each and every way not occur and they will be impossible. All beings will indeed undertake resolute perseverance and attain final nirvāṇa through the three vehicles.’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the perfection of perseverance. They will also approach unsurpassed, complete enlightenment.

42.22 “Moreover, Subhūti, [F.389.a] when bodhisattva great beings practice the perfection of meditative concentration, if they see beings who are clouded by the five obscurations, namely, craving for sensual pleasures, malice, dullness and sleep, agitation and regret, and doubt, {Ki.IV: 183} or see them lacking the first meditative concentration; see them lacking the second, third, and fourth meditative concentrations; see them lacking loving kindness; see them lacking compassion, empathetic joy, and equanimity; see them lacking absorption in the sphere of infinite space; and see them lacking absorption in the sphere of infinite consciousness, absorption in the sphere of nothing-at-all, and absorption in the sphere of neither perception nor nonperception, then they should reflect, ‘In this buddhafiield where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, all these faults of beings will in each and every way not occur and they will be impossible. I will practice the perfection of meditative concentration until all beings attain the four meditative concentrations, the four immeasurable attitudes, and the four formless absorptions. I will refine the buddhafiields! I will bring beings to maturity!’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the perfection of meditative concentration. They will also approach unsurpassed, complete enlightenment.

42.23 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, if they see beings immersed in stupidity, [F.389.b] who lack genuine views, whether mundane or supramundane, who propound inaction, who propound nonexistence, who propound nihilism, or who propound eternalism to beings, they should reflect, ‘In this buddhafiield

where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, all these faults of beings will in each and every way not occur and they will be impossible. I will practice the perfection of wisdom until all beings have abandoned all such aspects of false view and dwell in the perfection of wisdom. I will refine the buddhafiels! I will bring beings to maturity!’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the perfection of wisdom. They will also approach unsurpassed, complete enlightenment.

42.24 “Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see beings belonging to the three categories—of certain receptivity, of unpredictable receptivity, and of certain nonreceptivity—they should then reflect, ‘In this buddhafiels where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, I will practice the six perfections until, at the least, not even the words *beings of certain nonreceptivity* will be heard any longer and it will not be possible for beings to belong to that category. I will refine the buddhafiels! I will bring beings to maturity!’ [F.390.a] Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.

42.25 “Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see beings who have been born in the hells, or if they see beings in the animal realm, or beings in the world of Yama, they should reflect, ‘In this buddhafiels where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, I will practice the six perfections until, at the least, not even the words *the three inferior realms* will be heard any longer, and it will not be possible for beings to be born in them. I will refine the buddhafiels! I will bring beings to maturity!’ {Ki.IV: 184} Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.

42.26 “Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see that this earth is scarred with tree stumps, thorn bushes, jungle ravines, precipices, sewage, and cesspits, they should reflect, ‘In this buddhafiels where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, all these faults of beings will in each and every way not occur and they will be impossible. [F.390.b] I will practice the six perfections until this buddhafiels is level like the palm of a hand. I will refine the buddhafiels! I will bring beings to maturity!’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.

- 42.27 “Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see that this great earth is made of clay, and lacking in gold and silver, they should reflect, ‘In this buddhafiield where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, I will practice the six perfections until this great earth is fashioned of blue beryl, and strewn with sands of gold. I will refine the buddhafiields! I will bring beings to maturity!’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.
- 42.28 “Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see beings indulging in acquisitiveness, they should reflect, ‘In this buddhafiield where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, beings will not indulge in acquisitiveness. [F.391.a] That will be impossible. I will practice the six perfections until all beings are without possessiveness and without acquisitiveness. I will refine the buddhafiields! I will bring beings to maturity!’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.
- 42.29 “Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see the four social classes, namely, the royal class, the priestly class, the merchant class, and the laboring class, they should reflect, ‘In this buddhafiield where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, I will practice the six perfections until, at the very least, even the names of the four social classes are no longer heard. That will be impossible. I will refine the buddhafiields! I will bring beings to maturity!’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience. {Ki.IV: 185}
- 42.30 “Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see beings of higher, average, and lower status, and if they see beings of upper classes and lower classes, [F.391.b] they should reflect, ‘In this buddhafiield where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, I will practice the six perfections until these faults of beings no longer occur and are impossible. I will refine the buddhafiields! I will bring beings to maturity!’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.
- 42.31 “Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see beings of different color, they should reflect, “In this buddhafiield where I will have by all means attained consummate

buddhahood in unsurpassed, complete enlightenment, I will practice the six perfections until beings can no longer be distinguished by their color, and that to so distinguish them is impossible. Rather, all beings will acquire a fine and splendid physique, beautiful to behold, and the finest of complexions. I will refine the buddhafi elds! I will bring beings to maturity!’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.

42.32 “Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see beings with feudal masters, they should reflect, [F.392.a] ‘In this buddhafi eld where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, I will practice the six perfections until even the designation *feudal master* is no longer heard and to have such positions will be impossible. Rather, the kings of the Dharma—tathāgatas, arhats, completely awakened buddhas—will be present. I will refine the buddhafi elds! I will bring beings to maturity!’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.

42.33 “Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see the different pathways of beings, they should reflect, ‘In this buddhafi eld where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, the different pathways of beings—the god realms, the human realm, the realms of the denizens of the hells, the animal realm, and the world of Yama—will be nonexistent, and to follow them will be impossible. In their place, all beings will follow a single pathway. {Ki.IV: 186} I will practice the six perfections until they are not separated from the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, [F.392.b] the dhāraṇī gateways, the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. I will refine the buddhafi elds! I will bring beings to maturity!’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.

42.34 “Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see the four distinct modes of birth of beings, namely oviparous birth, viviparous birth, birth from heat and moisture, and miraculous birth, they should reflect, ‘In this buddhafi eld where I will have

by all means attained consummate buddhahood in unsurpassed, complete enlightenment, I will practice the six perfections until the three [lower] modes of birth [of beings]—oviparous birth, viviparous birth, and birth from heat and moisture—do not occur, and would be impossible. In their place, all beings will be born miraculously. I will refine the buddhafiels! I will bring beings to maturity!’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.

42.35 “Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see beings lacking the five extrasensory powers, they should reflect, [F.393.a] ‘In this buddhafiels where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, I will practice the six perfections until all beings are endowed with the five extrasensory powers. I will refine the buddhafiels! I will bring beings to maturity!’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.

42.36 “Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see the excrement and urine of beings, they should reflect, ‘In this buddhafiels where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, I will practice the six perfections until all beings partake of the nourishment of the Dharma, the nourishment of delight, and the nourishment of meditative concentration. I will refine the buddhafiels! I will bring beings to maturity!’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience. [V28] [B53] [F.1.b]

42.37 “Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see beings bereft of luminosity, they should reflect, ‘In this buddhafiels where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, {Ki.IV: 187} I will practice the six perfections until luminosity absolutely emerges from all beings themselves. I will refine the buddhafiels! I will bring beings to maturity!’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.

42.38 “Moreover, Subhūti, when bodhisattva great beings [F.2.a] practice the six perfections, if they see among beings the temporal divisions of day, night, month, fortnight,⁴⁶⁹ season, and year, they should reflect, ‘In this buddhafiels where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, I will practice the six

perfections until even the words for the temporal divisions of day, night, month, fortnight, season, and year, as employed by beings, are unknown and no longer exist. I will refine the buddhafiels! I will bring beings to maturity!' Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.

42.39 "Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see beings bereft of long life, they should reflect, 'In this buddhafiels where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, I will practice the six perfections until all beings possess an inestimable lifespan. I will refine the buddhafiels! I will bring beings to maturity!' Subhūti, bodhisattva great beings who practice accordingly [F.2.b] will indeed complete the six perfections. They will also approach all-aspect omniscience.

42.40 "Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see beings bereft of the major marks, they should reflect, 'In this buddhafiels where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, I will practice the six perfections until all beings possess the thirty-two major marks of a great person. I will refine the buddhafiels! I will bring beings to maturity!' Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.

42.41 "Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see beings bereft of the roots of virtuous action, they should reflect, 'In this buddhafiels where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, I will practice the six perfections until all beings possess the roots of virtuous action, and honor the lord buddhas with the roots of their virtuous actions. I will refine the buddhafiels! I will bring beings to maturity!' Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience. {Ki.IV: 188} [F.3.a]

42.42 "Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see beings afflicted by disease, they should reflect, 'In this buddhafiels where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, I will practice the six perfections until beings are free from the four kinds of disease, namely wind disorders, bile disorders, phlegm disorders, and combined humoral disorders. I will refine the buddhafiels! I will bring beings to maturity!' Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.

- 42.43 “Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see beings smitten by the three afflicted mental states, they should reflect, ‘In this buddhafiield where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, I will practice the six perfections until for all beings the afflicted mental states of desire, hatred, and delusion no longer arise, and all beings are indeed bereft of desire, hatred, and delusion. I will refine the buddhafiields! I will bring beings to maturity!’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.
- 42.44 “Moreover, Subhūti, when bodhisattva great beings [F.3.b] practice the six perfections, if they see beings of inferior resolve, they should reflect, ‘In this buddhafiield where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, I will practice the six perfections until even the words for the two [lower] vehicles—the *vehicle of the śrāvakas* and the *vehicle of the pratyekabuddhas*—are no longer heard, and until all beings indeed have set out for all-aspect omniscience. I will refine the buddhafiields! I will bring beings to maturity!’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.
- 42.45 “Moreover, Subhūti, when bodhisattva great beings practice the six perfections, if they see conceited beings, they should reflect, ‘In this buddhafiield where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, I will practice the six perfections until even the word *conceited* is no longer heard, and, apart from that, until all beings indeed understand genuine reality and are without conceit. I will refine the buddhafiields! I will bring beings to maturity!’ {Ki.IV: 189} Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.
- 42.46 “Moreover, Subhūti, when bodhisattva great beings practice the six perfections, they should reflect, [F.4.a] ‘In this buddhafiield where I attain consummate buddhahood in unsurpassed, complete enlightenment, I will not attain consummate buddhahood in unsurpassed, complete enlightenment merely with a limited lifespan, a limited luminosity, and a limited community of monks, but in this buddhafiield where I will have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, I will practice the six perfections until I have an immeasurable lifespan, an immeasurable luminosity, and an immeasurable community of monks. I will refine the buddhafiields! I will bring beings to

maturity!’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.

42.47 “Moreover, Subhūti, when bodhisattva great beings practice the six perfections, they should reflect, ‘I will not attain consummate buddhahood in unsurpassed, complete enlightenment merely by transforming a few worlds into my buddhafiield, but when I have by all means attained consummate buddhahood in unsurpassed, complete enlightenment, as many worlds as there are, numerous as the grains of sand of the river Gaṅgā, will become one with my buddhafiield. I will refine the buddhafiields! I will bring beings to maturity!’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.

42.48 “Moreover, Subhūti, [F.4.b] when bodhisattva great beings practice the six perfections, they should reflect, ‘Alas! This cyclic existence is long-lasting. Alas! This world of beings is infinite.’ They should be focus their attention correctly, saying, ‘Alas! This cyclic existence is limitless like space. Alas! This world of beings is limitless like space. But in it there is no cyclic existence, nor is there nirvāṇa. Rather, terms such as *being*, *cyclic existence*, and *nirvāṇa* are merely conventional designations.’ Subhūti, bodhisattva great beings who practice accordingly will indeed complete the six perfections. They will also approach all-aspect omniscience.”

42.49 *This completes the forty-second chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 43: GAṄGADEVĪ

- 43.1 Then a woman named Gaṅgadevī arrived in that assembly and took her seat. Then, after rising from her seat, with her upper robe over one shoulder, she rested her right knee on the ground. Placing her hands together in the gesture of homage, she bowed toward the Blessed One {Ki.IV: 190} and said, “Blessed Lord, I too will complete the six perfections. I will acquire such a buddhafiield as has been described by the Tathāgata, Arhat, completely awakened Buddha in this *Perfection of Wisdom*.” Then that woman bundled together golden flowers, silver flowers, flowers from water plants, flowers from the plains, all sorts of ornaments, and golden colored robes, and she cast them toward that place when the Blessed One was. [F.5.a] Immediately after she had cast those flowers, ornaments, and robes, bundled together, then by the power of the buddhas, there appeared a towering mansion in the sky directly above the head of the Blessed One—rectangular in shape, supported by four columns, well proportioned, and most delightful, its luster pleasing to the mind. Then indeed the woman dedicated that towering mansion to unsurpassed, complete enlightenment, making common cause with all beings.
- 43.2 At that time the Blessed One understood the aspiration of that woman and smiled, indicative of the true nature of the lord buddhas. When he smiled, many multicolored rays of light were diffused from the Blessed One’s mouth—blue, yellow, red, white, scarlet, crystal, and silver. They extended through infinite and limitless world systems, and then returned, circumambulating the Blessed One clockwise three times before vanishing into the crown of the Blessed One’s head.
- 43.3 Then the venerable Ānanda, with his upper robe over one shoulder, rested his right knee on the ground and, placing his hands together in the gesture of homage, bowed toward the place where the Blessed One was, saying,

“Blessed Lord, since the Tathāgata, Arhat, completely awakened Buddha does not smile without a cause and without conditions, what is the cause and what are the conditions that gave rise to your smile?”

43.4 “Ānanda,” replied the Blessed One, “this sister named Gaṅgadevī will in the future, in the eon called Tāraṅkopama, appear in the world as the tathāgata, arhat, completely awakened buddha named Suvarṇapuṣpa. Ānanda, [F.5.b] this is her last birth in a female form. Ānanda, this sister, after this present female form has expired, will acquire a male form and take birth in the realm of Abhirati, the buddhafiield of the tathāgata, arhat, completely awakened Buddha Akṣobhya. There he will be chaste in conduct. Ānanda, the name of that bodhisattva great being will also be Suvarṇapuṣpa. {Ki.IV: 191} Ānanda, when that bodhisattva great being Suvarṇapuṣpa has died and transmigrated, he will proceed from buddhafiield to buddhafiield, and he will never be separated from the lord buddhas. Ānanda, just as a universal monarch may move from palace to palace, without his two feet touching the ground while he is alive, until the time of his death, in the same way, Ānanda, the bodhisattva great being Suvarṇapuṣpa will also proceed from buddhafiield to buddhafiield, until he has attained consummate buddhahood in unsurpassed, complete enlightenment.”

43.5 Then the venerable Ānanda thought, “All the bodhisattva great beings, as many as there are gathered in that buddhafiield, should be regarded as a congregation of tathāgatas.”

43.6 The Blessed One, comprehending the thoughts in the mind of the venerable Ānanda, said to the venerable Ānanda, “Ānanda, it is so! It is just as you have thought. All the bodhisattva great beings, as many as there are gathered in the buddhafiield of the tathāgata, arhat, completely awakened Buddha Suvarṇapuṣpa, should be regarded as a congregation of tathāgatas. His community of monks will also be immeasurable. It will be impossible to grasp the extent of his community of monks by saying, [for example], [F.6.a] that there are so many hundreds of śrāvakas in his community of monks, or that there are so many thousands of śrāvakas in his community of monks, or that there are so many hundred thousands of śrāvakas in his community of monks, or that there are so many tens of millions of śrāvakas in his community of monks, or that there are so many billions of śrāvakas in his community of monks, or that there are so many tens of billions of śrāvakas in his community of monks, or that there are so many trillions of śrāvakas in his community of monks, or that there are so many million trillions of śrāvakas in his community of monks. Rather, they will number countless, incalculably many hundred trillions of trillions. Ānanda, in that buddhafiield where the tathāgata, arhat, completely awakened Buddha Suvarṇapuṣpa will attain

consummate buddhahood in unsurpassed, complete enlightenment, all the faults that are taught about in this *Perfection of Wisdom* will not arise and they will be nonexistent.”

43.7 Ānanda then asked, “Blessed Lord, in the presence of which tathāgata, arhat, completely awakened buddha did this sister make offerings, cultivating the roots of virtuous action and setting her mind on irreversible [enlightenment]?”

43.8 “Ānanda,” replied the Blessed One, “this sister cultivated the roots of virtuous action in the presence of the tathāgata, arhat, completely awakened Buddha Dīpaṃkara, and set her mind upon unsurpassed, complete enlightenment. She indeed dedicated those roots of virtuous action to unsurpassed, complete enlightenment. To strive for unsurpassed, complete enlightenment she also cast these same golden flowers upon the tathāgata, arhat, completely awakened Buddha Dīpaṃkara. Ānanda, at the time when I cast five blue lotuses toward the tathāgata, arhat, completely awakened Buddha Dīpaṃkara in order to strive for unsurpassed, complete enlightenment, {Ki.IV:192} [F.6.b] the tathāgata, arhat, completely awakened Buddha Dīpaṃkara knew that I had acquired the roots of virtuous action, and prophesied that I would attain unsurpassed, complete enlightenment. At that time, this sister also heard the prophetic declaration concerning me and set her mind upon [enlightenment], thinking, ‘Just as it has been prophesied of this brahmin child, may I too in the future be prophesied to attain unsurpassed, complete enlightenment!’ Ānanda, so it was that this sister initially set her mind on unsurpassed, complete enlightenment in the presence of that tathāgata, arhat, completely awakened buddha.”

43.9 “Blessed Lord, this sister has indeed undertaken training for the sake of unsurpassed, complete enlightenment!” exclaimed Ānanda.

43.10 “Ānanda, it is so! It is so,” replied the Blessed One. “It is just as you have said. Ānanda, this sister has trained for the sake of unsurpassed, complete enlightenment.”

43.11 *This completes the forty-third chapter, “Gaṅgadevī,” from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 44

44.1 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, how should bodhisattva great beings who practice the perfection of wisdom investigate⁴⁷⁰ emptiness? How should they be absorbed in the meditative stability of emptiness? How should they investigate signlessness? How should they be absorbed in the meditative stability of signlessness? How should they investigate wishlessness? How should they be absorbed in the meditative stability of wishlessness? How should they investigate the four applications of mindfulness? [F.7.a] How should they cultivate the four applications of mindfulness? How should they investigate the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path? How should they cultivate the noble eightfold path [and those other causal attributes]. How should they investigate the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas? How should they cultivate the eighteen distinct qualities of the buddhas [and those other fruitional attributes]?”

44.2 “Subhūti,” replied the Blessed One, “bodhisattva great beings who practice the perfection of wisdom should determine that physical forms are empty. They should determine that feelings, perceptions, formative predispositions, and consciousness are empty. They should determine that the sense fields, the sensory elements, and the links of dependent origination are empty. They should determine that all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are empty. They should determine that [all the causal and

fruitful attributes], up to and including the eighteen distinct qualities of the buddhas, are empty. They should determine that the realm of desire is empty. They should determine that the realm of form and the realm of formlessness are empty. By whatever means they make such determinations, they should do so with an unwavering mind. [F.7.b] One whose mind is unwavering does not observe those phenomena. One who does not observe those phenomena, does not actualize them. {Ki.IV: 193} If you ask why, it is because such bodhisattva great beings will have trained with regard to all phenomena, which are empty of their own defining characteristics. They do not delimit any phenomenon. They do not observe anything that brings into being, anything that is to be brought into being, or anything by which bringing into being takes place.”

44.3 Subhūti then asked, “Blessed Lord, when the Blessed One said that bodhisattva great beings should not actualize phenomena that are empty, how then, Blessed Lord, do bodhisattva great beings dwell in emptiness and not actualize emptiness?”

44.4 “Subhūti,” replied the Blessed One, “when bodhisattva great beings determine the emptiness endowed with all its finest aspects, they do not think, ‘I actualize it! I will actualize it!’ They do not think, ‘I should actualize it!’ Rather, they think, ‘I should thoroughly investigate it.’ And they think, ‘This is the time for investigation, but this is not the time for actualization.’ Bodhisattva great beings, when not in a state of absorption, focus their minds on perceptual objects and without any interruption on that account do not lapse from the factors conducive to enlightenment. Yet they do not actualize the state that is free from contaminants. If you ask why, it is because bodhisattva great beings are endowed with such extensive wisdom. They are established in the factors conducive to enlightenment, and know accordingly, ‘This is the time for investigation, not the time for actualization.’

44.5 “Subhūti, bodhisattva great [F.8.a] beings who practice the perfection of wisdom should determine, ‘This is the time for the perfection of generosity. This is the time for the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. This is the time for cultivating the applications of mindfulness. This is the time for cultivating the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. This is the time for cultivating emptiness, signlessness, and wishlessness. This is the time for acquiring the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways. This is the time for acquiring the ten powers of the

tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, {Ki.IV: 194} and the eighteen distinct attributes of the buddhas. This is the time for acquiring great loving kindness and great compassion.'

44.6 " 'However, this is not the time for actualizing the fruit of entering the stream to nirvāṇa. This is not the time for actualizing the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, or the fruit of arhatship. This is not the time for actualizing the wisdom of the pratyekabuddhas. This is the time for acquiring and not relinquishing all-aspect omniscience!'

44.7 "Subhūti, when bodhisattva great beings practice the perfection of wisdom accordingly, they investigate emptiness and they course through emptiness. They investigate signlessness and they course through signlessness. They investigate wishlessness and they course through wishlessness. [F.8.b] They cultivate the applications of mindfulness and they course through the applications of mindfulness. They cultivate the correct exertions, the supports for miraculous ability, the faculties, the powers, and the branches of enlightenment, and they course through the branches of enlightenment [and so forth]. They cultivate the noble eightfold path, and yet they do not actualize it. So it is, Subhūti, that bodhisattva great beings investigate the factors conducive to enlightenment. They cultivate the factors conducive to enlightenment. They course through the factors conducive to enlightenment. But they do not actualize the fruit of entering the stream to nirvāṇa. They do not actualize the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, the fruit of arhatship, or individual enlightenment.

44.8 "As an analogy, Subhūti, supposing there was a heroic man, expert, steadfast, of fine physique, handsome, beautiful to behold, fair-complexioned, fully developed, and well trained in archery, who had also handled sharp weapons, perfected all the sixty-four crafts,⁴⁷¹ fully mastered all the arts and fields of activity, and who was pleasing to many people and congenial. He would acquire great rewards in all the tasks he had to undertake and on account of those rewards, in the presence of many people, he would be served, respected, honored, and worshiped, causing him to greatly rejoice, in joy, utter joy, and comfort. If he were then, for some purpose, to escort his parents, child, and wife, entering a hair-raising wilderness where childlike persons are afraid, on entering into it, that man would fearlessly exhort his parents, child, and wife, {Ki.IV: 195} 'Do not fear! Do not be afraid! I will swiftly get you out and swiftly release you from this fearful and uncomfortable wilderness.' [F.9.a] Even if murderous enemies and many assailants were to harass him in that wilderness, he, being endowed with the supreme power of wisdom, would lead his parents, child,

and wife from that wilderness and free them safely and without affliction, getting them back to a village, city, market town, or inhabited district, unharmed and uninjured, joyful and comfortable, and his mind would be without enmity toward those beings who were his enemies and assailants. If you ask why, it is because that man has mastered all the crafts, in consequence of which he can in that wilderness conjure other assault forces that are for the most part more numerous, more heroic, and better armed than those assailants. All those assailants would disappear out of fear, and that man, having released his parents, child, and wife without affliction, would then dwell at ease.

44.9 “Similarly, Subhūti, when bodhisattva great beings maintain [a state of mind] imbued with thoughts that direct loving kindness, and with thoughts that direct compassion, empathetic joy, and equanimity toward all beings, at that time, those bodhisattva great beings are established in the four immeasurable attitudes and they complete the six perfections. After completing these, while not achieving the cessation of contaminants, they will investigate all-aspect omniscience. Established in the gateways to liberation—emptiness, signlessness, and wishlessness—they investigate all-aspect omniscience. At that time bodhisattva great beings do not course through signs, and they do not actualize any meditative stability of signlessness, so that they do not actualize [F.9.b] anything that would cause them to dwell on the level of the śrāvakas or the level of the pratyekabuddhas.

44.10 “As an analogy, Subhūti, a bird moves through the air and does not fall to the ground. It flies through the sky or the air but does not dwell in them. Similarly, Subhūti, bodhisattva great beings investigate emptiness, and they also course in emptiness. They investigate signlessness and wishlessness, and they also course in signlessness and wishlessness. But they do not actualize emptiness, signlessness, and wishlessness, which, when actualized, would cause them to lapse into the level of the śrāvakas or the level of the pratyekabuddhas, without perfecting the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. {Ki.IV:196}

44.11 “As an analogy, Subhūti, when a powerful man who is a master of archery, extremely well trained in archery, fires an arrow far into the sky, and then fires a succession of other arrows, one after another, he can prevent that first arrow from falling to the ground. Indeed, it will not fall to the ground as long as he does not make the wish, ‘Now I should let that arrow fall to the ground!’ But when he ceases to fire the subsequent arrows, the arrows would all fall to the ground in succession, one after the other. Similarly,

Subhūti, as long as bodhisattva great beings practice the perfection of wisdom that is retained by skill in means, they do not actualize the genuine very limit of reality until the roots of virtuous action have been brought to maturity in unsurpassed, complete enlightenment. [F.10.a] But when those roots of virtuous action have been brought to maturity in unsurpassed, complete enlightenment, they do actualize the authentic very limit of reality. So it is, Subhūti, that bodhisattva great beings who practice the perfection of wisdom should make a definitive analysis in accord with the reality of these phenomena.”

44.12 Then [the venerable Subhūti] said, “Blessed Lord, how wonderful it is, Blessed Lord, that while bodhisattva great beings train in this reality, train in the very limit of reality, train in the real nature, train in the realm of phenomena, train in [the aspects of emptiness], up to and including the emptiness of independent characteristics, and train in the three gateways to liberation, the difficult achievement is that they do not lapse in the interim from unsurpassed, complete enlightenment. Sugata, this is most amazing!”

44.13 “Subhūti,” replied the Blessed One, “this is because such bodhisattva great beings do not forsake any beings. Subhūti, such are the extraordinary aspirations of those bodhisattva great beings who have not forsaken any beings. Subhūti, those bodhisattva great beings magnanimously think, ‘I will not forsake any beings. I should release all these beings who maintain inauthentic doctrines.’ When bodhisattva great beings skillfully actualize the meditative stability of emptiness as a gateway to liberation, when they actualize the meditative stability of signlessness as a gateway to liberation, and when they actualize the meditative stability of wishlessness as a gateway to liberation, one should know that they do not actualize the very limit of reality in the interim until they have attained all-aspect omniscience. [F.10.b]

44.14 “Moreover, Subhūti, when bodhisattva great beings seek to analyze the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of both external and internal phenomena, [and the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, {Ki.IV: 197} as well as the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the three gateways to liberation, and those [other] profound topics, they magnanimously think, ‘I will attain consummate buddhahood in unsurpassed, complete enlightenment, and teach the Dharma in order that these beings—who, over a long period of time, have been practicing by way of apprehending, owing to the notion of self, the notion of beings, the notion of life forms, the notion of living beings, the notion of life, the notion of living

creatures, the notion of individual personalities, the notion of human beings, the notion of people, the notion of actors, the notion of experiencers, and the notion of the experiencing subject—might abandon their apprehendings!’ At that time, even though bodhisattva great beings become absorbed in the meditative stabilities of emptiness, signlessness, and wishlessness—the gateways to liberation—they do not actualize the very limit of reality through which the fruit of entering the stream to nirvāṇa is attained, through which the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and arhatship are attained, and through which individual enlightenment is attained.

44.15 “Subhūti, bodhisattva great beings who set their minds on enlightenment in that manner, who possess the roots of virtuous action and are endowed with skillful means, will also not, in the interim, actualize the very limit of reality. Nor will the perfection of generosity be diminished. [F.11.a] Nor will the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom be diminished. Nor will the emptiness of internal phenomena [and the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, be diminished. Nor will the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, or the noble eightfold path be diminished. Nor will the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, or the formless absorptions be diminished. Nor will the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, or wishlessness be diminished. Nor will the five extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, or unsurpassed, complete enlightenment be diminished.

44.16 “Subhūti, so it is that when bodhisattva great beings are endowed with the factors conducive to enlightenment, they will not be diminished until they have attained consummate buddhahood in unsurpassed, complete enlightenment. Those bodhisattva great beings who have been favored with skill in means {Ki.IV: 198} are enhanced by virtuous attributes, and their sense faculties become keener, unlike the sense faculties of śrāvakas and pratyekabuddhas.

44.17 “Moreover, Subhūti, bodhisattva great beings think, [F.11.b] ‘For a long period of time these beings have been engaging in four misconceptions, namely the notion of permanence, the notion of happiness, the notion of self, and the notion that existence is pleasant. So I should attain enlightenment

for their sake. When I have attained consummate buddhahood in unsurpassed, complete enlightenment, by whatever means I should teach them the Dharma that the notion of permanence, the notion of happiness, the notion of self, and the notion of the pleasant are without basis.’ Since they have set their minds accordingly on enlightenment and practice the perfection of wisdom through skill in means, they will not actualize the very limit of reality until they have perfected the ten powers of the tathāgatas, and until they have perfected the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, and great compassion. At that time, even though bodhisattva great beings may have become absorbed in the meditative stabilities of emptiness, signlessness, and wishlessness—the gateways of liberation—they will not actualize the very limit of reality until they have attained consummate buddhahood in unsurpassed, complete enlightenment.

44.18 “Moreover, Subhūti, bodhisattva great beings think, ‘For a long period of time these beings have engaged, by way of apprehending, in the concept of self; or the concepts of sentient beings, life forms, living beings, life, living creatures, individual personalities, human beings, people, actors, experiencers, knowers, and viewers; or the concept of physical forms; or the concepts of feelings, perceptions, formative predispositions, and consciousness; or the concept of the sense fields, the concept of the sensory elements, the concept of the links of dependent origination, the concept of the perfections, the concept of the aspects of emptiness, [F.12.a] the concept of the factors conducive to enlightenment, and the concepts of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions; or the concepts of the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, and wishlessness; or the concepts of the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; or the concepts of the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. Therefore, on their behalf, when by whatever means I have attained consummate buddhahood in unsurpassed, complete enlightenment, I will ensure that the faults in the apprehending of beings are eliminated!’

44.19 “Those who have set their minds on enlightenment in that manner and who practice the perfection of wisdom, endowed with skill in means, do not actualize the very limit of reality until they have perfected the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, and

great compassion. At that time, bodhisattva great beings will perfect the cultivation of the meditative stabilities of emptiness, signlessness, and wishlessness.

44.20 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they think, ‘For a long period of time these beings have engaged with signs, that is to say, they have engaged with signs denoting the female gender; signs denoting the male gender; signs denoting physical forms; {Ki.IV: 199} signs denoting feelings, perceptions, formative predispositions, and consciousness; signs denoting the sense fields, sensory elements and links of dependent origination; [F.12.b] signs denoting the perfections, the aspects of emptiness, and the factors conducive to enlightenment; signs denoting [the fruitional attributes], up to and including the distinct qualities of the buddhas; and signs denoting [the goals], up to and including all-aspect omniscience. Therefore, on their behalf, when by whatever means I have attained consummate buddhahood in unsurpassed, complete enlightenment, I will ensure that these faults of beings are eliminated!’ Those who have set their minds on enlightenment in that manner and practice the perfection of wisdom with skill in means will not actualize the very limit of reality until they have perfected the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, and great compassion. At that time, bodhisattva great beings will perfect the cultivation of the meditative stabilities of emptiness, signlessness, and wishlessness.

44.21 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they think, ‘For a long period of time these beings have engaged with aspirations, that is to say, they have aspired to the status of Śakra, the status of Brahmā, the status of a guardian of the world, or the status of a universal monarch. They have aspired to physical forms. They have aspired to feelings, perceptions, formative predispositions, and consciousness. They have aspired to [all the causal and fruitional attributes and goals], up to and including all-aspect omniscience. Therefore, on their behalf, I will attain consummate buddhahood in unsurpassed, complete enlightenment. I will teach the Dharma so that by whatever means I will ensure that these faults of the aspirations of beings are eliminated!’ Subhūti, bodhisattva great beings who have set their minds on enlightenment in that manner and practice the perfection of wisdom with skill in means [F.13.a] will perfect the cultivation of the meditative stabilities of emptiness, signlessness, and wishlessness—the gateways of liberation. They will not actualize the very limit of reality until they have perfected the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge,

the eighteen distinct qualities of the buddhas, great loving kindness, and great compassion, and so on, until they have attained consummate buddhahood in unsurpassed, complete enlightenment.

44.22 “It is impossible and there is no chance, Subhūti, that bodhisattva great beings who practice the six perfections; who practice the emptiness of internal phenomena and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; who practice the applications of mindfulness; who practice the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path; who practice the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions; who practice the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; and who practice the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas—and who investigate them, endowed with the vision of such wisdom—will lapse into that which should not be actualized, or become associated with the three realms. {Ki.IV: 200}

44.23 “It should be asked of bodhisattva great beings who practice accordingly and investigate these factors conducive to enlightenment, [F.13.b] ‘How do bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment investigate these [fruitful] attributes, but not actualize emptiness and not actualize the very limit of reality through the realization of which the fruit of entering the stream to nirvāṇa is attained, and through which the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment are attained? How do they not actualize signlessness, wishlessness, nonconditioning, nonarising, and nonentity, but do indeed cultivate the perfection of wisdom?’

44.24 “Subhūti, when bodhisattva great beings who practice the perfection of wisdom are questioned by other bodhisattva great beings in that manner, if they respond, saying that they should focus their attention on emptiness, and they should focus their attention on signlessness, wishlessness, nonconditioning, nonarising, noncessation, and nonentity, then, Subhūti, those [other] bodhisattva great beings should know that these bodhisattva great beings have been prophesied by the lord buddhas to attain unsurpassed, complete enlightenment. If you ask why, it is because they declare, predict, and distinguish the investigation that irreversible bodhisattva great beings should achieve.

- 44.25 “Subhūti, when bodhisattva great beings are questioned in that manner, if they respond, saying that they should not investigate emptiness, that they should not investigate signlessness, wishlessness, nonconditioning, nonarising, noncessation, and nonentity, and that they should not investigate the factors conducive to enlightenment, then, [F.14.a] Subhūti, those [other] bodhisattva great beings should know that these bodhisattva great beings have not been prophesied by the lord buddhas to attain unsurpassed, complete enlightenment. If you ask why, it is because they do not declare, do not predict, and do not distinguish the investigation that irreversible bodhisattva great beings should achieve.
- 44.26 “With regard to those bodhisattva great beings who do not declare, do not predict, and do not distinguish the [fruitful] attributes of irreversible bodhisattva great beings, [other] bodhisattva great beings should know that they will not transcend the level of the attenuated refinement [of the śrāvakas], in the manner in which irreversible bodhisattva great beings have investigated and transcended the level at which progress has become irreversible.”
- 44.27 “Blessed Lord, is there a reason why bodhisattvas may be styled ‘irreversible’?” {Ki.IV:201}
- “Subhūti, there is!” replied the Blessed One. “Subhūti, whether or not bodhisattva great beings have studied the six perfections, irreversible bodhisattvas will respond precisely in the manner of an irreversible bodhisattva great being.”
- 44.28 “Blessed Lord, for that reason there are many who are engaged in [the pursuit of] enlightenment, but there are few who could respond in the manner of an irreversible bodhisattva great being, whether they dwell on the purificatory levels or the nonpurificatory levels.”
- 44.29 “Subhūti, it is so! It is so!” replied the Blessed One. “If you ask why, Subhūti, bodhisattva great beings of whom the level of irreversible wisdom has been prophesied are few in number. [F.14.b] Those who have been prophesied will respond correctly. One should know that those who respond correctly have cultivated the roots of virtuous action. Subhūti, those bodhisattva great beings will not be captivated by the whole world, with its gods, humans, and asuras.”⁴⁷²
- 44.30 *This completes the forty-fourth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 45

- 45.1 {Ki.V: 1} Then the Blessed One said to the venerable Subhūti, “Subhūti, if bodhisattva great beings, even in their dreams, do not have thoughts of longing for the level of the śrāvakas or the level of the pratyekabuddhas, and do not think that these [levels] are advantageous—and if they do not actualize anything, regarding all phenomena as like a dream, and regarding them like an echo, a reflection, a mirage, and a phantom—these, Subhūti, should be known as the irreversible defining characteristics of an irreversible bodhisattva.
- 45.2 “Moreover, Subhūti, if bodhisattva great beings, even in their dreams, see the tathāgata, arhat, completely awakened Buddha teaching the Dharma with an entourage of many hundreds, an entourage of many thousands, an entourage of many hundred thousands, an entourage of many ten millions, an entourage of many billions, an entourage of many ten billions, an entourage of many trillions, or an entourage of many hundred billion trillions, and surrounded and revered by many monks, nuns, laymen, laywomen, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas—and if, having listened to that Dharma, [F.15.a] they are seen entering into and abiding in accordance with the Dharma, the meaning of which is to be known, and the attributes of which are to be tended, or entering into it at an appropriate time and engaging with its attributes that are to be tended—these, Subhūti, should also be known as the irreversible defining characteristics of an irreversible bodhisattva.
- 45.3 “Moreover, Subhūti, if bodhisattva great beings, even in their dreams, see the tathāgata, arhat, completely awakened Buddha, elevated in the air and teaching the Dharma to a community of monks, endowed with the thirty-two major marks of a great person, with an aureole of light extending a full arm span, demonstrating many miraculous abilities and powers, conjuring many emanations, and performing through those very emanations the deeds of the

buddhas in other world systems, these, Subhūti, should also be known as the irreversible defining characteristics of an irreversible bodhisattva. {Ki.V:2}

45.4 “Moreover, Subhūti, when bodhisattva great beings, even in their dreams, see the destruction of a town, the destruction of a city, a conflagration, or ferocious wild animals; or see their head being cut off; or, apart from that, see terrifying, unbearable, and frightening phenomena; or see suffering, discomfort, and agitation; or see those who are hungry and thirsty; or see the death of their father, the death of their mother, the death of their brother, the death of their sister, the death of their friend, or the death of their relative, if they do not grieve, are not terrified, and do not fear, and on awakening from that dream if they think, ‘Alas! These three realms are all like a dream. Once I have attained consummate buddhahood in unsurpassed, complete enlightenment, I will teach that all the phenomena of the three realms are like a dream,’ [F.15.b] then, Subhūti, this, too, should be known as the irreversible defining characteristic of an irreversible bodhisattva.

45.5 “Moreover, Subhūti, you may ask how one should know that, when irreversible bodhisattva great beings have attained consummate buddhahood in unsurpassed, complete enlightenment, in that buddhafiield the three lower realms in their entirety will be completely nonexistent in all respects. When bodhisattva great beings see in their dreams beings who are denizens of the hells, or see beings of the animal realm, or beings of the world of Yama, if they then recollect such things and after recollecting them think, ‘Once I have attained consummate buddhahood in unsurpassed, complete enlightenment, I will act in such a way that in that buddhafiield the three lower realms in their entirety will be completely nonexistent in all respects. Why? Because the dreaming and waking states are not two. They are indivisible,’ then, Subhūti, this, too, should be known as the irreversible defining characteristic of an irreversible bodhisattva.

45.6 “Moreover, Subhūti, when bodhisattva great beings are dreaming or awake, if a city is perceived to be on fire, and they think, ‘While I am dreaming or awake, if I do possess those aspects, marks, and signs with which irreversible bodhisattva great beings are known to be endowed, then by these truths {Ki.V: 3} and this declaration of truth may this fire that ravages the city be quelled! [F.16.a] May it cool down! May it be extinguished!’ and if [the fire] is then quelled, cools down, and is extinguished, one should know, Subhūti, that these bodhisattva great beings are prophesied to make progress to unsurpassed, complete enlightenment that is irreversible. On the other hand, Subhūti, if, consequent on that declaration of truth, the mass of fire continues to burn from house to house and continues to burn from street to street, burning some houses but not

others and burning some streets, not others, then, Subhūti, these bodhisattva great beings, since the houses of some beings have burnt and those of others have not burnt, should know that the past actions of those beings who have accumulated the karma of rejecting the Dharma are being ripened in this lifetime, and it is their residue of past actions caused by their deprecation of the Dharma that is now ripening. Subhūti, these, too, are the causes and conditions for the irreversibility of bodhisattva great beings. Irreversible bodhisattva great beings should be known on account of these causes and conditions.

45.7 “Yet again, Subhūti, I will teach the aspects, marks, and signs through which irreversible bodhisattva great beings should be known. Subhūti, if some woman or man were possessed by a nonhuman spirit, bodhisattva great beings should think, ‘If I have been prophesied by the tathāgatas, arhats, completely awakened buddhas of the past to attain unsurpassed, complete enlightenment, my wishes are utterly pure, and I do desire to attain consummate buddhahood in unsurpassed, complete enlightenment, then I will attain consummate buddhahood in unsurpassed, complete enlightenment. [F.16.b] The directing of my attention toward unsurpassed, complete enlightenment is utterly pure. I am without the mindset of the śrāvakas and I am without the mindset of the pratyekabuddhas. Since I am without the mindset of the śrāvakas and the pratyekabuddhas, I will attain consummate buddhahood in unsurpassed, complete enlightenment. It is not the case that I shall not attain consummate buddhahood in unsurpassed, complete enlightenment. Rather, I undoubtedly will attain consummate buddhahood in unsurpassed, complete enlightenment. There is nothing at all that all the lord buddhas, as many as reside and are alive in countless, immeasurable world systems, and the tathāgatas, arhats, completely awakened buddhas who teach the Dharma, do not know, do not see, do not comprehend, do not actualize, or with respect to which they do not attain consummate buddhahood. These lord buddhas comprehend my wish to attain consummate buddhahood in unsurpassed, complete enlightenment. If this is the case, then by this truth and by this declaration of truth may this nonhuman spirit who possesses or injures this man or woman depart!’ [Ki.V: 4] Subhūti, if that nonhuman spirit does not depart because a bodhisattva great being has spoken in that manner, then, Subhūti, one should know that this bodhisattva great being has not been prophesied by the tathāgatas, arhats, completely awakened buddhas of the past to attain unsurpassed, complete enlightenment.

45.8 “Subhūti, if that nonhuman spirit does depart because a bodhisattva great being has spoken in that manner, [F.17.a] then, Subhūti, one should know that this bodhisattva great being has been prophesied by the tathāgatas,

arhats, completely awakened buddhas of the past to attain unsurpassed, complete enlightenment. Subhūti, bodhisattva great beings who possess those aspects, marks, and signs are known to be irreversible.

45.9 “Moreover, Subhūti, the evil Māra might approach owing to the truth blessing being performed by bodhisattva great beings who have not practiced the six perfections; who are without skill in means; who have not practiced the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, and wishlessness; and who have not entered upon the maturity of the bodhisattvas.

45.10 “Subhūti, in the case where such bodhisattva great beings have performed the truth blessing, saying, ‘By this truth and this declaration of truth through which I have been prophesied by the tathāgatas, arhats, completely awakened buddhas of the past to attain unsurpassed, complete enlightenment, may that nonhuman spirit depart!’ the evil Māra will insist that that nonhuman spirit departs by whatever means. If you ask why, it is because the evil Māra is more powerful and more resplendent than that nonhuman spirit. It is through the blessing of the evil Māra that that nonhuman spirit will depart, [F.17.b] and those bodhisattva great beings will think, ‘It was through my power that that nonhuman spirit departed!’ They will not know that the nonhuman spirit actually departed through the power of Māra. On that basis, they will deride, slander, scorn, deprecate, and look down upon other bodhisattva great beings, saying, ‘I have been prophesied by the tathāgatas, arhats, completely awakened buddhas of the past to attain unsurpassed, complete enlightenment, but these others have not been prophesied to attain unsurpassed, complete enlightenment.’ Simply on that basis their pride will increase; as their pride grows they will be far removed from all-aspect omniscience. If they are far removed from the wisdom of the unsurpassed, completely awakened buddhas, {Ki.V: 5} one should know that those unskilled bodhisattvas, simply on that basis, will develop overweening pride and they will proceed to the two levels, namely the level of the śrāvakas or the level of the pratyekabuddhas. In that manner the deeds of Māra will confront those bodhisattva great beings through the blessing of truth. If they do not serve, attend upon, befriend, and respect spiritual mentors, in that state they will be fettered and bound by Māra. If you ask why, it is because they have not practiced the six perfections and they have not been favored by skill in means. Subhūti, bodhisattva great beings should know this as the deed of Māra. [B54]

45.11 “Subhūti, if you ask how the evil Māra approaches bodhisattva great beings who have not practiced the six perfections, who have not practiced the thirty-seven factors conducive to enlightenment, who have not practiced the three gateways to liberation, [F.18.a] and who have not entered into the maturity [of the bodhisattvas] in connection with the consecration of their [prophesied] name, in this regard, Subhūti, the evil Māra will approach assuming whatever guise is appropriate and say to those bodhisattva great beings, ‘Noble child, the tathāgata, arhat, completely awakened Buddha prophesies that you will attain unsurpassed, complete enlightenment. This will be your name. This will be your father’s name. This will be your mother’s name. This will be your brother’s name. This will be your sister’s name. This will be your friend’s name. This will be your minister’s name and your spiritual mentor’s name.’ He will then reveal [the names of] their parents through seven past generations, saying, ‘[You have come]⁴⁷³ from such and such a country, such and such a city, such and such a place, and such and such a district. You will be born in such and such a country, such and such a city, and such and such a town.’ If they are gentle by nature, he will say to them, ‘In the past, too, you were similarly gentle.’ If they are sharp [by nature], he will say to them, ‘In the past, too, you were similarly sharp.’ If they are forest dwellers, he will say to them, ‘In the past, too, you were similarly a forest dweller.’ If they are mendicants who beg for alms, if they are refuse scavengers, if they eat their daily meal in a single sitting, if they subsist only on whatever alms they obtain, if they frequent charnel grounds, if they sit in exposed places, if they sit under trees, if they remain seated [even while asleep], if they stay wherever they happen to be, if they own only three robes, or if they have few desires, if they understand the Dharma, if they are solitary, [F.18.b] if their feet are not dyed with henna, or if they are quietly spoken, then he will say to them, ‘In the past, too, you similarly were quietly spoken, and so on.’ If they are nonbelligerent, he will say to them, ‘In the past, too, you were similarly nonbelligerent.’ {Ki.V: 6} If they ask why, he will say, ‘It is because if you presently maintain such ascetic virtues, you will undoubtedly in the past also have maintained the ascetic virtues and these vows. It is impossible for you not to have done so!’

45.12 “Through such declarations of their former names and clans, and through the declaration of the ascetic virtues and vows that they now maintain, they will give rise to [certain] conceits on the basis of which the evil Māra will approach them, saying, ‘Noble child, inasmuch as you are [now] maintaining these [ascetic] virtues, you have been prophesied by the tathāgata, arhat, completely awakened Buddha to make irreversible progress toward unsurpassed, complete enlightenment.’ Alternatively, he will approach in the guise of a monk, or he will approach in the guise of a nun, or he will

approach in the guise of a householder, or he will approach in the guise of a mother, or he will approach in the guise of a father, and he will say, 'Noble child, you have been prophesied by the tathāgata, arhat, completely awakened Buddha to attain unsurpassed, complete enlightenment. If you ask why, it is because you maintain all those ascetic virtues that are associated with irreversible bodhisattva great beings.'

45.13 "Subhūti, since those bodhisattva great beings are without the aspects, marks, and signs of an irreversible bodhisattva great being that I have explained, other bodhisattva great beings should know, Subhūti, that these bodhisattva great beings are 'blessed' by Māra. If you ask why, Subhūti, [F.19.a] it is because if those who are indeed without the aspects, marks, and signs of an irreversible bodhisattva great being then deride, slander, scorn, look down upon, and deprecate other bodhisattva great beings, in that case, Subhūti, one should know that this is a deed of Māra associated with bodhisattva great beings who have received the name consecration.

45.14 "Subhūti, one should know that there are also other deeds of Māra associated with bodhisattva great beings who have received the name consecration. If you ask why, Subhūti, it is because in the case of bodhisattva great beings who have not practiced the six perfections, and who therefore do not understand the demonic force of the aggregates—that is to say, who do not understand physical forms, and who do not understand feelings, perceptions, formative predispositions, and consciousness—the evil Māra will prophesy them through the name consecration, saying, 'When you have attained consummate buddhahood in unsurpassed, complete enlightenment, this will be your name!' And in doing so he will declare the very name that that bodhisattva great being had already pondered and reflected upon. Thereupon, bodhisattva great beings who are stupid and without skill in means will think, 'This very name that I have considered, pondered, and reflected upon in my own mind {Ki.V: 7} will be my name when I attain consummate buddhahood in unsurpassed, complete enlightenment!' Whatever the evil Māra, or a deity of the realm of Māra, or monks who are under the charismatic influence of Māra might declare, those [bodhisattva great beings] will think, 'The name that I have already pondered corresponds to the name that has been precisely declared by this monk, under which I am prophesied by the tathāgata, arhat, completely awakened Buddha to attain unsurpassed, complete enlightenment!' [F.19.b]

45.15 "Then, Subhūti, if those bodhisattvas lack the aspects, marks, and signs of an irreversible bodhisattva great being that I have explained, and if, just by the declaration of the name that is prophesied, they look down upon other bodhisattva great beings, on the basis of that conceit they will be far from unsurpassed, complete enlightenment. One should know that there are two

levels associated with those who lack skill in means, who are without the perfection of wisdom, are without a spiritual mentor, and captivated by the friendship of Māra—namely, the level of the śrāvakas and the level of the pratyekabuddhas. Either, after roaming and straying through cyclic existence again and again over an extremely long period of time, and after honoring, attending upon, and serving a spiritual mentor, they will attain consummate buddhahood in unsurpassed, complete enlightenment, dependent on this very perfection of wisdom, or, Subhūti, if bodhisattvas have repeatedly not observed and honored a spiritual mentor, and, having reincarnated, do not scorn and do not confess their former mindsets, then one should know that they will proceed to [either of] those two levels, namely the level of the śrāvakas and the level of the pratyekabuddhas. This is just as when a monk who follows the vehicle of the śrāvakas, after committing any one of the four root downfalls, ceases to be a virtuous ascetic and is no longer a son of the Śākya, and even in that very lifetime would lack the fortune to attain any of the fruits of a virtuous ascetic that are included among the four fruits of a virtuous ascetic. In the same way, Subhūti, bodhisattva great beings who develop a mindset possessed of conceits, simply on the basis of that name that has been declared, [F.20.a] will on the basis of that mere declaration develop a mindset that derides, slanders, and deprecates other bodhisattvas. There is nothing more onerous than that! Subhūti, such are the subtlest of the deeds of Māra that arise through the name consecration. Subhūti, leave aside the four root downfalls. {Ki.V: 8} This development of the mindset of bodhisattvas who give rise to conceits simply on the basis of the name consecration is even more onerous than the five inexpressible crimes. One should know that this mindset is even more onerous than those [crimes].

- 45.16 “Moreover, Subhūti, the evil Māra might declare the virtue of isolation and approach bodhisattva great beings, saying, ‘The tathāgatas speak of the virtue of isolation.’ Subhūti, I do not teach that bodhisattva great beings should be isolated in a wilderness, a forest, or a remote place.”
- 45.17 “Blessed Lord, what else is the isolation of bodhisattva great beings if it is not the isolation of staying in a wilderness, a forest, or a remote place? Blessed Lord, in what way is the isolation of bodhisattva great beings different?”
- 45.18 “Subhūti,” replied the Blessed One, “if bodhisattva great beings are isolated from the considerations of the śrāvakas and the pratyekabuddhas, then they do not⁴⁷⁴ dwell in a wilderness, a forest, or a remote place. This, Subhūti, is the isolation that I have sanctioned for bodhisattva great beings. If they dwell day and night in accordance with this isolation, then indeed those bodhisattva great beings do dwell in isolation through the isolation of

the bodhisattvas. [F.20.b] Even though bodhisattva great beings might dwell in a wilderness, a forest, or a remote place, if they dwell there tainted with the considerations of śrāvakas and pratyekabuddhas, then those bodhisattva great beings do not dwell in isolation. Even though they dwell in towns, if bodhisattva great beings are untainted by the considerations of śrāvakas and pratyekabuddhas, then those bodhisattva great beings do dwell in isolation. Subhūti, if, distinct from the sort of isolation that I have sanctioned for bodhisattva great beings, they become tainted, then, as the evil Māra teaches isolation, saying, ‘You should dwell in a wilderness, a forest, or a remote place!’ they become disturbed and, stained by the considerations that śrāvakas and pratyekabuddhas possess, they do not persevere in the perfection of wisdom, and they will not perfect all-aspect omniscience. Since they dwell in that manner and their considerations are impure, they develop a mindset that scorns other bodhisattva great beings who dwell in towns, who are endowed with pure considerations, who are untainted by the mindset of the śrāvakas, untainted by the mindset of the pratyekabuddhas, [Ki.V: 9] and untainted by other negative mindsets apart from these, and who have perfected the meditative concentrations, the aspects of liberation, the absorptions in meditative stability, and the extrasensory powers.

45.19 “On the other hand, those bodhisattvas who are without skill in means, even though they may stay in a wilderness with snakes, wild ungulates, birds, thieves, outcastes, wild beasts with fangs, and frequented by cannibal ogres, more than a hundred yojanas in extent, and spend one year there, or one hundred years, one thousand years, one hundred thousand years, ten million years, one billion years, ten billion years, [F.21.a] one trillion years, one hundred billion trillion years, or even more than that, would not understand the sort of isolation through which bodhisattva great beings genuinely stay, keeping to their higher aspirations. Instead, they would dwell in contamination with the manifold modes of the considerations that śrāvakas and pratyekabuddhas possess. Simply because they are not genuinely intent on isolation, but are attached to it, cling to it, and are fixated on it, they will not please my mind. Since they lack that isolation that I have explained for the benefit of bodhisattva great beings, they do not stay in that isolation. If you ask why, it is because they are without that isolation.

45.20 “The evil Māra will approach such persons, standing in the air above, and say, ‘Excellent, noble child, excellent! This is the unerring isolation that the tathāgatas have revealed. You should dwell in accordance with this very isolation! Thereby you will swiftly attain consummate buddhahood in unsurpassed, complete enlightenment.’ For this reason, they esteem this isolation rather than the [true] isolation, and on arriving back in town they deprecate other monks who follow the vehicle of the bodhisattvas, whose

minds and considerations are pure, and who certainly possess virtuous attributes, saying, 'Those venerables are engaging in social diversions!' And they develop a mindset that scorns bodhisattva great beings who engage in [genuine] isolation, accusing them of indulging in social diversions and accusing them of indulging in contamination. They hold that those who [actually] do indulge in social diversions are dwelling in accordance with isolation, and set out to serve them. However, they feel pride toward those whom they should actually set out to serve. If you ask why, [F.21.b] it is because they feel pride as they imagine, 'I am exhorted by nonhuman spirits. I am reminded by nonhuman spirits. This engagement through which I dwell is an unerring engagement. Who would consider and exhort townsfolk! Who would consider and remind townsfolk!'

45.21 "So it is that those bodhisattvas scorn other noble children who follow the vehicle of the bodhisattvas. Subhūti, those individuals are known to be outcaste bodhisattvas. They are known to be critics of [genuine] bodhisattvas. They are known to be counterfeits of a bodhisattva. They are known to be thieves of the world, with its gods, humans, and asuras. That is to say, the world with its gods, humans, and asuras knows them to be thieves assuming the guise of a virtuous ascetic. Noble sons or noble daughters who follow the vehicle of the bodhisattvas should not honor individuals of such disposition. They should not attend upon them. They should not serve them. If you ask why, Subhūti, it is because such individuals are known to be extremely conceited. {Ki.V: 10}

45.22 "If bodhisattva great beings have not forsaken all-aspect omniscience, and if they have not forsaken unsurpassed, complete enlightenment, those bodhisattva great beings through their earnest aspiration will seek to attain consummate buddhahood in unsurpassed, complete enlightenment. They will seek to act for the sake of all beings. They should not honor individuals of such [tainted] disposition. They should not attend upon them. They should not serve them. Rather, they should persevere to maintain their own purpose and they should always be disillusioned with cyclic existence. With an attitude of fear, they should dwell without being tainted by the three realms. Even toward those outcaste bodhisattvas they should develop loving kindness. Out of friendliness for them they should develop compassion, they should develop empathetic joy, and they should develop equanimity, [F.22.a] thinking, 'By whatever means I should act so that all these faults of mine will be entirely nonexistent in all respects, and they will not arise. And even if they do arise, I should train so that they will swiftly be abandoned.' Subhūti, one should know this as the effectiveness of the extrasensory power brought by bodhisattva great beings' own understanding.

- 45.23 “Moreover, Subhūti, bodhisattva great beings of higher aspiration who seek to attain consummate buddhahood in unsurpassed, complete enlightenment should honor, attend upon, and serve spiritual mentors.”
- 45.24 “Blessed Lord, who are they who should be known as the spiritual mentors of bodhisattva great beings?”
- “Subhūti,” replied the Blessed One, “the lord buddhas should be known as the spiritual mentors of bodhisattva great beings. Subhūti, bodhisattva great beings should be known as the spiritual mentors of bodhisattva great beings. Subhūti, śrāvakas who proclaim, teach, explain, interpret, analyze, elucidate, and genuinely reveal the six perfections should also be known as the spiritual mentors of bodhisattva great beings.
- 45.25 “Moreover, Subhūti, the six perfections should be known as the spiritual mentors of bodhisattva great beings. The four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, [F.22.b] the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas should be known as the spiritual mentors of bodhisattva great beings. The real nature, the very limit of reality, and the realm of phenomena should be known as the spiritual mentors of bodhisattva great beings.
- 45.26 “Moreover, Subhūti, the six perfections should be known as the teachers of bodhisattva great beings. The six perfections constitute the path. The six perfections are the light. The six perfections are {Ki.V: 11} a lamp. They are intelligence, they are knowledge, and they are wisdom. The six perfections are an ally. The six perfections are a refuge. The six perfections are a lord-protector. The six perfections are a mother. The six perfections are a father.
- 45.27 “The four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas and knowledge of the path [F.23.a] should be known as the teachers of bodhisattva great

beings. Knowledge of the path [and so forth] constitute the path. Knowledge of the path [and so forth] are the light. Knowledge of the path [and so forth] are a lamp. They are intelligence, they are knowledge, and they are wisdom. Knowledge of the path [and so forth] are an ally. Knowledge of the path [and the foregoing attributes] are a refuge. Knowledge of the path [and so forth] are a lord-protector. Knowledge of the path [and so forth] are a mother. Knowledge of the path [and so forth] are a father.

45.28 “All-aspect omniscience causes all reincarnation through the continuity of propensities to be abandoned. If you ask why, Subhūti, it is because these thirty-seven factors conducive to enlightenment have also been the father and the mother of all lord buddhas, as many as have appeared as the tathāgatas, arhats, completely awakened buddhas of the past. Subhūti, these thirty-seven factors conducive to enlightenment will also be the father and the mother of all lord buddhas, as many as will appear as the tathāgatas, arhats, completely awakened buddhas of the future. Subhūti, these thirty-seven factors conducive to enlightenment are also the father and the mother of all lord buddhas, as many as are alive and residing at present in the world systems of the ten directions. If you ask why, Subhūti, it is because it is from them that the lord buddhas of the past, the future, and the present have appeared, [will appear, and are appearing]. Therefore, Subhūti, bodhisattva great beings who seek to attain consummate buddhahood in unsurpassed, complete enlightenment, who seek to refine the buddhafi elds, and who seek to bring beings to maturity should attract beings through the four attractive qualities of a bodhisattva. If you ask what are these four, they comprise generosity, pleasant speech, [F.23.b] purposeful activity, and harmony. Considering this state of affairs, Subhūti, I say that these thirty-seven factors conducive to enlightenment are the teachers, mother, father, ally, refuge, and lord-protector of bodhisattva great beings. Therefore, Subhūti, bodhisattva great beings who seek not to depend on others, who seek to continue not depending on others, who seek to cut off the doubts of all beings, who seek to refine the buddhafi elds, and who seek to bring beings to maturity should train in this very perfection of wisdom. If you ask why, it is in this perfection of wisdom that these attributes in which bodhisattva great beings should train are extensively revealed.”

45.29 Subhūti then asked, {Ki.V: 12} “Blessed Lord, what are the defining characteristics of the perfection of wisdom?”

The Blessed One replied, “Subhūti, like space, the perfection of wisdom has the defining characteristic of nonattachment. Subhūti, the defining characteristic of the perfection of wisdom is nonexistent. The perfection of wisdom has no defining characteristics at all.”

45.30 “Blessed Lord, might it be that all phenomena exist through that defining characteristic on the basis of which the perfection of wisdom exists?”

“Subhūti, it is so! It is so!” replied the Blessed One. “All phenomena exist through that defining characteristic on the basis of which the perfection of wisdom exists. If you ask why, Subhūti, all phenomena are naturally void. All phenomena are devoid of all phenomena. All phenomena are empty of all phenomena. For this reason, Subhūti, all phenomena exist through that defining characteristic on the basis of which the perfection of wisdom exists, [F.24.a] that is to say, owing to the defining characteristic of emptiness and the defining characteristic of voidness.”

45.31 Subhūti then asked, “Blessed Lord, if all phenomena are void of all phenomena and if all phenomena are empty of all phenomena, how could there be affliction and purification of beings? Blessed Lord, voidness is neither afflicted nor purified. Emptiness is neither afflicted nor purified. Voidness and emptiness do not attain consummate buddhahood in unsurpassed, complete enlightenment. Voidness does not apprehend anything in emptiness, and if voidness does not apprehend any being in emptiness who would attain consummate buddhahood in unsurpassed, complete enlightenment, how then, Blessed Lord, should I understand the meaning of this teaching?”

45.32 “Subhūti, do you think that beings engage in notions of ‘I’ and ‘mine’ for a long time?” asked the Blessed One.

“Blessed Lord, they do! Sugata, they do! beings do engage for a long time in notions of ‘I’ and ‘mine.’ ”

45.33 “Subhūti, do you then think that notions of ‘I’ and ‘mine’ are void and empty?” asked the Blessed One.

“Blessed Lord, they are void! Sugata, they are empty!”

45.34 “Subhūti, do you then think that beings roam and wander in cyclic existence through notions of ‘I’ and ‘mine’?”

“Blessed Lord, it is so! Sugata, it is so! beings do roam and wander in cyclic existence through notions of ‘I’ and ‘mine.’ ”

45.35 The Blessed One [F.24.b] continued, “Subhūti, it is in that manner that there is the affliction of beings. When there are no notions of ‘I’ and ‘mine’ there is no grasping. When there is no grasping, beings do not roam and wander in cyclic existence; nothing at all is afflicted in it. {Ki.V: 13} Subhūti, it is in that manner that there is purification of beings.”

45.36 “Blessed Lord, bodhisattva great beings who practice in that manner do not engage in physical forms. They do not engage in feelings, perceptions, formative predispositions, or consciousness. They do not engage in the sense fields or the sensory elements. They do not engage in the links of dependent origination. They do not engage in the perfection of generosity.

They do not engage in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. They do not engage in the emptiness of internal phenomena, and they do not engage in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They do not engage in the applications of mindfulness. They do not engage in the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path. They do not engage in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways. They do not engage in the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, or the distinct qualities of the buddhas. They do not engage in [the goals], up to and including all-aspect omniscience. If one were to ask why, it is because nothing is apprehended, [F.25.a] including the phenomena that would be engaged in that manner, the phenomena through which they would engage, or the phenomena in which they would engage.

45.37 “Blessed Lord, bodhisattva great beings who engage in that manner cannot be overcome by the world with its gods, humans, and asuras. Blessed Lord, bodhisattva great beings who practice in that manner cannot be outshone by all the śrāvakas and pratyekabuddhas. If one were to ask why, it is because the status of the mature bodhisattvas is one that cannot be outshone, and so, Blessed Lord, bodhisattva great beings who never let up from focusing their attention on all-aspect omniscience cannot be outshone. Blessed Lord, bodhisattva great beings who practice in that manner are approaching all-aspect omniscience.”

45.38 The Blessed One then asked, “Subhūti, if all the many beings of Jambudvīpa, in their entirety, were to acquire a human body and attain consummate buddhahood in unsurpassed, complete enlightenment, and certain noble sons or noble daughters were, for the duration of their lives, to serve, respect, honor, and worship them, dedicating those roots of virtuous action to unsurpassed, complete enlightenment, do you think, Subhūti, that the merit of those noble sons or noble daughters would greatly increase on that basis?”

“Blessed Lord, it would! Sugata, it would!”

45.39 “Subhūti,” continued the Blessed One, “when noble sons or noble daughters {Ki.V: 14} teach, explain, establish, definitively establish, interpret, analyze, elucidate, and genuinely reveal this perfection of wisdom to others,

[F.25.b] and practice while directing their mind to the perfection of wisdom, their merit will increase even more than that!

45.40 “Subhūti, if all the many beings [of the world realms], up to and including the world system of the great trichiliocosm, in their entirety, were to acquire a human body and attain consummate buddhahood in unsurpassed, complete enlightenment, and certain noble sons or noble daughters were, for the duration of their lives, to serve, respect, honor, and worship them, dedicating those roots of virtuous action to unsurpassed, complete enlightenment, do you think, Subhūti, that the merit of those noble sons or noble daughters would greatly increase on that basis?”

“Blessed Lord, it would! Sugata, it would!”

45.41 “Subhūti,” continued the Blessed One, “when noble sons or noble daughters teach, explain, establish, definitively establish, interpret, analyze, elucidate, and genuinely reveal this perfection of wisdom to others, and practice while directing their mind to the perfection of wisdom, their merit will increase even more than that!

45.42 “Subhūti, if all the many beings of Jambudvīpa, in their entirety, were to acquire a human body and certain noble sons or noble daughters were to establish them in the paths of the ten virtuous actions, and establish them in the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and unsurpassed, complete enlightenment, [F.26.a] dedicating those roots of virtuous action to unsurpassed, complete enlightenment, do you think, Subhūti, that the merit of those noble sons or noble daughters would greatly increase on that basis?”

“Blessed Lord, it would! Sugata, it would!”

45.43 “Subhūti,” continued the Blessed One, “when noble sons or noble daughters teach, explain, establish, definitively establish, interpret, analyze, elucidate, and genuinely reveal this perfection of wisdom to others, their merit will increase even more than that!

45.44 “Subhūti, if all the many beings [of the world realms], up to and including the world system of the great trichiliocosm, in their entirety, were to acquire a human body, and certain noble sons or noble daughters were to establish them in the paths of the ten virtuous actions, and establish them in the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment, and if they were to establish them in unsurpassed, complete enlightenment,

dedicating those roots of virtuous action to unsurpassed, complete enlightenment, do you think, Subhūti, that the merit of those noble sons or noble daughters would greatly increase on that basis?"

"Blessed Lord, it would! Sugata, it would!"

45.45 "Subhūti," continued the Blessed One, "when noble sons or noble daughters teach, explain, establish, definitively establish, interpret, analyze, elucidate, and genuinely reveal this perfection of wisdom to others, [F.26.b] their merit will increase even more than that!

45.46 "Subhūti, bodhisattva great beings who practice in that manner and undertake this analysis while focusing their attention with all-aspect omniscience in mind become worthy recipients of the donations of all beings. If you ask why, it is because, with the exception of the tathāgatas, arhats, completely awakened buddhas, there is no being at all who has the sort of engagement that bodhisattva great beings undertake. If you ask why, it is because when those noble children practice the perfection of wisdom, they actualize great loving kindness. When they practice the perfection of wisdom, they observe that all beings are, as it were, about to be slaughtered and they acquire great compassion. Engaging with that practice, they rejoice and manifestly rejoice, actualizing great empathetic joy. Without getting involved with those distinguishing marks, they acquire great equanimity. This, Subhūti, is the supreme light of the perfection of wisdom that bodhisattva great beings possess. Accordingly, it is the light of the perfection of generosity, and it is the light of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. Even those noble children who have not yet attained all-aspect omniscience, consummate buddhahood, become worthy recipients of the donations of all beings, and they do not turn away from unsurpassed, complete enlightenment.

45.47 "Since they practice while focusing their attention with the perfection of wisdom in mind, {Ki.V: 15} they purify the donations of those patrons who give them clothing, alms, bedding, medicines, and [F.27.a] necessities, and they also approach all-aspect omniscience. So it is, Subhūti, that bodhisattva great beings who seek to use the country's alms in a meaningful way, who seek to reveal the path to all beings, who seek to bring forth great luminosity, who seek to liberate beings imprisoned in the three realms, and who seek to develop the eye of unsurpassed wisdom in all beings should at all times and without interruption keep focusing their attention with the perfection of wisdom in mind. Even if bodhisattva great beings engage in focusing their attention with the perfection of wisdom in mind, they should

give no opportunity for other mental activities to arise. By all means they should continue to persevere in focusing their attention with the perfection of wisdom in mind, without forsaking it, day and night.

45.48 “Subhūti, this is just as if a man who has not previously found a precious gem were to find a precious gem at a certain moment, and rejoice, delight, and be contented through finding that precious gem. But if immediately after finding that precious gem he were to lose it, because of that he would be sad and distressed. His attention would be constantly focused exclusively on that precious gem, at all times and without interruption, with the thought, ‘Alas! I have let go of that lovely precious gem!’ In the same way, Subhūti, bodhisattva great beings, considering it to be precious, should not part from focusing their attention with all-aspect omniscience in mind. They should not let go of that precious thing that is all-aspect omniscience, and in that way they will always have much happiness and contentment.” [F.27.b]

45.49 “Blessed Lord, if all such acts of attention are indeed without inherent existence—that is to say, if all acts of attention are indeed empty of inherent existence—how could bodhisattva great beings not part from focusing their attention with all-aspect omniscience in mind? In that parting, a bodhisattva is not apprehended, focusing of the attention is not apprehended, and all-aspect omniscience is not apprehended.”

45.50 “Subhūti,” replied the Blessed One, “if bodhisattva great beings know that all phenomena are without inherent existence—that they have not been made by the śrāvakas, they have not been made by the pratyekabuddhas, and they have not even been made by the lord buddhas—but that this reality of all phenomena, the abiding nature of reality, the maturity with respect to all phenomena, {Ki.V: 16} the real nature, the unmistakable real nature, the one and only real nature, the realm of phenomena, and the very limit of reality are established, then those bodhisattva great beings are not without the perfection of wisdom. If you ask why, Subhūti, it is because the perfection of wisdom is devoid of inherent existence. It is empty of inherent existence. In it there is no increase and there is no decrease.”

45.51 “Blessed Lord, if the perfection of wisdom is devoid of inherent existence and it is empty of inherent existence, then, Blessed Lord, how do bodhisattva great beings genuinely bring forth the perfection of wisdom and attain consummate buddhahood in unsurpassed, complete enlightenment?”

45.52 “Subhūti,” replied the Blessed One, “even though bodhisattva great beings [F.28.a] genuinely bring forth the perfection of wisdom, it is without increase or decrease. The real nature is without increase or decrease. The realm of phenomena is without increase or decrease. The very limit of reality is without increase or decrease. If you ask why, it is because the perfection of wisdom is neither one nor two.

- 45.53 “Subhūti, great bodhisattvas who are not discouraged, cowed, afraid, terrified, or fearful when this is explained will dwell irreversibly in the expanse. One should know with certainty that these bodhisattva great beings practice the perfection of wisdom.”
- 45.54 Subhūti then asked, “Blessed Lord, is it this [very] perfection of wisdom, which is emptiness, voidness, vacuity, hollowness, and essencelessness, that engages in the perfection of wisdom?”
- “No, Subhūti!” replied the Blessed One.
- 45.55 “Blessed Lord, is there anything apprehensible apart from the perfection of wisdom that engages in the perfection of wisdom?”
- “No, Subhūti!” replied the Blessed One.
- 45.56 “Blessed Lord, is it the perfection of wisdom that engages in the perfection of wisdom?”
- “No, Subhūti!” replied the Blessed One.
- 45.57 “Blessed Lord, is it emptiness that engages in emptiness?”
- “No, Subhūti!” replied the Blessed One.
- 45.58 “Blessed Lord, is it something other than emptiness that engages in emptiness?”
- “No, Subhūti!” replied the Blessed One. [F.28.b]
- 45.59 “Blessed Lord, is it physical forms that engage in the perfection of wisdom? Is it feelings, perceptions, formative predispositions, and consciousness that engage in the perfection of wisdom?”
- “No, Subhūti!” replied the Blessed One. {Ki.V: 17}
- 45.60 “Blessed Lord, is it the sense fields, the sensory elements, and the links of dependent origination that engage in the perfection of wisdom?”
- “No, Subhūti!” replied the Blessed One.
- 45.61 “Blessed Lord, is it the perfections, all the aspects of emptiness, and the factors conducive to enlightenment that engage in the perfection of wisdom?”
- “No, Subhūti!” replied the Blessed One.
- 45.62 “Blessed Lord, is it the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas that engage in the perfection of wisdom?”
- “No, Subhūti!” replied the Blessed One.
- 45.63 “Blessed Lord, is it [the goals], up to and including all-aspect omniscience, that engage in the perfection of wisdom?”
- “No, Subhūti!” replied the Blessed One.

45.64 “Blessed Lord, is it the emptiness of physical forms—their voidness, vacuity, hollowness, essencelessness, real nature, unmistaken real nature, one and only real nature, [F.29.a] reality, realm of phenomena, abiding nature of reality, maturity with respect to all phenomena, very limit of reality, and inconceivable realm—that engage in the perfection of wisdom?”

“No, Subhūti!” replied the Blessed One.

45.65 “Blessed Lord, is it the emptiness of feelings, perceptions, formative predispositions, and consciousness—their voidness, vacuity, hollowness, essencelessness, real nature, unmistaken real nature, one and only real nature, reality, realm of phenomena, abiding nature of reality, maturity with respect to all phenomena, very limit of reality, and inconceivable realm—that engage in the perfection of wisdom?”

“No, Subhūti!” replied the Blessed One.

45.66 “Blessed Lord, is it the emptiness of the sense fields, the sensory elements, and the links of dependent origination—their voidness, vacuity, hollowness, essencelessness, real nature, unmistaken real nature, one and only real nature, reality, realm of phenomena, abiding nature of reality, maturity with respect to all phenomena, very limit of reality, and inconceivable realm—that engage in the perfection of wisdom?”

“No, Subhūti!” replied the Blessed One.

45.67 “Blessed Lord, is it the emptiness of the perfections, of all the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, [F.29.b] signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas {Ki.V: 18} and [the goals], up to and including all-aspect omniscience—their voidness, vacuity, hollowness, essencelessness, real nature, unmistaken real nature, one and only real nature, reality, realm of phenomena, abiding nature of reality, maturity with respect to all phenomena, very limit of reality, and inconceivable realm—that engage in the perfection of wisdom?”

“No, Subhūti!” replied the Blessed One.

45.68 Subhūti then asked, “Blessed Lord, if these attributes do not engage in the perfection of wisdom, how then, Blessed Lord, do bodhisattva great beings engage in the perfection of wisdom?”

45.69 The Blessed One asked in return, “Subhūti, do you think that you can observe the way in which bodhisattva great beings engage in the perfection of wisdom?”

“No, Blessed Lord!”

45.70 “Subhūti, do you think that anything can be apprehended that you cannot observe?” asked the Blessed One.

“No, Blessed Lord!”

45.71 “Subhūti, do you think that there is anything nonapprehensible that arises [F.30.a] or ceases?” asked the Blessed One.

“No, Blessed Lord!”

45.72 “This, Subhūti,” continued the Blessed One, “is the acceptance that phenomena are nonarising, which bodhisattva great beings possess. Subhūti, bodhisattva great beings endowed with such acceptance are prophesied by the lord buddhas to attain unsurpassed, complete enlightenment. This, Subhūti, is said to be the paths of the ten powers, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas. It is impossible that bodhisattva great beings who enter upon that path, practicing in that manner, striving in that manner, and endeavoring in that manner will not attain the wisdom of unsurpassed, completely awakened buddhahood—the supreme wisdom, the wisdom of all-aspect omniscience. If you ask why, it is because those bodhisattva great beings have accepted that phenomena are nonarising. Those attributes that they have will never decrease until they have attained consummate buddhahood in unsurpassed, complete enlightenment.”

45.73 Subhūti then asked, “Blessed Lord, is it through this nonarising nature of all phenomena that bodhisattva great beings are prophesied to attain unsurpassed, complete enlightenment?”

“No, Subhūti!” {Ki.V: 19} replied the Blessed One.

45.74 Subhūti then asked, “Blessed Lord, is it neither through arising nor through nonarising that bodhisattva great beings are prophesied to attain unsurpassed, complete enlightenment?”

“No, Subhūti!” replied the Blessed One. [F.30.b]

45.75 “Blessed Lord, if it is neither through arising, nor indeed through nonarising, that bodhisattva great beings are prophesied to attain unsurpassed, complete enlightenment, how then are bodhisattva great beings prophesied to attain unsurpassed, complete enlightenment?”

45.76 The Blessed One asked in return, “Subhūti, do you think that you can observe such phenomena that are prophesied to attain unsurpassed, complete enlightenment?”

“No, Blessed Lord! I cannot, Blessed Lord, observe those phenomena that are prophesied to attain unsurpassed, complete enlightenment. Blessed Lord, I cannot observe anyone who will attain consummate buddhahood, anything through which consummate buddhahood will be attained, or even anything that will constitute consummate buddhahood.”

45.77 “Subhūti, it is so! It is so!” replied the Blessed One. “Bodhisattva great beings who do not apprehend anything do not think, ‘I will attain consummate buddhahood. Through this consummate buddhahood will be attained. This will constitute the attainment of consummate buddhahood.’ If you ask why, Subhūti, it is because bodhisattva great beings who practice the perfection of wisdom are without all those conceptual thoughts. If you ask why, Subhūti, it is because the perfection of wisdom is nonconceptual.”

45.78 *This completes the forty-fifth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 46

- 46.1 Then, Śakra, mighty lord of the gods, said to the Blessed One, [F.31.a] “Blessed Lord, the perfection of wisdom, owing to its extreme voidness, is profound; it is hard to see, hard to realize, inscrutable, not within the perceptual range of ideation, at peace, subtle, and delicate. It is to be realized through learning and awareness. Blessed Lord, those beings who hear, take up, uphold, recite, and master this profound perfection of wisdom, and are earnestly intent on the real nature, and who offer no opportunity for other phenomena, including mind and mental states, [to intrude] until they have attained consummate buddhahood in unsurpassed, complete enlightenment, are not endowed with inferior roots of virtue.”
- 46.2 “Kauśika, it is so! It is so,” replied the Blessed One. “Those beings who hear, take up, uphold, recite, and master this profound perfection of wisdom, and are earnestly intent on the real nature, and who offer no opportunity for other phenomena, including mind and mental states, [to intrude] until they have attained consummate buddhahood in unsurpassed, complete enlightenment, are not endowed with inferior roots of virtue. Kauśika, if all the beings of Jambudvīpa, as many as there are, {Ki.V: 20} were endowed with the paths of the ten virtuous actions, and endowed with the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers, and if there were a noble son or noble daughter who held, maintained, recite, and mastered this perfection of wisdom, and after holding, maintaining, reciting, and mastering it, were to be earnestly intent upon the real nature, in that case, Kauśika, the roots of virtuous action of the former would come nowhere near even a hundredth part of this root of virtue [of that son or noble daughter]. Nor would they be accepted as even a thousandth part, [F.31.b] a hundred thousandth part, a hundred billion trillionth part, or any number, fraction, categorization, comparison, or comparable quality!”

46.3 Thereupon, a certain monk said to Śakra, mighty lord of the gods, “Kauśika, all those beings of Jambudvīpa who are endowed with the paths of the ten virtuous actions, and endowed with the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers, will be outshone by those noble sons or noble daughters who hold, maintain, recite, and master this profound perfection of wisdom, focusing their attention correctly on it, and who are earnestly intent on the real nature, offering no opportunity for other phenomena, including mind and mental states, [to intrude] until they have attained consummate buddhahood in unsurpassed, complete enlightenment.”

46.4 Śakra, mighty lord of the gods, replied to that monk, “If, O monk, all those beings of Jambudvīpa who are endowed with the paths of the ten virtuous actions, and endowed with the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers, will be outshone even by bodhisattva great beings who have given rise for the first time to the mind set on all-aspect omniscience, what more need one say about those who take up, uphold, recite, and master this profound perfection of wisdom, focusing their attention correctly on it, and who, even after taking up, upholding, reciting, and mastering it, are earnestly intent on the real nature. [F.32.a] They will outshine the world with its gods, humans, and asuras. That is to say, those bodhisattva great beings will come to outshine the world with its gods, humans, and asuras. Not only will those bodhisattva great beings come to outshine the world with its gods, humans, and asuras, those bodhisattva great beings will also come to outshine all those who have entered the stream to nirvāṇa, who are destined for only one more rebirth, who are no longer subject to rebirth, who have attained arhatship, and who have attained individual enlightenment. This will not only apply to those who have entered the stream to nirvāṇa, who are destined for only one more rebirth, who are no longer subject to rebirth, who have attained arhatship, and who have attained individual enlightenment. For those bodhisattva great beings will also come to outshine [other] bodhisattva great beings who practice the perfection of generosity without skill in means and without the perfection of wisdom. And this will apply not only to those who practice the perfection of generosity, {Ki.V: 21} for those bodhisattva great beings will also come to outshine bodhisattva great beings who practice the perfection of ethical discipline without skill in means and without the perfection of wisdom. And this will apply not only to those who practice the perfection of ethical discipline, for those bodhisattva great beings will also come to outshine all the many bodhisattva great beings who practice the perfection

of tolerance without skill in means and without the perfection of wisdom. And this will apply not only to those who practice the perfection of tolerance, for those bodhisattva great beings will also come to outshine all the many bodhisattva great beings who practice the perfection of perseverance without skill in means and without the perfection of wisdom. [F.32.b] And this will apply not only to those who practice the perfection of perseverance, for those bodhisattva great beings will also come to outshine all the many bodhisattva great beings who practice the perfection of meditative concentration without skill in means and without the perfection of wisdom. And this will apply not only to those who practice the perfection of meditative concentration, for those bodhisattva great beings who practice the perfection of wisdom, as it has been revealed, cannot be outshone by the world with its gods, humans, and asuras. Bodhisattva great beings who practice the perfection of wisdom practice in harmony with the perfection of wisdom, as it has been revealed. Those bodhisattva great beings are established so that the lineage of all-aspect omniscience will not be interrupted. Those bodhisattva great beings are not remote from the tathāgatas. Those bodhisattva great beings who enter in that manner will not be estranged from the site of enlightenment. Those bodhisattva great beings will wish to extricate beings immersed in the mire [of afflicted mental states]. Bodhisattva great beings who train in that manner undertake the training of the bodhisattvas. They do not undertake the training of the śrāvakas, and they do not undertake the training of the pratyekabuddhas.

- 46.5 “The Four Great Kings will also think of approaching bodhisattva great beings who train in that manner. Drawing near, they will say and point out, ‘Train swiftly, great one! Train nimbly, great one! You shall receive these four alms bowls when you are seated at the site of enlightenment, having attained consummate buddhahood in unsurpassed, complete enlightenment. [F.33.a] These have been received by the tathāgatas, arhats, completely awakened buddhas of the past.’ The Four Great Kings, along with the gods of Caturmahārājakāyika, will also think of approaching bodhisattva great beings who practice the perfection of wisdom in that manner. I, too, along with the gods of Trayastriṃśa, will think of approaching them. Suyāma, king of the gods, along with the gods of Yāma, will also think of approaching them. Saṃtuṣita, king of the gods, along with the gods of Tuṣita, will also think of approaching them. Sunirmita, king of the gods, along with the gods of Nirmāṇarata, will also think of approaching them. Vaśavartin, king of the gods, along with the gods of Paranirmitavaśavartin, will also think of approaching them. Brahmā Sahāṃpati, accompanied by the gods of Brahmakāyika, will also think of approaching them. {Ki.V: 22} The gods of

the Ābhāsvara⁴⁷⁵ realms will also think of approaching them. The gods of Śubhakarṣna, Bṛhatphala, Avṛha, Atapa, Sudṛṣa, Sudarśana, and the Pure Abode [of Akaniṣṭha] will also think of approaching them.

46.6 “The tathāgatas will always direct their enlightened intention toward bodhisattva great beings who practice this profound perfection of wisdom. The bodies of those bodhisattva great beings who practice this profound perfection of wisdom accordingly will be entirely and in all respects unafflicted by all the many other worldly sufferings that might afflict them. O monk, such will be the manifest attributes of this life when bodhisattva great beings practice this profound perfection of wisdom. [F.33.b] All the combined humoral disorders, as many as there are, including eye diseases, ear diseases, nose diseases, tongue diseases, body diseases, or heart diseases will not arise and will not afflict their bodies. One should know that these are the attributes of this life when bodhisattva great beings practice the profound perfection of wisdom.”

46.7 Then the venerable Ānanda thought, “Does this Śakra, mighty lord of the gods, teach the perfection of wisdom and eloquently declare the attributes of the perfection of wisdom through his own inspired speech, or does he teach through the power of the buddhas?”

46.8 Thereupon, Śakra, mighty lord of the gods, understood with his own mind the thoughts in the mind of the venerable Ānanda, and said to the venerable Ānanda, “Venerable Ānanda, you should know that it is by the power of the buddhas that I teach the perfection of wisdom in that manner and eloquently declare the attributes of the perfection of wisdom.”

46.9 Then the Blessed One said to the venerable Ānanda, “Ānanda, it is so! It is so. It is by the power of the buddhas that Śakra, mighty lord of the gods, teaches this perfection of wisdom and eloquently declares the attributes of the perfection of wisdom. This is the blessing of the tathāgatas. Ānanda, when bodhisattva great beings train in the perfection of wisdom, persevere in the perfection of wisdom, and cultivate the perfection of wisdom, all the forces of evil Māra in the world system of the great trichiliocosm, as many as there are, will have their doubts, wondering whether these bodhisattva great beings {Ki.V: 23} will actualize the very limit of reality [F.34.a] and attain the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, or individual enlightenment, or if not, will they attain consummate buddhahood in unsurpassed, complete enlightenment.

46.10 “Moreover, Ānanda, at the time when bodhisattva great beings do not lack the perfection of wisdom, the evil Māra will be pierced by the pains of sorrow. Also, Ānanda, at the time when bodhisattva great beings practice the perfection of wisdom, the evil Māra will by all means cause meteors to

fall and arouse fear, so that at least a single thought of these bodhisattva great beings might be disturbed from their attention to all-aspect omniscience, that they might be discouraged, and that their hairs might stand on end.”

46.11 Then the venerable Ānanda asked the Blessed One, “Blessed Lord, does the evil Māra approach all bodhisattva great beings with the intention of harming them?”

“Ānanda, the evil Māra does not approach all bodhisattva great beings with the intention of harming them,” replied the Blessed One.

46.12 “In that case, Blessed Lord, what sort of [bodhisattvas] does he approach?” asked Ānanda.

“Ānanda,” replied the Blessed One, “with the intention of harming, the evil forces of Māra approach those bodhisattva great beings who were formerly disinterested when this profound perfection of wisdom was being taught. Moreover, Ānanda, [F.34.b] the evil forces of Māra approach with the intention of harming those bodhisattvas who were hesitant when this profound perfection of wisdom was being taught, wondering whether this was or was not the perfection of wisdom.”

46.13 “Moreover, Ānanda, if bodhisattvas are without a spiritual mentor, the evil forces of Māra will find an opportunity to intrude upon those bodhisattvas who have not heard this profound perfection of wisdom because they have not seen a spiritual mentor, who do not understand it because they have not heard it, and who are not earnestly intent on the real nature because they do not understand how it should be cultivated. {Ki.V: 24}

46.14 “Moreover, Ānanda, if bodhisattvas who are without the perfection of wisdom speak in praise of that which is not the Dharma, then the evil Māra will think, ‘Those who speak in praise of that which is not the Dharma are my friends. The friends I have found among the many followers of the vehicle of the bodhisattvas are those who speak in praise of that which is not the Dharma. Such persons who follow the vehicle of the bodhisattvas will come to dwell in one or the other of two levels—the level of the śrāvakas or the level of the pratyekabuddhas—and they will fulfill my intention.’ Ānanda, the evil Māra will indeed find an opportunity to intrude upon those bodhisattvas.

46.15 “Moreover, Ānanda, if you ask what sort [of bodhisattvas] the evil Māra might find an opportunity to intrude upon, at the time when this profound perfection of wisdom is being taught, if there are bodhisattva great beings who say, ‘The perfection of wisdom is most profound. What would be the point of you listening to this profound perfection of wisdom? [F.35.a] What would be the point of you cultivating, taking up, upholding, and even

mastering it? Since even I did not reach its depths, how could you possibly do so!’ in that case, Ānanda, the evil Māra will indeed find an opportunity to intrude upon those bodhisattvas.

46.16 “Moreover, Ānanda, when bodhisattva great beings scorn other bodhisattvas and give rise to conceits, saying, ‘I am practicing the perfection of generosity. I am practicing the perfections of ethical discipline, tolerance, perseverance, meditative concentration, and wisdom. You do not practice the perfection of generosity. You do not practice the perfections of ethical discipline, tolerance, perseverance, meditative concentration, and wisdom,’ in that case, Ānanda, the evil Māra will indeed find an opportunity to intrude upon those bodhisattvas.

46.17 “Moreover, Ānanda, when bodhisattva great beings give rise to the conceit that they themselves are best, at that time, Ānanda, the evil Māra will rejoice, and he will be delighted, contented, jubilant, satisfied, and happy. In that case, Ānanda, the evil Māra will indeed find an opportunity to intrude upon those bodhisattvas.

46.18 “Moreover, Ānanda, when bodhisattva great beings become famous by proclaiming their name or their clan, on the basis of proclaiming that name or that clan, they might despise other bodhisattva great beings who are endowed with the attributes of virtuous actions. Praising themselves and disparaging others, they indeed lack those aspects, marks, and signs that irreversible bodhisattva great beings have, {Ki.V: 25} and in the absence of those aspects, marks, and signs, they develop afflicted mental states, praising themselves and disparaging others with the words, ‘You do not seem to be established in the vehicle of the bodhisattvas and [F.35.b] you do not seem to be established in the family of the bodhisattvas in the way in which I appear to be established in the vehicle of the bodhisattvas and the family of the bodhisattvas.’ If in that manner they defame and disparage individuals who follow the vehicle of the bodhisattvas, the evil Māra will think, ‘My realm will not be deserted! beings will absolutely multiply in the great hells, the animal realm, the world of Yama, and the domain of anguished spirits.’ By all means the evil Māra will influence those bodhisattvas so their words will become plausible. Since their words are plausible, many people will also think that they should be heeded and trusted, and they will act in conformity with that which they have heard or seen. That is to say, they will act in conformity with what they have heard or seen, and they will train in that manner. When they train in that manner, earnestly intent on the real nature, their afflicted mental states will absolutely multiply. Whatever actions of body, speech, and mind they may undertake with their erroneous intention will all become undesirable, disagreeable, and unpleasant. In that way the denizens of the great hells will

absolutely multiply. The animal realm, the world of Yama, and the domain of anguished spirits will also greatly multiply. Even the realm of Māra will absolutely multiply. In consideration of this, Ānanda, the evil Māra will rejoice, and he will be delighted, satisfied, and happy.

46.19 “Moreover, Ānanda, if individual followers of the vehicle of the bodhisattvas dispute with individual followers of the vehicle of the śrāvakas, saying, ‘I am the best. You are not!’ then the evil Māra will think, ‘Oh! This noble child is far from all-aspect omniscience. [F.36.a] He is not approaching all-aspect omniscience. If you ask why, these conflicts, fights, disputes, and accusations are not the path of all-aspect omniscience. They are the path of the denizens of the hells. They are the path of the animal realm. They are the path of the world of Yama. They are not the path of all-aspect omniscience.’

46.20 “Moreover, Ānanda, if an individual follower of the vehicle of the bodhisattvas engages in conflicts, disputes, fights, and accusations with another individual who follows the vehicle of the bodhisattvas, in that case, the evil Māra will think, ‘Both of these are far from all-aspect omniscience. Both of these will not attain consummate buddhahood in unsurpassed, complete enlightenment. If you ask why, on whatever path these two noble children have set out, it is not the path of all-aspect omniscience. These two noble children have set out on the path of the denizens of the hells, the animal realm, and the world of Yama.’ Then he will rejoice, and he will be delighted, satisfied, and happy.

46.21 “Moreover, Ānanda, when bodhisattvas who have not been prophesied think maliciously of bodhisattvas who have been prophesied, and engage in conflicts, disputes, {Ki.V: 26} fights, and accusations, if they have not abandoned all-aspect omniscience, they must don the armor for as many eons as the negative thoughts that have arisen and the conflicts, disputes, fights, and accusations in which they have engaged.”

46.22 “Blessed Lord, is there any other emancipation for those in whom negative thoughts have arisen, or if not, will they absolutely have to don the armor for that number of eons?” asked Ānanda.

46.23 “Ānanda,” replied the Blessed One, “I have revealed the Dharma with its emancipation to individual followers of the vehicle of the śrāvakas, followers of the vehicle of the pratyekabuddhas, and followers of the vehicle of the bodhisattvas. [F.36.b] In this regard, Ānanda, when individual followers of the vehicle of the bodhisattvas engage in conflict, dispute, scolding, and defamation with [other] individuals who follow the vehicle of the bodhisattvas, and after having engaged in conflict, dispute, scolding, and defamation, they do not make a confession but retain that malice and maintain that hostility, then, Ānanda, I do not speak of emancipation. If those individuals have not abandoned all-aspect omniscience, they must

undoubtedly don the armor for that number of eons. Ānanda, even though bodhisattva great beings may have engaged in conflict, dispute, scolding, and defamation, if they do not retain that malice, and thenceforth maintain their vows, thinking, ‘I should have gained but I have lost. When I should have eliminated the sufferings of all beings, I spoke and responded in that manner. When I should have acted as a bridge for all beings, I have defamed others in that manner and contradicted them. I should not have acted in that inappropriate manner! I should have acted as if I was slow-witted and dumb. I should be without agitation in my thoughts. Since I must bring these beings to final nirvāṇa, having attained consummate buddhahood in unsurpassed, complete enlightenment, it is not appropriate that I should be ill-disposed toward them and fight with them. I will not think maliciously of them. I will not fight with them!’ in that case, Ānanda, I have explained that those bodhisattva great beings will be emancipated. In that case, the evil Māra, even though he should look for and search for an opportunity to intrude, will find no such opportunity.

46.24 “Moreover, Ānanda, bodhisattva great beings should not befriend individuals who follow the vehicle of the śrāvakas. They should not stay with them. They should not sit with them. [F.37.a] But even if they do, they should not think maliciously of anyone at all. They should not be angered. If you ask why, it is inappropriate for them {Ki.V: 27} to think maliciously of such people or to be angered. If you ask why, it is because they should think, ‘After attaining consummate buddhahood in unsurpassed, complete enlightenment, I must liberate them from all sufferings.’ [B55]

46.25 “Blessed Lord, how should bodhisattva great beings treat individuals who follow the vehicle of the bodhisattvas?” asked Ānanda.

46.26 “Ānanda,” replied the Blessed One, “bodhisattva great beings should treat individuals who follow the vehicle of the bodhisattvas just as they treat the Teacher. If you ask why, they set their minds, thinking, ‘These are my friends—we have embarked on the same ship. I should also train in the same manner in which they are training. I should also train in the same phenomena in which they should train—the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, all the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, [F.37.b] great compassion,

the eighteen distinct qualities of the buddhas, and [all the goals], up to and including all-aspect omniscience.’ In addition, they should set their minds on the thought, ‘They are teaching the path of complete enlightenment, but if they behave in a corrupt manner, and are not focusing their attention with all-aspect omniscience in mind, I should not train in that manner. If those bodhisattva great beings never stop focusing their attention with all-aspect omniscience in mind, I too should train accordingly.’ Bodhisattva great beings who train in that manner train in sameness.”

46.27 *This completes the forty-sixth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 47

47.1 Thereupon, the venerable Subhūti asked the Blessed One, “Blessed Lord, what is the sameness of the bodhisattva great beings—the sameness in which bodhisattva great beings should train?”

47.2 “Subhūti,” replied the Blessed One, “the emptiness of internal phenomena constitutes the sameness of bodhisattva great beings. The emptiness of external phenomena constitutes the sameness of bodhisattva great beings. The emptiness of external and internal phenomena constitutes the sameness of bodhisattva great beings. Subhūti, [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, constitute the sameness of bodhisattva great beings. Physical forms are empty of physical forms. Feelings, perceptions, formative predispositions, and consciousness are empty of consciousness [and so forth]. The sense fields, the sensory elements, and the links of dependent origination are empty of the links of dependent origination [and so forth]. The perfections, [F.38.a] all the aspects of emptiness, and the factors conducive to enlightenment are empty of the factors conducive to enlightenment [and so forth]. [Ki.V: 28] The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, and the serial steps of meditative absorption are empty of the serial steps of meditative absorption [and so forth]. Emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are empty of the dhāraṇī gateways [and so forth]. The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are empty of eighteen distinct qualities of the buddhas [and so forth]. [The goals], up to and including all-aspect omniscience, are empty of all-aspect omniscience [and so forth]. All these, Subhūti, constitute the sameness of bodhisattva great beings. Abiding in it, bodhisattva great beings will attain consummate buddhahood in unsurpassed, complete enlightenment.”

47.3 “Blessed Lord, when bodhisattva great beings undertake training in order that physical forms may be terminated, do they train in all-aspect omniscience? When they undertake training in order to become detached from physical forms, do they train in all-aspect omniscience? When they undertake training in order that physical forms may cease, do they train in all-aspect omniscience? When they undertake training in order that physical forms may not arise, do they train in all-aspect omniscience? When they undertake training in order that feelings, perceptions, formative predispositions, and consciousness may be terminated, do they train in all-aspect omniscience? When they undertake training in order to become detached from consciousness [and so forth], do they train in all-aspect omniscience? When they undertake training in order that consciousness [and so forth] may cease, do they train in all-aspect omniscience? [F.38.b] When they undertake training in order that consciousness [and so forth] may not arise, do they train in all-aspect omniscience? When they undertake training in order that the sense fields, the sensory elements, and the links of dependent origination may be terminated, in order to become detached from them, in order that they may cease, and in order that they may not arise, do they train in all-aspect omniscience? When they undertake training in order that all the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas may be terminated, in order to become detached from them, in order that they may cease, and in order that they may not arise, do they train in all-aspect omniscience? When they undertake training in order that [the goals], up to and including all-aspect omniscience, may be terminated, in order to become detached from them, in order that they may cease and in order that they may not arise, do they train in all-aspect omniscience?”

47.4 “No, Subhūti!” replied the Blessed One. “The elder Subhūti has asked, ‘When they undertake training in order that physical forms may be terminated, do they train in all-aspect omniscience? When they undertake training in order to become detached from physical forms, do they train in all-aspect omniscience? When they undertake training in order that physical forms may cease, do they train in all-aspect omniscience? [F.39.a] When they undertake training in order that physical forms may not arise, do they train in all-aspect omniscience? When they undertake training in order that

feelings, perceptions, formative predispositions, and consciousness may be terminated, do they train in all-aspect omniscience? When they undertake training in order to become detached from consciousness [and so forth], do they train in all-aspect omniscience? When they undertake training in order that consciousness [and so forth] may cease, do they train in all-aspect omniscience? When they undertake training in order that consciousness [and so forth] may not arise, do they train in all-aspect omniscience? When they undertake training in order that the sense fields, the sensory elements, and the links of dependent origination may be terminated, in order to become detached from them, {Ki.V: 29} in order that they may cease, and in order that they may not arise, do they train in all-aspect omniscience? When they undertake training in order that all the perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas may be terminated, in order to become detached from them, in order that they may cease, and in order that they may not arise, do they train in all-aspect omniscience? When they undertake training in order that [the goals], up to and including all-aspect omniscience, may be terminated, in order to become detached from them, in order that they may cease, and in order that they may not arise, do they train in all-aspect omniscience?’ That is not the case!

47.5 “Subhūti, do you think that the real nature of physical forms; [F.39.b] the real nature of feelings, perceptions, formative predispositions, and consciousness; the real nature of the sense fields, the sensory elements, and the links of dependent origination; the real nature of the perfections; the real nature of all the aspects of emptiness; the real nature of the thirty-seven factors conducive to enlightenment; the real nature of the truths of the noble ones; the real nature of the meditative concentrations, the immeasurable attitudes, and the formless absorptions; the real nature of the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, and wishlessness; the real nature of the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; the real nature of the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas; and the real nature of [the goals], up to and including all-aspect omniscience, can be terminated, abandoned, or arise or cease?”

“No, Blessed Lord! No, Sugata!”

47.6 “Subhūti,” continued the Blessed One, “those bodhisattva great beings who train accordingly train in the real nature, and they do train in all-aspect omniscience. Subhūti, those bodhisattva great beings who train accordingly train in six perfections, and they do train in all-aspect omniscience. They train in all the aspects of emptiness, they train in the four applications of mindfulness, [F.40.a] and they train in the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. They train in the truths of the noble ones. They train in the meditative concentrations, the immeasurable attitudes, and the formless absorptions. They train in the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, and wishlessness. They train in the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways. They train in the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, {Ki.V: 30} and the eighteen distinct qualities of the buddhas. They train in [the goals], up to and including all-aspect omniscience.

47.7 “Subhūti, bodhisattva great beings who train accordingly will attain the perfection of all trainings. Subhūti, bodhisattva great beings who train accordingly cannot succumb to Māra, or to the gods within the realm of Māra. Subhūti, bodhisattva great beings who train accordingly will swiftly attain the level at which progress has become irreversible. Subhūti, bodhisattva great beings who train accordingly will experience the perceptual range of their respective tathāgatas. Subhūti, bodhisattva great beings who train accordingly train in the protective Dharma. Subhūti, bodhisattva great beings who train accordingly train in great loving kindness and great compassion. Subhūti, bodhisattva great beings who train accordingly train in order to refine the buddhafiels. Subhūti, bodhisattva great beings who train accordingly train in order to bring beings to maturity.

47.8 “Subhūti, [F.40.b] bodhisattva great beings who train accordingly train in order to turn the wheel of the Dharma in three times and twelve ways.⁴⁷⁶ Subhūti, bodhisattva great beings who train accordingly train in order to bring all beings to maturity. Subhūti, bodhisattva great beings who train accordingly train in order to ensure that the lineage of the tathāgatas will not be interrupted. Subhūti, bodhisattva great beings who train accordingly train in order to open the portals of immortality. Subhūti, bodhisattva great beings who train accordingly train in order to reveal the unconditioned elements.

47.9 “Subhūti, inferior beings cannot undertake this training, but bodhisattva great beings who would undertake training do train in it, wishing to extricate all beings from cyclic existence. Subhūti, bodhisattva great beings who train accordingly will not be born among the denizens of the hells. They will not be born in the animal realm, or in the world of Yama. They will not be

born in frontier regions or precipitous gorges. They will not be born among refuse scavengers, or among outcastes. They will not be blind, hunchbacked, crippled, or mutilated. They will not be deaf. They will not be armless. They will not be without the sense faculties. Their sense faculties will be intact. Their sense faculties will not be deficient. They will not kill living creatures. They will not steal. They will not commit sexual misconduct. They will not tell lies. They will not slander, or indulge in verbal abuse or irresponsible chatter. They will not have thoughts of covetousness or malice. They will not resort to mistaken views. They will not sustain themselves through wrong livelihood. They will not acquire anything that is inauthentic. [F.41.a] They will not resort to degenerate morality. They will not acquire degenerate morality. Subhūti, bodhisattva great beings who train accordingly will not be born among the long-lived gods.⁴⁷⁷

47.10 “If you ask why, {Ki.V: 31} they are endowed with skill in means, so that such bodhisattva great beings possess the skill in means through which they will not be born among the long-lived gods. If you ask why, it is because skill in means is revealed in this very perfection of wisdom. Bodhisattva great beings who possess skill in means will also become absorbed in the meditative concentrations. They will also become absorbed in the immeasurable attitudes. They will also become absorbed in the formless absorptions, but they will not take rebirth [in the realms of form and formlessness] due to the influences of these meditative concentrations, immeasurable attitudes, and formless absorptions.

47.11 “Subhūti, bodhisattva great beings who train accordingly will purify the stains of directing their minds to the level of the śrāvakas and the level of the pratyekabuddhas, and so they will acquire refinement of the powers associated with all the attributes of the buddhas.”

47.12 “Blessed Lord, inasmuch as all phenomena are naturally pure, what are the attributes of the bodhisattva great beings through which this refinement is acquired?”

47.13 “It is so, Subhūti! It is so,” replied the Blessed One. “It is just as you have said. Subhūti, all phenomena are naturally pure. Subhūti, inasmuch as all phenomena are naturally pure, when bodhisattva great beings practice the perfection of wisdom, it is their absence of discouragement and absence of intimidation, Subhūti, that constitutes the perfection of wisdom. Since all simple, ordinary people do not know and do not discern this reality, for the sake of these beings, [F.41.b] bodhisattva great beings practice the perfection of generosity, and they practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. They practice the emptiness of internal phenomena, and they practice [all the other aspects of

emptiness], up to and including the emptiness of the essential nature of nonentities. They practice the applications of mindfulness, and they practice the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. They practice the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions. They practice the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, and wishlessness. They practice the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways. They practice the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas. They practice [the goals], up to and including all-aspect omniscience.

47.14 “Subhūti, bodhisattva great beings who practice accordingly acquire the powers and fearlessnesses [of the buddhas] with respect to all phenomena, and they will not fall into the level of the śrāvakas or the level of the pratyekabuddhas. Subhūti, bodhisattva great beings who practice accordingly will transcend the thoughts, activities, and distractions of all beings.

47.15 “Subhūti, just as there are few places on earth where the pure gold of the Jambu River is found, in the same way, Subhūti, those beings who have undertaken this training of the perfection of wisdom are few in number. Those beings who become established in the level of the śrāvakas or the level of the pratyekabuddhas are much more numerous. [F.42.a]

47.16 “Subhūti, just as there are few beings who have undertaken and maintained actions commensurate with an imperial monarch, {Ki.V: 32} while those beings who have undertaken and maintained actions commensurate with a regional king are much more numerous, in the same way, Subhūti, those beings who have entered upon this path that leads to all-aspect omniscience are few in number, whereas the beings who become established on the level of the śrāvakas or the level of the pratyekabuddhas are much more numerous.

47.17 “Subhūti, bodhisattva great beings who are earnestly intent on the real nature are far fewer than those bodhisattva great beings who have set out for unsurpassed, complete enlightenment. Even more numerous than them are those beings who become established on the level of the śrāvakas or the level of the pratyekabuddhas.

47.18 “Subhūti, those who master the reversible levels are much more numerous than the noble children who follow the vehicle of the bodhisattvas and who practice, without hesitation, this profound perfection of wisdom and master the level at which progress has become irreversible. Therefore, Subhūti,

bodhisattva great beings who wish to attain the level at which progress has become irreversible and who wish to enter into the level at which progress has become irreversible should train in this profound perfection of wisdom.

47.19 “Moreover, Subhūti, when bodhisattva great beings practice this profound perfection of wisdom, thoughts associated with miserliness do not arise. Thoughts associated with degenerate morality do not arise. Thoughts associated with indolence do not arise. Thoughts associated with distraction do not arise. Thoughts associated with stupidity do not arise. Thoughts associated with desire do not arise. [F.42.b] Thoughts associated with hatred do not arise. Thoughts associated with delusion do not arise. Thoughts associated with obstinacy do not arise.

47.20 “Thoughts associated with physical forms do not arise. Thoughts associated with feelings, perceptions, formative predispositions, and consciousness do not arise. Thoughts associated with the sense fields, the sensory elements, and the links of dependent origination do not arise. Thoughts associated with the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment do not arise. Thoughts associated with the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways do not arise. Thoughts associated with the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas do not arise. Thoughts associated with [the goals], up to and including all-aspect omniscience, do not arise. If you ask why, Subhūti, it is because when bodhisattva great beings practice this profound perfection of wisdom, they do not apprehend anything at all. Since they are without apprehending, they do not set their minds on anything at all. So it is, Subhūti, that bodhisattva great beings who have trained in this profound perfection of wisdom will have acquired all the perfections. They will have procured all the perfections. They will have acted in harmony with all the perfections. {Ki.V: 33} If you ask why, Subhūti, it is because all the perfections are subsumed in this profound perfection of wisdom.

47.21 “Subhūti, just as sixty-two sorts of view are subsumed within the view of mundane constructs, in the same way, Subhūti, [F.43.a] all the perfections are subsumed in this profound perfection of wisdom. Subhūti, just as when the faculty of the life force has ceased at the time of a person’s death, all the sense faculties will cease, in the same way, Subhūti, all the other five perfections are subsumed by those who practice this profound perfection of wisdom. Therefore, Subhūti, bodhisattva great beings who wish to transcend all the perfections should train in this profound perfection of wisdom.

47.22 “Subhūti, bodhisattva great beings who train in this profound perfection of wisdom train in that which is exalted among all beings, Subhūti, do you think that the beings inhabiting this world system of the great trichiliocosm are many?”

“Blessed Lord, they are many! Sugata, they are many! Blessed Lord, if the beings of Jambudvīpa are indeed many, what need one say about the beings in this world system of the great trichiliocosm!”

47.23 “Subhūti,” continued the Blessed One, “if all the beings in this world system of the great trichiliocosm, as many as there are, throughout time had acquired a human body, and all of them had then attained consummate buddhahood in unsurpassed, complete enlightenment, and if there were a [single] bodhisattva great being who had honored each one of all those tathāgatas with robes, alms, bedding, medicines for the treatment of ailments, and many [other] resources for the duration of their lives, without interruption, Subhūti, do you think that the merit of that bodhisattva great being would, on that basis, increase more greatly?” [F.43.b]

“Blessed Lord, it would be great! Sugata, it would be great!”

47.24 “Subhūti,” continued the Blessed One, “when a noble son or noble daughter takes up, upholds, recites, masters, and focuses attention correctly on this profound perfection of wisdom, and is earnestly intent on the real nature, his or her merit would increase much more than these [aforementioned merits]. If you ask why, Subhūti, it is because the perfection of wisdom that bodhisattva great beings have will be of great benefit—it will bring about the attainment of unsurpassed, complete enlightenment.

47.25 “Therefore, Subhūti, bodhisattva great beings who wish to become unsurpassed among all beings, who wish to become a protector to all those beings who are unprotected, who wish to become a refuge to those who are without a refuge, who wish to become a sanctuary for those who are without sanctuary, {Ki.V: 34} who wish to become an eye for the blind, who wish to become a lamp for those immersed in darkness, who wish to attain completely awakened buddhahood, who wish to comprehend the perceptual range of the buddhas, who wish to frolic through the emanational play of the buddhas, who wish to roar the lion’s roar of the buddhas, who wish to beat the great drum of the buddhas, who wish to blow the conch of the buddhas, who wish to enunciate the sermons of the buddhas—all of these should train in this profound perfection of wisdom. Subhūti, among those attainments of excellence, there is nothing at all that bodhisattva great beings who train in the perfection of wisdom will not attain.”

47.26 Subhūti then asked, “Blessed Lord, will they also attain the excellence of the śrāvakas? Will they also attain the excellence of the pratyekabuddhas?” [F.44.a]

“Subhūti,” replied the Blessed One, “they will indeed attain the excellence of the śrāvakas and they will also attain the excellence of the pratyekabuddhas, but they should not dwell in those [two modes of excellence]. They should not remain fixed in them. They should perceive them with knowledge and [genuine] view. That is to say, they should transcend them, and enter a bodhisattva’s full maturity.

47.27 “Subhūti, bodhisattva great beings who train in this manner will approach all-aspect omniscience. They will attain consummate buddhahood in unsurpassed, complete enlightenment. Subhūti, bodhisattva great beings who train in this manner become worthy recipients of the donations in the world, with its gods, humans, and asuras. Subhūti, bodhisattva great beings who train in this manner outshine all other worthy recipients of worldly donations apart from them—śrāvakas and pratyekabuddhas—and they will approach all-aspect omniscience. Subhūti, bodhisattva great beings who train in this manner do not forsake the perfection of wisdom, and they practice the perfection of wisdom. That is to say, they are not bereft of the perfection of wisdom.

47.28 “Subhūti, one should know that the bodhisattva great beings who practice this profound perfection of wisdom in this manner possess the attribute of not degenerating from all-aspect omniscience. They give the levels of the śrāvakas and pratyekabuddhas a wide berth, and approach unsurpassed, complete enlightenment.

47.29 “If indeed they were to think, ‘This is the perfection of wisdom! The perfection of wisdom is present here! Through this perfection of wisdom I will attain all-aspect omniscience!’ when they know in that way, they do not practice the perfection of wisdom. [F.44.b] If, on the other hand, they do not know, ‘This is the perfection of wisdom! The perfection of wisdom is present here!’ in that case they neither know nor perceive anyone who possesses the perfection of wisdom, anything that would bring about the perfection of wisdom, {Ki.V: 35} or anyone who would be emancipated through the perfection of wisdom and attain consummate buddhahood in unsurpassed, complete enlightenment. And if they then think, ‘Since the realm of phenomena, the real nature, and the very limit of reality are fixed states, they are not the perfection of wisdom! The perfection of wisdom is not contained in it! There is nothing at all that will be emancipated through this perfection of wisdom!’ then indeed, Subhūti, those bodhisattva great beings who practice accordingly do practice the perfection of wisdom.”

47.30 *This completes the forty-seventh chapter from "The Perfection of Wisdom in Twenty-Five Thousand Lines."*

CHAPTER 48

- 48.1 Then Śakra, mighty lord of the gods, thought, “If bodhisattva great beings outshine all beings while just practicing the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, the emptiness of internal phenomena, [all the other aspects of emptiness] up to and including the emptiness of the essential nature of nonentities, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, [F.45.a] signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, what need one say when they have attained consummate buddhahood in unsurpassed, complete enlightenment! If even those beings whose minds are just introduced to all-aspect omniscience excellently acquire the attainments, and if even those beings sustain themselves excellently through their livelihoods, what need one say about those who have set their minds on unsurpassed, complete enlightenment! Those beings who have set their minds on unsurpassed, complete enlightenment and listen to this perfection of wisdom are to be emulated by all.”
- 48.2 Then Śakra, mighty lord of the gods, took many coral tree flowers, and, going into the presence of the Blessed One, scattered those coral flowers, scattered them more vigorously, and scattered them with utmost vigor toward the tathāgata, arhat, completely awakened Buddha, saying, “By this root of virtue may those individuals who follow the vehicle of the bodhisattvas, with their focus intent on unsurpassed, complete

enlightenment, perfect the attributes of the buddhas! May they all perfect the attributes of all-aspect omniscience! May they perfect the attributes that naturally arise, and may they perfect the attributes that are free from contaminants!

48.3 “Blessed Lord, I do not in the slightest think that individuals who follow the vehicle of the bodhisattvas will regress, [F.45.b] having set out for unsurpassed, complete enlightenment. Blessed Lord, I do not in the slightest think that these bodhisattva great beings will regress and become śrāvakas or pratyekabuddhas. On the contrary, they will long for unsurpassed, complete enlightenment, {Ki.V: 36} and they will aspire again and again toward unsurpassed, complete enlightenment. Seeing the many sufferings of cyclic existence, they will resolve to benefit the whole world, with its gods, humans, and asuras; they will resolve to alleviate [its sufferings], to make them happy and secure. Bodhisattva great beings who have such a mindset will think, ‘Whatever happens, once I have crossed [beyond cyclic existence], I must save those beings who have not yet crossed beyond it! Whatever happens, once I have been liberated, I must liberate those beings who have not yet been liberated! Whatever happens, once I have been inspired, I must inspire those beings who have not yet been inspired! Whatever happens, once I have attained final nirvāṇa, I must bring to final nirvāṇa those beings who have not attained final nirvāṇa!’

48.4 “Blessed Lord, how much merit will noble sons or noble daughters accrue when they rejoice in those mindsets of bodhisattva great beings who are novices entering the vehicle in that manner, when they rejoice in those mindsets of bodhisattva great beings who have been practicing for a long time, when they rejoice in those mindsets of irreversible bodhisattva great beings, and when they rejoice in those mindsets of bodhisattva great beings who are destined for only one more rebirth?” [F.46.a]

48.5 The Blessed One then replied to Śakra, mighty lord of the gods, “Kauśika, you may even be able to measure in units of the tip of a hair this world system of the four continents, but you cannot measure the merits of those who set their mind on enlightenment while they are rejoicing. Kauśika, you may even be able to measure in units of the tip of a hair the world systems of a chiliocosm, the world systems of a dichiliocosm, and the world systems of a great trichiliocosm, but you cannot measure the merits of those who set their mind on enlightenment while they are rejoicing. Kauśika, you may even be able to measure in units of one hundredth of the tip of a hair all the mass of water in the oceans of this world system of the great trichiliocosm, taking out the water drop by drop, but you cannot measure the merits of those who set their minds on enlightenment while they are rejoicing.”

48.6 Śakra, mighty lord of the gods, then said to the Blessed One, “Blessed Lord, beings who would not rejoice in those who have set their mind on enlightenment are influenced by Māra. Blessed Lord, beings who would not rejoice in those who have set their mind on enlightenment are on the side of Māra. Blessed Lord, beings who would not rejoice in those who have set their mind on enlightenment have been reborn here after dying in the domain of Māra. If one were to ask why, Blessed Lord, it is because beings who have achieved this setting of the mind on enlightenment and dedicated [the merit] toward unsurpassed, complete enlightenment destroy the domain of Māra. One should rejoice in beings who have set their mind on unsurpassed, complete enlightenment. [F.46.b] Any who do not forsake the Buddha, who do not forsake the Dharma, and who do not forsake the Saṅgha should rejoice in those who have set their mind on enlightenment. Then, having rejoiced, {Ki.V: 37} they should dedicate [the merit] to unsurpassed, complete enlightenment. This dedication should be made in such a way that there is no notion of duality and no notion of nonduality.”

48.7 “Kauśika, it is so! It is so,” replied the Blessed One. “It is just as you have said. Kauśika, rejoicing in those who have set their mind on enlightenment, they will swiftly come to please the tathāgatas, arhats, completely awakened buddhas, and having once pleased them they will not displease them. Those endowed with the roots of virtuous action, setting their mind on enlightenment combined with rejoicing, will be served, respected, honored, and worshiped, wherever they are reborn. They will never again perceive unpleasant sights. They will never hear unpleasant sounds. They will never smell unpleasant odors. They will never savor unpleasant tastes. They will never touch unpleasant tangible objects. They will never be conscious of unpleasant mental phenomena. They will never be without the buddhas. They will move from buddhafiield to buddhafiield, and they will venerate the lord buddhas. They will develop the roots of virtuous action. If you ask why, Kauśika, it is because those noble sons or noble daughters have rejoiced in the roots of virtuous action acquired by inestimable and immeasurable bodhisattva great beings, including novices entering the vehicle, those who are engaged in practice, [F.47.a] those who are irreversible, and those who are destined for only one more rebirth. Enhanced by those roots of virtuous action, they will approach unsurpassed, complete enlightenment, and after attaining consummate buddhahood in unsurpassed, complete enlightenment, they will bring inestimable, countless, measureless beings to final nirvāṇa.

48.8 “For that reason, Kauśika, noble sons or noble daughters should by all means rejoice in the roots of virtuous action, possessed by bodhisattva great beings who are novices entering the vehicle, and they should then dedicate

this [merit] toward unsurpassed, complete enlightenment, doing so free of a mindset and free of anything else other than a mindset.⁴⁷⁸ They should rejoice in those roots of virtuous action [possessed by bodhisattva great beings] who are engaged in practice, who are irreversible, and who are destined for only one more rebirth, and then they should dedicate that [merit] toward unsurpassed, complete enlightenment, doing so free of a mind and free of anything else other than a mind.”⁴⁷⁹ {Ki.V: 44}

48.9 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, how does the illusion-like mind attain consummate buddhahood in unsurpassed, complete enlightenment?”

48.10 “Subhūti, do you think that you can observe the illusion-like mind?” asked the Blessed One in return.

“No, Blessed Lord! Blessed Lord, I do not observe illusion, nor indeed do I observe illusion-like mind.” {Ki.V: 45}

48.11 “Subhūti,” continued the Blessed One, [F.47.b] “if you cannot even perceive illusion or illusion-like mind, do you think that you can observe that mind that would attain consummate buddhahood in unsurpassed, complete enlightenment?”

“No, Blessed Lord!”

48.12 “Subhūti,” continued the Blessed One, “do you think that you can observe anything other than illusion or illusion-like mind that would attain consummate buddhahood in unsurpassed, complete enlightenment?”

“No, Blessed Lord, I do not observe anything other than illusion or illusion-like mind that would attain consummate buddhahood in unsurpassed, complete enlightenment.

48.13 “Blessed Lord, since I do not observe anything extraneous, I should disclose [the nature of] phenomena in terms of being existent or nonexistent: Anything that is absolutely void is neither existent nor nonexistent. Anything that is absolutely void will not attain consummate buddhahood in unsurpassed, complete enlightenment. Indeed, anything that is nonexistent will not attain consummate buddhahood in unsurpassed, complete enlightenment. If one were to ask why, Blessed Lord, it is because this applies to all phenomena, defiled or purified, which are nonexistent and utterly nonexistent.

48.14 “If one were to ask why, Blessed Lord, it is because the perfection of wisdom is absolutely void. The perfection of meditative concentration is absolutely void. The perfection of perseverance is absolutely void. The perfection of tolerance is absolutely void. The perfection of ethical discipline [F.48.a] is absolutely void. The perfection of generosity is absolutely void. The emptiness of internal phenomena is absolutely void. [The other aspects of emptiness], up to and including the emptiness of the essential nature of

nonentities, are absolutely void. The applications of mindfulness are absolutely void. The correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are absolutely void. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions are absolutely void. The aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, and wishlessness are absolutely void. The extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are absolutely void. The ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas are absolutely void. [The goals], up to and including all-aspect omniscience, are absolutely void. There is nothing at all that is absolutely void that is to be cultivated, and nothing that is to be uncultivated. Since the perfection of wisdom is absolutely void, there is nothing at all that is to be attained. Since the perfection of wisdom is absolutely void, how will bodhisattva great beings attain consummate buddhahood in unsurpassed, complete enlightenment, dependent on the perfection of wisdom? Since unsurpassed, complete enlightenment, too, is absolutely void, how can voidness attain buddhahood through voidness?" [F.48.b]

48.15 "Excellent, Subhūti, excellent!" replied the Blessed One. {Ki.V: 46} "Subhūti, it is so! It is so. Subhūti, the perfection of wisdom is absolutely void. The perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity are absolutely void. The emptiness of internal phenomena is absolutely void. [The other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are absolutely void. The applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are absolutely void. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions are absolutely void. The aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, and wishlessness are absolutely void. The extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas are absolutely void. [The goals], up to and including all-aspect omniscience, are absolutely void.

48.16 "Subhūti, just as the perfection of wisdom is absolutely void, the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection

of generosity are absolutely void; the emptiness of internal phenomena is absolutely [F.49.a] void; [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are absolutely void; the applications of mindfulness are absolutely void; [the other causal attributes], up to and including the noble eightfold path, are absolutely void; [the fruitional attributes and goals], up to and including all-aspect omniscience, are absolutely void; and so, too, the attainment of consummate buddhahood in unsurpassed, complete enlightenment is absolutely void.

48.17 “Subhūti, if the perfection of wisdom were not absolutely void; if the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity were not absolutely void; if the emptiness of internal phenomena were not absolutely void; if [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, were not absolutely void; if the applications of mindfulness were not absolutely void; if [the other causal attributes], up to and including the noble eightfold path, were not absolutely void; and if [the fruitional attributes and goals], up to and including all-aspect omniscience, were not absolutely void, then there would be no perfection of wisdom; there would be no perfection of meditative concentration, perfection of perseverance, perfection of tolerance, perfection of ethical discipline, or perfection of generosity; there would be no emptiness of internal phenomena; there would be no [other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; there would be no applications of mindfulness; there would be no [other causal attributes], up to and including the noble eightfold path; and there would be no [fruitional attributes or goals], up to and including all-aspect omniscience. Therefore, Subhūti, inasmuch as the perfection of wisdom is absolutely void; inasmuch as the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity are absolutely void; [F.49.b] inasmuch as the emptiness of internal phenomena is absolutely void, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities are absolutely void; inasmuch as the applications of mindfulness are absolutely void, and [the other causal attributes], up to and including the noble eightfold path, are absolutely void; and inasmuch as [the fruitional attributes and goals], up to and including all-aspect omniscience, are absolutely void, [bodhisattva great beings] will not attain consummate buddhahood in unsurpassed, complete enlightenment dependent on the perfection of wisdom. How can voidness attain buddhahood through voidness? Since there will be no attainment of

consummate buddhahood in unsurpassed, complete enlightenment, they will not attain consummate buddhahood in unsurpassed, complete enlightenment dependent on the perfection of wisdom.” {Ki.V: 48}

48.18 “Blessed Lord, bodhisattva great beings practice with a profound objective.”

“Subhūti, it is so! It is so,” replied the Blessed One. “Subhūti, bodhisattva great beings do practice with a profound objective. That is to say, in not actualizing the objective of resorting to the level of the śrāvakas or the level of the pratyekabuddhas, they do that which is difficult.”

48.19 “Blessed Lord, as I understand the meaning spoken by the Blessed One, if they do not incur the slightest difficulty, how do bodhisattva great beings do what is difficult? If one were to ask why, Blessed Lord, it is because they do not apprehend any objective that they should realize whatsoever. Nor do they apprehend the perfection of wisdom through which [their objective] would be realized. Nor do they apprehend anything that would bring about that realization. Blessed Lord, they engage in nonapprehension with respect to all phenomena that can be realized—whatever, Blessed Lord, may be the objective to be realized, such as the attainment of consummate buddhahood in unsurpassed, complete enlightenment, [F.50.a] whatever the perfection of wisdom through which it is to be realized, or whatever may be the attributes that realize it. Bodhisattva great beings who practice this acquire a state that is without blindness with respect to all phenomena. Blessed Lord, if, when this is taught, the minds of bodhisattva great beings are not discouraged, not utterly cowed, not afraid, and not terrified, in that case, Blessed Lord, bodhisattva great beings who practice accordingly do practice the perfection of wisdom. They do not observe that which they are practicing. They do not observe the perfection of wisdom. They do not observe that they will attain consummate buddhahood in unsurpassed, complete enlightenment.

48.20 “Blessed Lord, bodhisattva great beings who practice the perfection of wisdom do not think, ‘I should shun the level of the śrāvakas and the level of the pratyekabuddhas. I am approaching all-aspect omniscience.’ Blessed Lord, space does not think, ‘I am remote from some and near to others.’ If one were to ask why, Blessed Lord, it is because space is not particularized; it is immobile and nonconceptual. In the same way, Blessed Lord, though bodhisattva great beings practice the perfection of wisdom, they do not think, ‘The level of the śrāvakas or the level of the pratyekabuddhas is remote from me. Unsurpassed, complete enlightenment is near.’ If one were to ask why, [F.50.b] Blessed Lord, it is because the perfection of wisdom is nonconceptual. {Ki.V: 49}

- 48.21 “Blessed Lord, it is just as an illusory man does not think, ‘This illusion is remote from me. The illusionist is near. The crowd of people gathered here are remote from me or near.’ If one were to ask why, Blessed Lord, it is because an illusory man is without concepts. In the same way, Blessed Lord, though bodhisattva great beings practice the perfection of wisdom, they do not think, ‘The level of the śrāvakas or the level of the pratyekabuddhas is remote from me. Unsurpassed, complete enlightenment is near.’ If one were to ask why, Blessed Lord, it is because the perfection of wisdom is nonconceptual.
- 48.22 “Blessed Lord, it is just as a reflection does not think, ‘This apprehending of the reflection that arises is near to me. The mirror or the vessel full of water on which it appears is remote from me.’ If one were to ask why, Blessed Lord, it is because a reflection is without concepts. In the same way, Blessed Lord, though bodhisattva great beings practice the perfection of wisdom, they do not think, ‘The level of the śrāvakas or the level of the pratyekabuddhas is remote from me. Unsurpassed, complete enlightenment is near.’ If one were to ask why, Blessed Lord, it is because the perfection of wisdom is nonconceptual.
- 48.23 “Blessed Lord, in the perfection of wisdom there is nothing pleasant or unpleasant. If one were to ask why, it is because no essential nature is apprehended through which it would become pleasant or unpleasant. Blessed Lord, just as to the tathāgatas, arhats, completely awakened buddhas [F.51.a] there is nothing pleasant or unpleasant, in the same way, Blessed Lord, in the perfection of wisdom, too, there is nothing pleasant or unpleasant.
- 48.24 “Blessed Lord, just as the tathāgatas, arhats, completely awakened buddhas, have abandoned all concepts, in the same way, Blessed Lord, though bodhisattva great beings practice the perfection of wisdom, they abandon all concepts. If one were to ask why, Blessed Lord, it is because the perfection of wisdom is nonconceptual.
- 48.25 “Blessed Lord, a phantom emanation of the Tathāgata does not think, ‘The level of the śrāvakas or the level of the pratyekabuddhas is remote from me. Unsurpassed, complete enlightenment is near.’ If one were to ask why, Blessed Lord, it is because the Tathāgata and a phantom emanation of the Tathāgata are without concepts. In the same way, Blessed Lord, though bodhisattva great beings practice the perfection of wisdom, they do not think, ‘The level of the śrāvakas or the level of the pratyekabuddhas is remote from me. Unsurpassed, complete enlightenment is near.’ If one were to ask why, Blessed Lord, it is because the perfection of wisdom is nonconceptual.

48.26 “Blessed Lord, it is just as when the tathāgatas create a phantom emanation—it engages with the purpose for which it was emanated, but the phantom does not think and is without concepts. {Ki.V: 50} In the same way, Blessed Lord, the perfection of wisdom, too, acts according to the objective for which it is expressed. This perfection of wisdom does not think and it is nonconceptual.

48.27 “Blessed Lord, it is just as when a carpenter or [F.51.b] the skilled apprentice of a carpenter makes a machine in the shape of a woman, or in the shape of a man, or in the shape of an elephant, or in the shape of a horse, or in the shape of a bull—though this machine may perform according to its objective, it is without concepts. In the same way, Blessed Lord, the perfection of wisdom also acts according to the objective for which it is expressed, but this perfection of wisdom is nonconceptual.” {Ki.V: 38}

48.28 Thereupon the venerable Śāradvatīputra addressed the venerable Subhūti: “Venerable Subhūti, is it only the perfection of wisdom that is nonconceptual, or are the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity also nonconceptual?”⁴⁸⁰

48.29 “Venerable Śāradvatīputra,” replied Subhūti, “the perfection of meditative concentration is also nonconceptual. The perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity are also nonconceptual.”

48.30 “Venerable Subhūti, are physical forms also nonconceptual? Are feelings, perceptions, formative predispositions, and consciousness also nonconceptual? Are the sense fields, sensory elements, and links of dependent origination also nonconceptual? Are the perfections also nonconceptual? Are all the aspects of emptiness also nonconceptual? Are the thirty-seven factors conducive to enlightenment also nonconceptual? Are the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions also nonconceptual? Are the aspects of liberation, the serial steps of meditative absorption, [F.52.a] emptiness, signlessness, and wishlessness also nonconceptual? Are the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways also nonconceptual? Are the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas also nonconceptual? Are the conditioned elements and the nonconditioned elements also nonconceptual?”

“Venerable Śāradvatīputra, all phenomena are nonconceptual!” replied Subhūti.

- 48.31 “Venerable Subhūti, if all phenomena are nonconceptual, how has this differentiation come about with regard to the cycle of existence with its five realms of living beings, namely the denizens of the hells, the animal domain, the world of Yama, the world of the gods, and the world of humankind? How are those who have entered the stream to nirvāṇa, those who are destined for only one more rebirth, those who will no longer be reborn, those who are arhats, those who are pratyekabuddhas, those who are bodhisattvas, and those who are the lord buddhas to be designated?”
- 48.32 “Venerable Śāradvatīputra,” replied Subhūti, “beings who erroneously actualize the impact of past actions through body, speech, and mind have materialized sense fields such as these, and through concepts they have acquired the base of the aggregates that constitute the ripening of past actions. Thereby they materialize as the denizens of the hells, and the beings of the animal domain, the world of Yama, and the realms of gods and humans.
- 48.33 “Venerable Śāradvatīputra, you asked how those who have entered the stream to nirvāṇa are designated, and how those who are said to be destined for only one more rebirth, those who will no longer be reborn, those who are arhats, those who are pratyekabuddhas, {Ki.V: 39} [F.52.b] those who are bodhisattvas, and those who are tathāgatas, arhats, completely awakened buddhas are designated. Venerable Śāradvatīputra, those who have entered the stream to nirvāṇa are designated through nonconceptuality, and the fruit of having entered the stream to nirvāṇa is designated through nonconceptuality. Those who are destined for only one more rebirth, those who will no longer be reborn, and those who are arhats are designated through nonconceptuality. Pratyekabuddhas and individual enlightenment are designated through nonconceptuality. The buddhas are designated through nonconceptuality. Enlightenment is designated through nonconceptuality.
- 48.34 “Venerable Śāradvatīputra, all those tathāgatas, arhats, completely awakened buddhas who appeared in the past were nonconceptual and had abandoned concepts. Venerable Śāradvatīputra, those tathāgatas, arhats, completely awakened buddhas who will appear in the future will also be nonconceptual, and they will have abandoned concepts. Venerable Śāradvatīputra, all those lord buddhas who attain consummate buddhahood in unsurpassed, complete enlightenment at the present time in the world systems of the ten directions are also nonconceptual, and they absolutely abandon concepts. That, Venerable Śāradvatīputra, is the formulation explaining how one should know, once the real nature of nonconceptuality, the real nature of the very limit of reality, and the real nature of the realm of phenomena have been evaluated, that all phenomena are nonconceptual.

Venerable Śāradvatīputra, bodhisattva great beings should accordingly practice the nonconceptual perfection of wisdom. [F.53.a] By practicing the nonconceptual perfection of wisdom, they will attain consummate buddhahood with respect to all phenomena that are nonconceptual.”

48.35 *This completes the forty-eighth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.” [B56]*

CHAPTER 49

49.1 Then the venerable Śāradvatīputra said to the venerable Subhūti, “Indeed, Venerable Subhūti, bodhisattva great beings who practice the perfection of wisdom practice that which is the essence.”⁴⁸¹

49.2 The venerable Subhūti replied to the venerable Śāradvatīputra, “Indeed, Venerable Śāradvatīputra, bodhisattva great beings who practice the perfection of wisdom practice that which is essenceless. If you ask why, Venerable Śāradvatīputra, the perfection of wisdom is essenceless. The perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity are essenceless. The emptiness of internal phenomena is essenceless. [The other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are essenceless. The applications of mindfulness are essenceless. The correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are essenceless. [The fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are essenceless. [The goals], up to and including all-aspect omniscience, are essenceless.” [F.53.b]

49.3 Then the vast multitude of gods inhabiting the realm of desire and inhabiting the realm of form thought, “Those noble sons or noble daughters who set their minds on unsurpassed, complete enlightenment, who practice this profound perfection of wisdom, just as it has been explained, and who, despite practicing with that goal, do not actualize the very limit of reality through which they would remain on the level of the śrāvakas or the level of the pratyekabuddhas are all worthy of homage. For this reason, too, bodhisattva great beings who do not actualize the sameness of all phenomena are worthy of homage.”

- 49.4 Then the venerable Subhūti said to those gods, {Ki.V: 40} “Divine princes, the difficulty for those bodhisattva great beings is not that they do not actualize the sameness of all phenomena, by doing which they would remain on the level of the śrāvakas or the level of the pratyekabuddhas, but, divine princes, beyond that, the difficulty is that they don the armor that establishes inestimable, countless, and immeasurable beings in final nirvāṇa, when those beings whom they would lead to final nirvāṇa are utterly nonapprehensible.
- 49.5 “Bodhisattva great beings who practice accordingly and think they should train all beings, having set out for unsurpassed, complete enlightenment, resolving to train all beings, might as well think that they should train space. If you ask why, beings should be regarded as void because space itself is void. Beings should be regarded as emptiness because space itself is emptiness. Beings should be regarded as essencelessness because space itself is essenceless. [F.54.a] Beings should be regarded as vacuity because space itself is vacuous. For this reason, divine princes, it is difficult for bodhisattva great beings who don the armor [of great compassion] for the sake of beings who do not exist. Those who, for the sake of beings, don the armor [of great compassion] might as well seek to do battle with space.
- 49.6 “The armor that bodhisattva great beings don and the beings for whose sake they don the armor are both nonapprehensible. If you ask why, the armor that they don for the sake of beings should be regarded as void. If, when this is explained, bodhisattva great beings are not discouraged, then they do practice the perfection of wisdom. If you ask why, beings are void because physical forms are void. Beings are void because feelings, perceptions, formative predispositions, and consciousness are void. Beings are void because the sense fields, the sensory elements, and the links of dependent origination are void. Beings are void because the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are void. Beings are void because [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are void. Beings are void because [the goals], up to and including all-aspect omniscience, are void.
- 49.7 “The perfection of wisdom is void because physical forms are void. The perfection of wisdom is void because feelings, perceptions, formative predispositions, and consciousness are void. The perfection of wisdom is void because the sense fields, the sensory elements, and the links of dependent origination are void. The perfection of wisdom is void because the perfections, all the aspects of emptiness, and [F.54.b] the thirty-seven factors conducive to enlightenment are void. The perfection of wisdom is

void because [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are void. The perfection of wisdom is void because [the goals], up to and including all-aspect omniscience, are void.

49.8 “Divine princes, when it is taught that all phenomena are void, if bodhisattva great beings are not discouraged and not cowed, and their minds are not afraid, then those bodhisattva great beings do practice the perfection of wisdom.”

49.9 Then the Blessed One asked the venerable Subhūti, “Why, Subhūti, do bodhisattva great beings not become discouraged with regard to the perfection of wisdom?”

49.10 “Blessed Lord, bodhisattva great beings do not become discouraged with regard to the perfection of wisdom because all phenomena are nonexistent. Bodhisattva great beings do not become discouraged with regard to the perfection of wisdom because all phenomena are void, at peace, and nonarising. For this reason, Blessed Lord, bodhisattva great beings do not become discouraged with regard to the perfection of wisdom. If one were to ask why, Blessed Lord, it is because all phenomena are nonexistent and nonapprehensible {Ki.V: 41} in terms of the subject who would be discouraged, the instrument that would bring about discouragement, and the object of discouragement.

49.11 “Blessed Lord, if, when this is explained, bodhisattva great beings are not discouraged, not fearful, not exasperated, not indolent, not afraid, and will not be terrified, then they are practicing the perfection of wisdom. If one were to ask why, [F.55.a] Blessed Lord, it is because all those are nonexistent in terms of the subject who would be discouraged, the instrument that would bring about discouragement, and the object of discouragement. Blessed Lord, the gods headed by Indra, those headed by Brahmā, and those headed by Prajāpati will pay homage to bodhisattva great beings who practice accordingly.”

49.12 The Blessed One then replied, “Subhūti, it is not only the gods headed by Indra, those headed by Brahmā, and those headed by Prajāpati who will pay homage to those bodhisattva great beings who practice the perfection of wisdom, but also the gods of the Śubhakarṣṇa realms, those of the Br̥hatphala realms, and those of the Pure Abodes who are of most sublime complexion will pay homage to those bodhisattva great beings who practice the perfection of wisdom accordingly. Subhūti, all the inestimable, countless, and immeasurable tathāgatas, arhats, completely awakened buddhas who are alive at present in the world systems of the ten directions will also turn their enlightened intention toward those bodhisattva great beings who practice the perfection of wisdom. That is to say, they will think, ‘Those bodhisattva great beings who practice the perfection of wisdom completely

perfect the perfection of generosity, and they completely perfect the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. They completely perfect the emptiness of internal phenomena, [F.55.b] and they completely perfect [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They completely perfect the thirty-seven factors conducive to enlightenment. They completely perfect the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions. They completely perfect the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways. They completely perfect the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas. They completely perfect [the goals], up to and including all-aspect omniscience.’

49.13 “Subhūti, one should know that those bodhisattva great beings who practice the perfection of wisdom, and to whom the lord buddhas direct their enlightened intention, will set out for buddhahood.

49.14 “Subhūti, if all the beings, as many as there are, in world systems as numerous as the grains of sand of the river Gaṅgā, were to transform into evil Māras, and if each of these Māras were also to emanate just as many evil Māras again, they would all be powerless to obstruct those bodhisattva great beings.

49.15 “Subhūti, bodhisattva great beings who are endowed with two attributes will not be subdued by those evil Māras. If you ask what these two are, they are to regard all phenomena as emptiness and not to abandon all beings. [F.56.a] Subhūti, bodhisattva great beings who are endowed with these two attributes will not be subdued by evil Māras.

49.16 “Moreover, Subhūti, bodhisattva great beings who are endowed with two [other] attributes will not be subdued by evil Māras. {Ki.V: 42} If you ask what these two are, they should do exactly what they say they will do, and they should be kept in mind by the lord buddhas. Subhūti, bodhisattva great beings who practice the perfection of wisdom and are endowed with these two attributes will not be subdued by evil Māras.

49.17 “Subhūti, the gods will also think to approach bodhisattva great beings who practice accordingly; they will venerate them, and ask questions and counter-questions, enthusiastically saying, ‘Noble child, you should swiftly attain the enlightenment of the buddhas. Therefore, noble child, you should dwell in accordance with emptiness, you should dwell in accordance with signlessness, and you should dwell in accordance with wishlessness. If you ask why, noble child, dwelling in that manner, you will become a protector of

beings who are without a protector, you will become a refuge for beings who are without a refuge, you will become an ally of beings who are without allies, you will become a sanctuary of beings who are without sanctuary, you will become a support for beings who are without support, you will become an island for beings without an island, and you will become a light for beings who are shrouded in darkness.’ If you ask why, it is because all the lord buddhas who are alive at present, teaching the Dharma in the inestimable and countless world systems, [F.56.b] surrounded by their monastic communities of monks, will continue to teach the Dharma and make their pronouncements by way of proclaiming the names and families of these bodhisattva great beings who possess the attributes of the perfection of wisdom.

49.18 “For example, Subhūti, now I continue to teach the Dharma and make pronouncements by way of proclaiming the name of the bodhisattva great being Ratnaketu, and I continue to teach the Dharma and make pronouncements by way of proclaiming the name of the bodhisattva great being Śikhin, {Ki.V: 43} and I continue to teach the Dharma and make pronouncements by way of proclaiming the names of those who, in the service of the tathāgata, arhat, completely awakened buddha Akṣobhya, practiced chastity without being separated from the perfection of wisdom.

49.19 “All the lord buddhas who are alive at present, teaching the Dharma [in the world systems] of the eastern direction, will also continue to teach the Dharma and make their pronouncements by way of rejoicing in all the bodhisattva great beings there who are practicing chastity without being separated from the perfection of wisdom.

49.20 “All the lord buddhas who are alive at present, teaching the Dharma in the world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, will also continue to teach the Dharma and make their pronouncements by way of rejoicing in all the bodhisattva great beings there [F.57.a] who are practicing chastity without being separated from the perfection of wisdom.

49.21 “These lord buddhas will also continue to teach the Dharma and make their pronouncements by way of rejoicing in all the bodhisattva great beings who—from when they first begin to set their mind on enlightenment until they have attained all-aspect omniscience—have been refining the path of enlightenment. If you ask why, Subhūti, it is because those bodhisattva great beings who are progressing so as not to interrupt the way to buddhahood are doing something that is difficult.”

- 49.22 “Blessed Lord, while teaching the Dharma, do those lord buddhas proclaim the names of bodhisattva great beings who may regress, or of those whose progress is irreversible?”
- 49.23 “Subhūti,” replied the Blessed One, “among irreversible bodhisattva great beings there are those who practice the perfection of wisdom. Among bodhisattva great beings who have not been prophesied, there are also those who practice the perfection of wisdom. The lord buddhas will continue to teach the Dharma and make their pronouncements by way of rejoicing in them, too.”
- 49.24 “Blessed Lord, who are they?”
- “Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the conduct of a bodhisattva, the lord buddhas continue to teach the Dharma and make pronouncements by way of rejoicing in those who are engaged in training under the tathāgata, arhat, completely awakened Buddha Akṣobhya. Subhūti, [F.57.b] the lord buddhas also continue to teach the Dharma and make their pronouncements by way of rejoicing in those who are engaged in training in the conduct of a bodhisattva under the bodhisattva great being Ratnaketu.
- 49.25 “Moreover, Subhūti, there are bodhisattva great beings who practice the perfection of wisdom, and who believe that all phenomena are nonarising, {Ki.V: 44} but have not yet accepted that phenomena are nonarising. Although they believe that all phenomena are empty, that all phenomena are at peace, that all phenomena are vacuous, hollow, and dependent, and that all phenomena are without essence, they have not yet accepted that phenomena are nonarising. By way of rejoicing in them, too, the lord buddhas also continue to teach the Dharma and make their pronouncements.
- 49.26 “Subhūti, those bodhisattva great beings whose names the lord buddhas continue to teach the Dharma and make their pronouncements by way of proclaiming are indeed prophesied, after transcending the levels of the śrāvakas and the level of the pratyekabuddhas, to attain unsurpassed, complete enlightenment. Subhūti, those bodhisattva great beings practicing the perfection of wisdom whose names the lord buddhas continue to teach the Dharma and make their pronouncements by way of proclaiming will dwell in the irreversible state, and abiding in it, they will attain all-aspect omniscience.
- 49.27 “Moreover, Subhūti, when bodhisattva great beings hear the explanation of the profound perfection of wisdom, if they are free from doubt, free from hesitation, and free from delusion, accepting that this exactly accords with the explanation given by the tathāgatas, arhats, completely awakened buddhas, [F.58.a] then they will subsequently also hear this perfection of wisdom more extensively in the presence of the tathāgata, arhat, completely

awakened buddha Akṣobhya and of those noble children who follow the vehicle of the bodhisattvas. Those noble children who follow the vehicle of the bodhisattvas will also dwell in the irreversible state because they believe in the profound perfection of wisdom, and they believe in it, just as it has been taught by the tathāgatas.

49.28 “Subhūti, since bodhisattva great beings who hear this perfection of wisdom will have many advantages, one need not even speak of those who, having heard it, believe in it, dwell in the real nature, and are earnestly intent on the real nature. Abiding in the real nature and earnestly intent on the real nature, they will dwell in all-aspect omniscience.”

49.29 “Blessed Lord, when they dwell in the real nature, earnestly intent on the real nature, if they do not apprehend anything at all, how then will they dwell in all-aspect omniscience? Blessed Lord, when, apart from the real nature, there is nothing apprehensible at all, who will dwell in this real nature? Who, abiding in the real nature, will attain consummate buddhahood in unsurpassed, complete enlightenment? Who will dwell in the real nature and teach the Dharma? Blessed Lord! When the real nature is itself nonapprehensible, how could one speak of anyone abiding in the real nature, attaining consummate buddhahood in unsurpassed, complete enlightenment while abiding in the real nature, and teaching the Dharma while abiding in the real nature? That would be impossible!”⁴⁸² [F.58.b]

49.30 “Subhūti,” replied the Blessed One, “you have said, ‘Apart from the real nature, there is nothing apprehensible at all that would dwell in the real nature, that would, abiding in the real nature, attain consummate buddhahood in unsurpassed, complete enlightenment, and that would, abiding in the real nature, teach the Dharma. When the real nature is itself nonapprehensible, how could one speak of anyone abiding in the real nature, attaining consummate buddhahood in unsurpassed, complete enlightenment while abiding in the real nature, and teaching the Dharma while abiding in the real nature? That would be impossible!’ That is so, Subhūti! That is so. It is as you have said. Subhūti, apart from the real nature, there is nothing apprehensible at all that would dwell in the real nature, that would, abiding in the real nature, attain consummate buddhahood in unsurpassed, complete enlightenment, and that would, abiding in the real nature, teach the Dharma. When the real nature is itself nonapprehensible, how could one speak of anyone abiding in the real nature, attaining consummate buddhahood in unsurpassed, complete enlightenment while abiding in the real nature, and teaching the Dharma while abiding in the real nature? That would be impossible!

- 49.31 “If you ask why, Subhūti, whether the tathāgatas have appeared or not, the real nature of phenomena, the unmistakable real nature, the one and only real nature, and reality do dwell. With respect to all phenomena, the realm of phenomena, the abiding nature of reality, the maturity of all phenomena, and the very limit of reality do dwell. Subhūti, there is nothing at all that dwells in this real nature. [F.59.a] Since there is no one at all who will attain consummate buddhahood in unsurpassed, complete enlightenment, while abiding in that [real nature], how could one speak of anyone teaching the Dharma while abiding in that real nature? That would be impossible!”
- 49.32 Thereupon, Śakra, mighty lord of the gods, said to the Blessed One, “Blessed Lord, this perfection of wisdom is profound. Blessed Lord, bodhisattva great beings who seek to attain consummate buddhahood in unsurpassed, complete enlightenment are achieving something that is difficult. If one were to ask why, Blessed Lord, it is because nothing at all is apprehensible. There is no one who would dwell in the real nature, nor is there anything that would attain consummate buddhahood in unsurpassed, complete enlightenment. Nor is there anything that would teach the Dharma. Those who will not be discouraged, who do not succumb to doubt, or who do not become deluded with respect to such [profound attributes] achieve that which is difficult.”⁴⁸³ {Ki.V: 66}
- 49.33 Then the elder Subhūti said to Śakra, mighty lord of the gods, “Kauśika, you have said, ‘Blessed Lord, bodhisattva great beings who do not succumb to doubt and who do not become deluded with respect to these profound attributes are achieving something that is difficult.’ Kauśika, since all phenomena are emptiness, who is there who could possibly succumb to doubt or become deluded!”
- 49.34 Śakra replied, “Whatever the elder Subhūti teaches, he does so commencing with emptiness. There is nothing to impede him, just as there is nothing to impede an arrow fired into the sky. In the same way, when the elder Subhūti teaches the Dharma there is nothing to impede him.” [F.59.b]
- 49.35 *This completes the forty-ninth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

- 50.1 Then Śakra, mighty lord of the gods, asked the Blessed One, “Blessed Lord, is it prophesied that by preaching in that manner and speaking in that manner, I will reiterate the words spoken by the Blessed One, teach the Dharma, and genuinely proclaim the nature of reality, striving in accordance with the Dharma?”
- 50.2 “Kauśika,” replied the Blessed One, “it is prophesied that by preaching in that manner and speaking in that manner, you will reiterate the words spoken by the Blessed One, teach the Dharma, and [genuinely proclaim] the nature of reality, striving in accordance with the Dharma.” {Ki.V:67}
- 50.3 “Blessed Lord, it is most wonderful how this elder Subhūti speaks inspirationally,” said Śakra. “In all respects, he speaks inspirationally about emptiness. He speaks inspirationally about signlessness. He speaks inspirationally about wishlessness. He speaks inspirationally about the perfection of generosity. He speaks inspirationally about the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. He speaks inspirationally about the emptiness of internal phenomena, and [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. He speaks inspirationally about the applications of mindfulness, and he speaks inspirationally about the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. He speaks inspirationally about the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions. [F.60.a] He speaks inspirationally about the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways. He speaks inspirationally about the powers of the tathāgatas, the

fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas. He speaks inspirationally about [the goals], up to and including all-aspect omniscience.”

50.4

“Kauśika,” replied the Blessed One, “since the elder Subhūti does not apprehend even the perfection of generosity because he dwells in emptiness, how could he possibly [apprehend] anyone practicing the perfection of generosity? Since he does not apprehend even the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, how could he possibly [apprehend] anyone practicing the perfection of wisdom [and so forth]? Since he does not apprehend even the emptiness of internal phenomena, how could he possibly [apprehend] anyone cultivating the emptiness of internal phenomena? Since he does not apprehend even [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, how could he possibly [apprehend] anyone cultivating the emptiness of the essential nature of nonentities [and so forth]? Since he does not apprehend even the applications of mindfulness, how could he possibly [apprehend] anyone cultivating the applications of mindfulness? Since he does not apprehend even the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, how could he possibly [apprehend] anyone cultivating the noble eightfold path [and so forth]? Since he does not apprehend even the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions, [F.60.b] how could he possibly [apprehend] anyone cultivating the formless absorptions [and so forth]? Since he does not apprehend even the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways, how could he possibly [apprehend] anyone cultivating the dhāraṇī gateways [and so forth]? Since he does not apprehend even the powers of the tathāgatas, how could he possibly [apprehend] anyone actualizing the powers of the tathāgatas? Since he does not apprehend even the fearlessnesses, how could he possibly [apprehend] anyone actualizing the fearlessnesses? Since he does not apprehend even the kinds of exact knowledge, how could he possibly [apprehend] anyone actualizing the kinds of exact knowledge? Since he does not apprehend even great compassion, how could he possibly [apprehend] anyone practicing great compassion? Since he does not apprehend even the distinct qualities of the buddhas, how could he possibly [apprehend] anyone actualizing the distinct qualities of the buddhas? Since he does not apprehend even the branches of enlightenment, how could he possibly [apprehend] anyone

attaining consummate buddhahood, enlightenment? Since he does not apprehend even all-aspect omniscience, how could he possibly [apprehend] anyone attaining all-aspect omniscience? Since he does not apprehend even the Tathāgata, how could he possibly [apprehend] anyone becoming a tathāgata? Since he does not apprehend even the nature of nonarising, how could he possibly [apprehend] anyone realizing the nature of nonarising? Since he does not apprehend even the major marks, how could he possibly [apprehend] anyone's body having the major marks! Since he does not apprehend even the minor marks, how could he possibly [apprehend] anyone's body having the minor marks?

50.5 “If you ask why, Kauśika, the elder Subhūti dwells in the voidness of all phenomena. He dwells in nonapprehension, he dwells in emptiness, [F.61.a] he dwells in signlessness, and he dwells in wishlessness. However, Kauśika, this abiding of the elder Subhūti comes nowhere near even a hundredth part of the abiding of bodhisattva great beings who dwell in the perfection of wisdom. It comes nowhere near even a thousandth part, a hundred thousandth part, or a one hundred billion trillionth part of it. Nor can it stand up to any number, fraction, categorization, comparison, or quality. If you ask why, except for the abiding of the tathāgatas, among the [other sorts of abiding], namely the abiding of bodhisattva great beings, the abiding of the śrāvakas, and the abiding of the pratyekabuddhas, it is the abiding of bodhisattva great beings who practice the perfection of wisdom that is said to be supreme. It is said to be best, it is said to be foremost, it is said to be sacred, it is said to be perfect, it is said to be supreme, it is said to be sublime, it is said to be unsurpassed, it is said to be highest, it is said to be unequaled, and it is said to be equal to the unequaled. Therefore, Kauśika, bodhisattva great beings who wish to become supreme among all beings should dwell in accordance with this abiding of the perfection of wisdom. If you ask why, Kauśika, bodhisattva great beings who practice this perfection of wisdom pass beyond the levels of the śrāvakas and pratyekabuddhas. They enter a bodhisattva's full maturity, and, having entered into the maturity of the bodhisattvas, they perfect the attributes of the buddhas. [F.61.b] Having perfected the attributes of the buddhas, they attain the wisdom of all-aspect omniscience. Having attained the wisdom of all-aspect omniscience, they become tathāgatas, arhats, completely awakened buddhas in whom all afflicted mental states associated with reincarnation through the continuity of propensities are abandoned.”

50.6 Then, within that assembly, the gods of the Trayastrimśa realm took many coral flowers, and sprinkled them, scattered them, and showered them toward the Blessed One. Some six thousand monks also rose from their seats, and, with their upper robe over one shoulder, resting their right knee on the

ground, and placing their hands together in the gesture of homage alongside the Blessed One, they bowed toward the Blessed One, paying homage with their eyes wide open. When these monks bowed with their hands together in the gesture of homage, by the power of the buddhas their cupped hands were filled with coral flowers, and they then sprinkled these coral flowers, scattered them, and showered them toward the tathāgata, arhat, completely awakened Buddha. {Ki.V: 69} At that time, they said, “Blessed Lord, through this root of virtue may we dwell in accordance with the highest abiding, which is not within the perceptual range of any of the śrāvakas or pratyekabuddhas!”

50.7 It was at that moment that the Blessed One, understanding the aspiration of these monks, smiled. The true nature of the lord buddhas is indeed such that when the Blessed One smiled diverse rays of light were diffused from his mouth in the colors blue, yellow, red, white, scarlet, crystal, [F.62.a] and silver. These rays extensively filled the world system of the great trichilocosm with light, and then were reabsorbed, circling the Blessed One three times before vanishing into the crown of the Blessed One’s head.

50.8 Then the venerable Ānanda arose from his seat, and with his upper robe over one shoulder, he rested his right knee on the ground. Placing his hands together in the gesture of homage, he bowed toward the Blessed One, saying, “Blessed Lord, since the tathāgatas, arhats, completely awakened buddhas do not smile without a reason or circumstances, what is the reason and what are the circumstances for your smile?”

50.9 The Blessed One replied to the venerable Ānanda as follows: “Ānanda, these six thousand monks, during the eon of Tārakopama, will attain consummate buddhahood in unsurpassed, complete enlightenment, and they will all appear in the world as tathāgatas, arhats, completely awakened buddhas named Avakīrṇakusuma. Ānanda, the monastic communities of those tathāgatas, arhats, completely awakened buddhas named Avakīrṇakusuma will be similar. Their buddhafi elds will be similar and their lifespans of a thousand years will also be similar. Wherever they are emancipated [from the household life]; wherever, after being emancipated, they are ordained as mendicants; and wherever, having been ordained as mendicants, they attain consummate buddhahood in unsurpassed, complete enlightenment, showers of five-colored flowers will rain down on them all. Therefore, Ānanda, [F.62.b] bodhisattva great beings who wish to dwell in accordance with the highest abiding should practice this perfection of wisdom. Bodhisattva great beings who wish to dwell in accordance with the abiding of the tathāgatas should practice this perfection of wisdom.

- 50.10 “Ānanda, any noble son or noble daughter who practices this profound perfection of wisdom should certainly know that when they themselves have died among human beings and transmigrated, they will be reborn here, or else when they have died among the gods of the Tuṣita realm, they will be reborn here. For it is among human beings that this profound perfection of wisdom is extensively heard, {Ki.V: 70} or among the gods of the Tuṣita realm that this profound perfection of wisdom is extensively heard.
- 50.11 “Ānanda, those bodhisattva great beings who practice this profound perfection of wisdom will be observed by the tathāgatas. Ānanda, when any noble sons or noble daughters who hear this profound perfection of wisdom, and, having listened to it, then take up, uphold, recite, master, and focus their attention correctly on it, and then reveal and teach this profound perfection of wisdom to individuals who follow the vehicle of the bodhisattvas, those individuals who follow the vehicle of the bodhisattvas should certainly know that they themselves will have heard this profound perfection of wisdom from the tathāgatas, arhats, completely awakened buddhas, and will have taken up, upheld, recited, and mastered it. They will have cultivated many roots of virtuous action in the presence of those tathāgatas, arhats, completely awakened buddhas. [F.63.a]
- 50.12 “Ānanda, these noble sons or noble daughters should know that they will not cultivate the roots of virtuous action in the presence of śrāvakas, and they will not hear this profound perfection of wisdom from śrāvakas.
- 50.13 “Ānanda, if any noble sons or noble daughters take up, uphold, recite, and master this profound perfection of wisdom, comprehending it according to its meaning, attributes, and letters, then, Ānanda, those noble sons or noble daughters should know that they will have been face-to-face with the tathāgatas, arhats, completely awakened buddhas.
- 50.14 “Ānanda, if any noble sons or noble daughters, on hearing this profound perfection of wisdom being taught, do not turn away from it or speak ill of it, but if after hearing it they acquire firm belief, then, Ānanda, those noble sons or noble daughters should know that they have acted in the service of the conquerors of the past, cultivated the roots of virtuous action, and been accepted by a spiritual mentor.
- 50.15 “Ānanda, that they have cultivated the roots of virtuous action in the presence of tathāgatas, arhats, completely awakened buddhas is unfailing, and they will indeed become śrāvakas, pratyekabuddhas, or buddhas. Nevertheless, Ānanda, bodhisattva great beings should reach a very full understanding by practicing the perfection of generosity; by practicing the perfection of ethical discipline; by practicing the perfection of tolerance; by practicing the perfection of perseverance; by practicing the perfection of meditative concentration; by practicing the perfection of wisdom; by

practicing all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, [F.63.b] the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas; and by practicing [the goals], up to and including all-aspect omniscience. {Ki.V: 71} Bodhisattva great beings with a very full understanding who practice the perfection of generosity; who practice the perfection of ethical discipline; who practice the perfection of tolerance; who practice the perfection of perseverance; who practice the perfection of meditative concentration and the perfection of wisdom; who practice the emptiness of internal phenomena; who practice [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; who practice the applications of mindfulness; who practice the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path; who practice [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas; and who practice [the goals], up to and including all-aspect omniscience, do not become śrāvakas or pratyekabuddhas.

50.16 “Therefore, Ānanda, I entrust this profound perfection of wisdom to you. Ānanda, even if, among all those doctrines that I have explained, you were to subsequently squander and discard all those teachings of mine that you have held and mastered, with the exception of the perfection of wisdom, then, Ānanda, I would not consider you to be at fault on that account. On the other hand, Ānanda, [F.64.a] if you were to subsequently squander or discard this profound perfection of wisdom that you have held and mastered, then, Ānanda, I would consider you to be at fault on that account. Therefore, Ānanda, you should take up, uphold, recite, and master it by all means! You should absolutely hold it in your mind. You should grasp it well, master it well, retain it well, absolutely perfect its letters, words, and syllables, and absolutely and properly comprehend its definitions.

50.17 “Ānanda, any noble sons or noble daughters who take up, uphold, recite, and master this profound perfection of wisdom will uphold the enlightenment of the lord buddhas of the past, future, and present. Ānanda, any noble sons or noble daughters who hold this profound perfection of wisdom will facilitate the enlightenment of the lord buddhas of the past, future, and present. Ānanda, those who wish to serve, respect, honor, and worship it in my presence, with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners, and ribbons, should take up,

uphold, recite, and master this profound perfection of wisdom. After taking up, upholding, and reciting this profound perfection of wisdom, they should master it, and serve, respect, honor, and worship it with flowers, garlands, incense, unguents, powders, robes, parasols, victory banners and ribbons. [F.64.b] If they serve, respect, honor, and worship the perfection of wisdom, they will also worship me, and they will also worship the lord buddhas of the past, future, and present. Ānanda, when this profound perfection of wisdom {Ki.V: 72} is being taught, any who serve, delight, and believe in it will serve, delight, and believe in the lord buddhas of the past, future, and present. Ānanda, if you have not forsaken me because I am dear and pleasant to you, then, Ānanda, this perfection of wisdom will be dear and pleasant to you, and you should not forsake it. You should by all means not squander even a single word of this profound perfection of wisdom.

50.18 “Ānanda, as I begin to entrust this profound perfection of wisdom, although I have imparted a great many teachings to you, in short, Ānanda, just as I have been your teacher, so this perfection of wisdom is also your teacher. Therefore, Ānanda, with this measureless bestowal, I entrust this profound perfection of wisdom to you. Therefore, Ānanda, I declare in the presence of the world with its gods, humans, and asuras, that anyone who would not forsake the Buddha, who would not forsake the Dharma, who would not forsake the Saṅgha, who would not forsake the lord buddhas of the past, future, and present, and who would not forsake the enlightenment of the lord buddhas of the past, future, and present, should not forsake this perfection of wisdom. This is my instruction! [F.65.a]

50.19 “Ānanda, any noble sons or noble daughters who take up, uphold, recite, propagate, and master this profound perfection of wisdom, focusing their attention correctly on it, and also with many formulations extensively explain, teach, indicate, make known, establish, interpret, analyze, elucidate, and genuinely reveal this profound perfection of wisdom to others, will swiftly attain consummate buddhahood in unsurpassed, complete enlightenment. They are approaching all-aspect omniscience. If you ask why, Ānanda, it is because the unsurpassed, complete enlightenment of the lord buddhas, which brought forth all the tathāgatas, arhats, completely awakened buddhas of the past, also originated from this very perfection of wisdom. Ānanda, the unsurpassed, complete enlightenment of the lord buddhas, which will bring forth all the tathāgatas, arhats, completely awakened buddhas of the future, will also originate from this very perfection of wisdom. Ānanda, the unsurpassed, complete enlightenment of the lord buddhas who are alive at present as all the tathāgatas, arhats, completely awakened buddhas of the present, teaching the Dharma in the countless, immeasurable, and inestimable world systems of the eastern, southern,

western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, also originates from this very perfection of wisdom. {Ki.V:73} [F.65.b]

50.20 “Therefore, Ānanda, bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment, and who wish to train in the six perfections, should train in this profound perfection of wisdom. If you ask why, Ānanda, it is because the perfection of wisdom is the mother who gives birth to bodhisattva great beings. Ānanda, all those bodhisattva great beings who train in the six perfections will be emancipated in unsurpassed, complete enlightenment. Therefore, Ānanda, I entrust and further entrust these six perfections to you, again and again. If you ask why, Ānanda, this is the repository of the Dharma of the tathāgatas, arhats, completely awakened buddhas. This repository of the six perfections is the inexhaustible repository of the Dharma.

50.21 “Ānanda, even those lord buddhas who are alive at present—all the tathāgatas, arhats, completely awakened buddhas who teach the Dharma in the countless, immeasurable, and inestimable world systems of the ten directions—teach the Dharma that derives from this repository of the six perfections. Ānanda, even all those tathāgatas, arhats, completely awakened buddhas who appeared in the past have trained in these six perfections, and taught the Dharma, having attained consummate buddhahood in unsurpassed, complete enlightenment. Ānanda, even all those tathāgatas, arhats, completely awakened buddhas who will appear in the future will train in these six perfections, [F.66.a] and teach the Dharma, having attained consummate buddhahood in unsurpassed, complete enlightenment. Ānanda, even all those who are the śrāvakas of the lord buddhas of the past, future, and present have passed into final nirvāṇa, are passing into final nirvāṇa, and will pass into final nirvāṇa, after training in this very perfection of wisdom.

50.22 “Ānanda, even if you were to teach the Dharma, commencing with [the level of] the śrāvakas, to individuals who follow the vehicle of the śrāvakas, and all the beings that there are in the world system of the great trichiliocosm were, on the basis of that teaching of the Dharma, to realize the state of arhatship, you, a śrāvaka, would not yet perform the deeds of my śrāvakas. But, Ānanda, if you were to speak and teach to bodhisattva great beings even a single word associated with the perfection of wisdom, you, a śrāvaka, would please me, and, being a śrāvaka, you would perform the deeds of a śrāvaka.

50.23 “Ānanda, if all the beings of the world system of the great trichiliocosm were to realize, sooner or later, the state of arhatship on the basis of your former teaching of the Dharma, do you think that there would be many

foundations of merit arising from the generosity of those arhats, and many foundations of merit arising from their ethical discipline and arising from their meditation?" {Ki.V:74}

"Yes, there would, Blessed Lord! Yes, there would, Sugata!"

50.24 "Ānanda," continued the Blessed One, "if individuals who follow the vehicle of the śrāvakas were to teach the Dharma associated with the perfection of wisdom to bodhisattva great beings for at least one day, [F.66.b] their merit would increase more greatly than that. Ānanda, leaving aside one day, if individuals who follow the vehicle of the śrāvakas were to teach the Dharma associated with the perfection of wisdom to bodhisattva great beings for half a day; or, Ānanda, leaving aside half a day, if they were to do so for one morning; or, Ānanda, leaving aside one morning, if they were to do so for about twenty-four minutes; or, Ānanda, leaving aside twenty-four minutes, if they were to do so for an instant, a moment, or a split second, then, Ānanda, their merit would increase more greatly. They would surpass even the roots of virtuous action of all those noble sons or noble daughters who follow the vehicles of the śrāvakas and pratyekabuddhas.

50.25 "Ānanda, if bodhisattva great beings were to teach the Dharma associated with the perfection of wisdom to individuals who follow the vehicle of the bodhisattvas for at least one day, or half a day, or one morning, or about twenty-four minutes, or an instant, a moment, or a split second, then, Ānanda, those bodhisattva great beings would surpass the roots of virtuous action of all noble sons or noble daughters who follow the vehicles of the śrāvakas and pratyekabuddhas.

50.26 "If you ask why, it is because they themselves wish to attain consummate buddhahood in unsurpassed, complete enlightenment, and they also encourage others toward unsurpassed, complete enlightenment, causing them to rejoice and delight, exhorting them, and establishing them in it. Ānanda, it is impossible that the roots of virtuous action of bodhisattva great beings who practice the six perfections in that manner; who practice the four applications of mindfulness; [F.67.a] who practice the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; who practice the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; who practice the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas; and who

practice [the goals], up to and including all-aspect omniscience, would dwindle when in fact they increase manifold. There is no chance, no possibility.”

50.27 When this perfection of wisdom was being explained, the Blessed One manifested his miraculous power in the presence of the four assemblies [of practitioners] and the gods, human beings, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas who were there, {Ki.V: 75} such that they all saw the tathāgata, arhat, completely awakened Buddha Akṣobhya, surrounded and attended on all sides by an entourage entirely comprising bodhisattva great beings and a community of monks that resembled an unagitated ocean. All of them were arhats who had attained the cessation of contaminants, and were without afflicted mental states, fully controlled, their minds well liberated, their wisdom well liberated, thoroughbreds, mighty nāgas, their tasks accomplished, their work completed, their burdens relinquished, their own objectives fulfilled, [F.67.b] the fetters binding them to the rebirth process completely severed, their minds well liberated by means of genuine teaching, absolutely supreme above all beings in their perfection of all mental faculties. Then the Blessed One withdrew the miraculous power that he had manifested, so that those four assemblies no longer saw the tathāgata, arhat, completely awakened Buddha Akṣobhya. They no longer saw those individual śrāvakas or those followers of the vehicle of the bodhisattvas. They no longer saw the field of that tathāgata, arhat, completely awakened Buddha Akṣobhya. The community of monks, headed by the Buddha, no longer appeared within the range of their vision. If one were to ask why, they did not see them because the tathāgata, arhat, completely awakened Buddha Akṣobhya had withdrawn the miraculous power that he had [previously] manifested.

50.28 Then the Blessed One asked the venerable Ānanda, “Do you now see the field of the Tathāgata Akṣobhya—the tathāgata, arhat, completely awakened Buddha Akṣobhya, the community of monks, and the community of bodhisattvas?”

50.29 “Blessed Lord, I no longer see that buddhafiield. I no longer see that tathāgata. I no longer see that community of monks. I no longer see that community of bodhisattvas. It is not within the range of my vision.” [F.68.a]

50.30 “In the same way, Ānanda,” continued the Blessed One, “there are no phenomena that appear within the range of vision. There is nothing that appears to anything. There is nothing that sees anything. There is nothing that knows anything. Ānanda, just as the tathāgata, arhat, completely awakened Buddha Akṣobhya, those śrāvakas, those followers of the vehicle of the bodhisattvas, and those buddhafiields do not appear within the range of vision, in the same way there is nothing at all that appears within the

range of vision. There is nothing that appears to anything. There is nothing that sees anything. There is nothing that knows anything. Ānanda, all phenomena are unknown, unseen, inactive, and absolutely incapable of action. If you ask why, all phenomena are inactive and ungraspable because they are like space, which is inactive.

50.31 “Ānanda, all phenomena are inconceivable, like an illusory man. Ānanda, all phenomena are without thought and unknown because they lack defining characteristics established through fabrication and they are essenceless. Bodhisattva great beings who practice accordingly practice the perfection of wisdom, and they are fixated on nothing at all. {Ki.V: 76}

50.32 “Ānanda, bodhisattva great beings who train in that manner train in the perfection of wisdom. Bodhisattva great beings who wish to complete all the perfections should train in the perfection of wisdom. Those who train in that manner are said to be the best, said to be foremost, said to be supreme, said to be sacred, said to be perfect, said to be sublime, said to be unsurpassed, said to be highest, said to be unequaled, and said to be equal to the unequaled. [F.68.b] They are intent on the benefit of all worlds and the happiness of all worlds. They are protectors of the unprotected, favored by the buddhas and praised by the buddhas. Even if the tathāgatas, arhats, completely awakened buddhas were to raise up this world system of the great trichiliocosm with their right hand and then let it drop, those beings would not know that this world system of the great trichiliocosm was being raised up, or that it was being dropped. If you ask why, Ānanda, through having trained in this very perfection of wisdom, the lord buddhas indeed attain the vision of wisdom that is unimpeded with respect to phenomena of the past, future, and present. Ānanda, among all the trainings that there are, the training in the perfection of wisdom is said to be the best, said to be foremost, said to be supreme, said to be sacred, said to be perfect, said to be sublime, said to be unsurpassed, said to be highest, said to be unequaled, and said to be equal to the unequaled.

50.33 “Ānanda, to wish to grasp the measure or explore the limits of the perfection of wisdom would simply be to wish to grasp the measure or explore the limits of space. If you ask why, Ānanda, the perfection of wisdom is immeasurable. Ānanda, I have not taught that the perfection of wisdom can be measured. Clusters of nouns, clusters of words, and clusters of syllables are measurable, but the perfection of wisdom is immeasurable.”

50.34 “Blessed Lord, why is the perfection of wisdom immeasurable?”

“Ānanda,” replied the Blessed One, [F.69.a] “the perfection of wisdom is immeasurable because it is inexhaustible. Ānanda, the perfection of wisdom is immeasurable because it is void. Ānanda, all the tathāgatas, arhats, completely awakened buddhas of the past have also originated from this

same perfection of wisdom, and the perfection of wisdom has not been exhausted. Ānanda, all the tathāgatas, arhats, completely awakened buddhas of the future will also originate from this same perfection of wisdom, and the perfection of wisdom will not be exhausted. {Ki.V: 77} Ānanda, all the tathāgatas, arhats, completely awakened buddhas who are alive at present, teaching the Dharma in the world systems of the ten directions, also originate from this same perfection of wisdom, and the perfection of wisdom is not being exhausted. If you ask why, Ānanda, to think of the perfection of wisdom being exhausted would simply be to think of space being exhausted. The perfection of wisdom has not been exhausted, will not be exhausted, and is not being exhausted. The perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity have not been exhausted, will not be exhausted, and are not being exhausted. The emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, and [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, have not been exhausted, will not be exhausted, and are not being exhausted. The applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble [F.69.b] eightfold path have not been exhausted, will not be exhausted, and are not being exhausted. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, [the serial steps of meditative absorption], emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways have not been exhausted, will not be exhausted, and are not being exhausted. The ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas will not be exhausted and are not being exhausted. [The goals], up to and including all-aspect omniscience, will not be exhausted and are not being exhausted. Since all phenomena are indeed nonarising, how could they possibly be exhausted!"

50.35 Thereupon the Blessed One stretched out his tongue. Covering his entire face with his tongue, he asked the venerable Ānanda, "Ānanda, do you think that one possessing a tongue such as this would speak falsely or would speak otherwise?"

 "No, Blessed Lord!"

50.36 "Therefore, Ānanda," continued the Blessed One, "you should extensively teach, declare, proclaim, and explain this perfection of wisdom to the four assemblies, establishing it and thoroughly establishing it! You should

interpret, analyze, elucidate, and genuinely reveal it! It is from this profound perfection of wisdom that all phenomena have been extensively revealed—those phenomena in which the followers of the vehicle of the śrāvakas, the followers of the vehicle of the pratyekabuddhas, and individuals following the vehicle of the bodhisattvas should train, and by training in which, as has been explained, they will dwell on their own respective levels. {Ki.V: 78} [F.70.a]

50.37 “Ānanda, this profound perfection of wisdom is an entrance to all syllables. Ānanda, this profound perfection of wisdom is the gateway of all dhāraṇīs in which bodhisattva great beings should train. Bodhisattva great beings who retain these dhāraṇīs will realize all the gateways to inspired eloquence and exact knowledge.

50.38 “Ānanda, I have explained this perfection of wisdom to be the inexhaustible repository of the Dharma of the lord buddhas of the past, future, and present. Therefore, Ānanda, you should have confidence in it and master it. Those who take up, uphold, recite, and master this profound perfection of wisdom uphold the enlightenment of the lord buddhas of the past, future, and present. Ānanda, this is the dhāraṇī of the perfection of wisdom that I have taught, and by retaining which you will retain all phenomena.”

50.39 *This completes the fiftieth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.” [B57]*

CHAPTER 51

- 51.1 Then the venerable Subhūti thought, “Since the perfection of wisdom is indeed profound, and the enlightenment of the tathāgatas, arhats, completely awakened buddhas is also profound, I should question the tathāgata, arhat, completely awakened Buddha about it.” Thereupon the venerable Subhūti said to the Blessed One, “Blessed Lord, [F.70.b] the perfection of wisdom is inexhaustible.”

“Subhūti, the perfection of wisdom is inexhaustible because space is inexhaustible,” replied the Blessed One.

- 51.2 “Blessed Lord, how should the perfection of wisdom be brought into being?”

“Subhūti,” replied the Blessed One, “the perfection of wisdom should be brought into being through the inexhaustibility of physical forms. The perfection of wisdom should be brought into being through the inexhaustibility of feelings, perceptions, formative predispositions, and consciousness. Subhūti, the perfection of wisdom should be brought into being through the inexhaustibility of the sense fields, the sensory elements, and the links of dependent origination. Subhūti, the perfection of wisdom should be brought into being through the inexhaustibility of the perfection of generosity. The perfection of wisdom should be brought into being through the inexhaustibility of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. Subhūti, the perfection of wisdom should be brought into being through the inexhaustibility of the emptiness of internal phenomena. The perfection of wisdom should be brought into being through the inexhaustibility of [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. Subhūti, the perfection of wisdom should be brought into being through the inexhaustibility of the applications of mindfulness. Subhūti, the perfection of wisdom should be brought into being

through the inexhaustibility of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. Subhūti, the perfection of wisdom should be brought into being through the inexhaustibility of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, {Ki.V: 79} the formless absorptions, [F.71.a] the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways. Subhūti, the perfection of wisdom should be brought into being through the inexhaustibility of the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas. Subhūti, the perfection of wisdom should be brought into being through the inexhaustibility of [the goals], up to and including all-aspect omniscience.

- 51.3 “Moreover, Subhūti, bodhisattva great beings should actualize the perfection of wisdom through the inexhaustible space-like nature of physical forms. Subhūti, bodhisattva great beings should actualize the perfection of wisdom through the inexhaustible space-like nature of feelings, perceptions, formative predispositions, and consciousness. Subhūti, bodhisattva great beings should actualize the perfection of wisdom through the inexhaustible space-like nature of the sense fields, the sensory elements, and the links of dependent origination. Subhūti, they should actualize the perfection of wisdom through the inexhaustible space-like nature of the perfection of generosity. They should actualize the perfection of wisdom through the inexhaustible space-like nature of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. Subhūti, they should actualize the perfection of wisdom through the inexhaustible space-like nature of the emptiness of internal phenomena. [F.71.b] They should actualize the perfection of wisdom through the inexhaustible space-like nature of [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. Subhūti, they should actualize the perfection of wisdom through the inexhaustible space-like nature of the applications of mindfulness. They should actualize the perfection of wisdom through the inexhaustible space-like nature of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. Subhūti, they should actualize the perfection of wisdom through the inexhaustible space-like nature of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers,

the meditative stabilities, and the dhāraṇī gateways. Subhūti, they should actualize the perfection of wisdom through the inexhaustible space-like nature of the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas. Subhūti, they should actualize the perfection of wisdom through the inexhaustible space-like nature of [the goals], up to and including all-aspect omniscience.

51.4 “Moreover, Subhūti, bodhisattva great beings should actualize the perfection of wisdom through the inexhaustible space-like nature of ignorance. Subhūti, bodhisattva great beings should actualize the perfection of wisdom through the inexhaustible space-like nature of formative predispositions. Subhūti, bodhisattva great beings should actualize the perfection of wisdom through the inexhaustible space-like nature of consciousness. Subhūti, [F.72.a] bodhisattva great beings should actualize the perfection of wisdom through the inexhaustible space-like nature of name and form. Subhūti, bodhisattva great beings should actualize the perfection of wisdom through the inexhaustible space-like nature of the six sense fields. Subhūti, bodhisattva great beings should actualize the perfection of wisdom through the inexhaustible space-like nature of sensory contact. Subhūti, bodhisattva great beings should actualize the perfection of wisdom through the inexhaustible space-like nature of sensation. Subhūti, bodhisattva great beings should actualize the perfection of wisdom through the inexhaustible space-like nature of craving. Subhūti, bodhisattva great beings should actualize the perfection of wisdom through the inexhaustible space-like nature of grasping. Subhūti, bodhisattva great beings should actualize the perfection of wisdom through the inexhaustible space-like nature of the rebirth process. Subhūti, bodhisattva great beings should actualize the perfection of wisdom through the inexhaustible space-like nature of birth. {Ki.V: 80} Subhūti, bodhisattva great beings should actualize the perfection of wisdom through the inexhaustible space-like nature of aging, death, sorrow, lamentation, suffering, discomfort, and agitation. Subhūti, it is in that manner that bodhisattva great beings should actualize the perfection of wisdom.

51.5 “Subhūti, this is the observation of the links of dependent origination that bodhisattva great beings make, [F.72.b] the observation of that which they have absolutely renounced. To observe the links of dependent origination is a distinct attribute of bodhisattva great beings who are seated at the site of enlightenment. By observing the links of dependent origination in that manner they will attain the wisdom of all-aspect omniscience. Subhūti, those who practice the perfection of wisdom through this actualization of space-

like inexhaustibility and observe the links of dependent origination will not dwell on the level of the śrāvakas, or the level of the pratyekabuddhas, but they will dwell in unsurpassed, complete enlightenment.

51.6 “Subhūti, all those individual followers of the vehicle of the bodhisattvas who are reversible do not rely on this directing of their minds to the perfection of wisdom. They turn back because they do not know how bodhisattva great beings, when they practice the perfection of wisdom, should observe the links of dependent origination by actualizing space-like inexhaustibility. Subhūti, all those individual followers of the vehicle of the bodhisattvas who are reversible turn back from unsurpassed, complete enlightenment because they do not rely on this skill in means. Subhūti, all those bodhisattva great beings who indeed do not turn back from unsurpassed, complete enlightenment do not turn back from unsurpassed, complete enlightenment because they rely on this perfection of wisdom. Bodhisattva great beings who practice the perfection of wisdom in that manner, with skill in means, should observe and actualize the perfection of wisdom by actualizing space-like inexhaustibility. [F.73.a]

51.7 “Subhūti, by observing the links of dependent origination in that manner, bodhisattva great beings do not observe anything that originates without a cause. They do not observe anything that is permanent. They do not observe anything that ceases. They do not observe anything that constitutes a self, being, life form, living being, life, living creature, individual personality, human being, person, actor, agent, petitioner, instigator, experiencer, knower, or viewer. They do not observe anything permanent, impermanent, imbued with happiness or suffering, with self or without self, or at peace or not at peace. Subhūti, when they practice the perfection of wisdom in that manner, bodhisattva great beings should observe the links of dependent origination. {Ki.V: 81}

51.8 “Subhūti, at the time when bodhisattva great beings practice the perfection of wisdom, they do not observe that physical forms are permanent, impermanent, imbued with happiness or suffering, with self or without self, or at peace or not at peace. They do not observe that feelings, perceptions, formative predispositions, or consciousness is permanent, impermanent, imbued with happiness or suffering, with self or without self, or at peace or not at peace. They do not observe that the sense fields, the sensory elements, or the links of dependent origination are permanent, impermanent, imbued with happiness or suffering, with self or without self, or at peace or not at peace. [F.73.b] They do not observe that all the perfections, all the aspects of emptiness, or the thirty-seven factors conducive to enlightenment are permanent, impermanent, imbued with happiness or suffering, with self or without self, or at peace or not at peace.

They do not observe that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, emptiness, signlessness, wishlessness, the aspects of liberation, [the serial steps of meditative absorption], the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas are permanent, impermanent, imbued with happiness or suffering, with self or without self, or at peace or not at peace. They do not observe that [the goals], up to and including all-aspect omniscience, are permanent, impermanent, imbued with happiness or suffering, with self or without self, or at peace or not at peace.

- 51.9 “If you ask why, Subhūti, it is because when bodhisattva great beings practice the perfection of wisdom, they do not observe the perfection of wisdom. They do not observe anything at all through which they would observe the perfection of wisdom. They do not observe the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, or the perfection of generosity. They do not observe anything at all through which they would observe the perfection of generosity [and so forth]. [F.74.a] They do not observe the emptiness of internal phenomena. They do not observe anything at all through which they would observe the emptiness of internal phenomena. They do not observe [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They do not observe anything at all through which they would observe the emptiness of the essential nature of nonentities [and so forth]. They do not observe the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path. They do not observe anything at all through which they would observe the noble eightfold path [and so forth]. They do not observe the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, {Ki.V: 82} the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways. They do not observe anything at all through which they would observe the dhāraṇī gateways [and so forth]. They do not observe the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, or the eighteen distinct qualities of the buddhas. They do not observe anything at all through which they would observe the eighteen distinct qualities of the buddhas [and so forth]. They do not observe [the goals], up to and including all-aspect omniscience. They do not observe anything at all through which they would observe all-aspect omniscience [and so forth].

[F.74.b] They do not observe anything through which they should abandon all reincarnation through the continuity of propensities. Subhūti, so it is that bodhisattva great beings should practice the perfection of wisdom without apprehending anything.

51.10 “Subhūti, at the time when bodhisattva great beings practice the perfection of wisdom without apprehending anything, the evil Māra will be pierced with the pain of sorrow. Subhūti, just as a person is pierced with the pain of sorrow at the time when their parents die, and the pains of sorrow they experience will be unbearable, in the same way, Subhūti, when bodhisattva great beings practice the perfection of wisdom without apprehending anything, the evil Māra will be pierced with the pain of sorrow, and the pains of sorrow he experiences will be unbearable.”

51.11 Subhūti then asked, “Blessed Lord, will it be a single evil Māra that will be pierced by unbearable pains of sorrow, or will all the evil Māras that there are in the world system of the great trichilocosm be pierced by unbearable pains of sorrow?”

51.12 “Subhūti,” replied the Blessed One, “when bodhisattva great beings engage by dwelling in the perfection of wisdom, all those evil Māras that there are in the world system of the great trichilocosm will be pierced by unbearable pains of sorrow, and will feel disinclined to sit on their respective seats. Yet for bodhisattva great beings who engage in that way, there is nothing the world with its gods, humans, and asuras can do to seize them and turn them back. [F.75.a] Therefore, Subhūti, bodhisattva great beings who wish swiftly to attain consummate buddhahood in unsurpassed, complete enlightenment should engage by dwelling in the perfection of wisdom. {Ki.V:83}

51.13 “Bodhisattva great beings who engage by dwelling in the perfection of wisdom will complete the cultivation of the perfection of generosity. They will complete the cultivation of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. Bodhisattva great beings who engage by dwelling in the perfection of wisdom will complete the cultivation of all the perfections.”

51.14 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, how will bodhisattva great beings who engage by dwelling in the perfection of wisdom complete the cultivation of the perfection of generosity? How will they complete the cultivation of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom?”

- 51.15 “In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings dispense their gifts, they dispense those gifts while dedicating them to all-aspect omniscience. It is in this manner, Subhūti, that bodhisattva great beings will complete the cultivation of the perfection of generosity. [F.75.b]
- 51.16 “Subhūti, if you ask how bodhisattva great beings will complete the cultivation of the perfection of ethical discipline, in this regard, Subhūti, when bodhisattva great beings maintain their ethical discipline, they maintain that ethical discipline while dedicating it to all-aspect omniscience. It is in this manner, Subhūti, that bodhisattva great beings will complete the cultivation of the perfection of ethical discipline.
- 51.17 “Subhūti, if you ask how bodhisattva great beings will complete the cultivation of the perfection of tolerance, in this regard, Subhūti, when bodhisattva great beings cultivate tolerance, they cultivate that tolerance while dedicating it to all-aspect omniscience. It is in this manner, Subhūti, that bodhisattva great beings will complete the cultivation of the perfection of tolerance.
- 51.18 “Subhūti, if you ask how bodhisattva great beings will complete the cultivation of the perfection of perseverance, in this regard, Subhūti, when bodhisattva great beings undertake perseverance, they undertake that perseverance while dedicating it to all-aspect omniscience. It is in this manner, Subhūti, that bodhisattva great beings will complete the cultivation of the perfection of perseverance.
- 51.19 “Subhūti, if you ask how bodhisattva great beings will complete the cultivation of the perfection of meditative concentration, in this regard, Subhūti, when bodhisattva great beings are absorbed in meditative concentration, they are absorbed in those meditative concentrations while dedicating them to all-aspect omniscience. [F.76.a] It is in this manner, Subhūti, that bodhisattva great beings will complete the cultivation of the perfection of meditative concentration.
- 51.20 “Subhūti, if you ask how bodhisattva great beings will complete the cultivation of the perfection of wisdom, in this regard, Subhūti, when bodhisattva great beings cultivate the perfection of wisdom, they cultivate that wisdom while dedicating it to all-aspect omniscience. It is in this manner, Subhūti, that bodhisattva great beings will complete the cultivation of the perfection of wisdom.”
- 51.21 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of generosity, acquire the perfection of ethical discipline?” {Ki.V: 84}

“In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings dispense their gifts, dedicating them to all-aspect omniscience, they affirm on behalf of beings those physical acts of loving kindness, those verbal acts of loving kindness, and those mental acts of loving kindness. When they dispense their gifts, miserliness does not arise. Indeed, they dedicate those gifts toward all-aspect omniscience. At that time, bodhisattva great beings acquire the perfection of ethical discipline.”

51.22 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of generosity, acquire the perfection of tolerance?”

“In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings dispense their gifts, even though recipients may scold and revile them with disingenuous reprimands and harsh words, [F.76.b] they will not develop a mindset that is inimical to them. It is in this way, Subhūti, that bodhisattva great beings, after abiding in the perfection of generosity, acquire the perfection of tolerance.”

51.23 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of generosity, acquire the perfection of perseverance?”

“In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings dispense their gifts, even though recipients may scold or revile them with disingenuous reprimands and harsh words, they resort to their generous attitude and their charitable attitude. They develop physical and mental perseverance, [thinking] that they themselves should not desist from dispensing gifts. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of generosity, acquire the perfection of perseverance.”

51.24 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of generosity, acquire the perfection of meditative concentration?”

“In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings dispense their gifts, they do not dedicate them to the level of the śrāvakas, or to the level of the pratyekabuddhas. Rather, they set their minds on all-aspect omniscience. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of generosity, acquire the perfection of meditative concentration.” {Ki.V: 85} [F.77.a]

51.25 “Blessed Lord, how will bodhisattva great beings, while dispensing generosity with skill in means, acquire the perfection of wisdom?”

“In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings offer gifts and dispense their gifts, they invariably maintain an illusion-like attitude. They do not discern that any beings are benefited or harmed by these gifts. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of generosity, acquire the perfection of wisdom.”

51.26 *This completes the fifty-first chapter from "The Perfection of Wisdom in Twenty-Five Thousand Lines."*

CHAPTER 52

52.1 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of ethical discipline, acquire the perfection of generosity?”

52.2 “In this regard, Subhūti,” replied the Blessed One, “bodhisattva great beings who dwell in the perfection of ethical discipline, owing to whatever vows pertaining to body, speech, and mind [that they maintain], do not make contact with the level of the śrāvakas or the level of the pratyekabuddhas. Abiding in the perfection of ethical discipline, they do not kill living creatures, they do not steal that which is not given, they do not commit acts of sexual misconduct, they do not tell lies, they do not slander, they do not speak harsh words of reprimand, they do not speak nonsensically, they do not become covetous, they do not become malicious, and they do not resort to wrong views. Abiding in this perfection of ethical discipline, [F.77.b] they dispense food to those who need food, drink to those who need drink, transport to those who need transport, clothing to those who need clothing, flowers to those who need flowers, garlands to those who need garlands, incense to those who need incense, unguents to those who need unguents, bedding to those who need bedding, sanctuary to those who need sanctuary, sustenance to those who need sustenance, and resources to those who need resources. They dispense all sorts of things that are useful to human beings to those who need them, and when dispensing those gifts in that manner, they dedicate their gifts, making common cause with all beings, toward unsurpassed, complete enlightenment. They make these dedications by all means and make them in such a way that they do not resort to the level of the śrāvakas or the level of the pratyekabuddhas. It is this way, Subhūti, that bodhisattva great beings, abiding in the perfection of ethical discipline, acquire the perfection of generosity.”

52.3 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of ethical discipline, acquire the perfection of tolerance?”

- 52.4 “In this regard, Subhūti,” replied the Blessed One, “even if all beings were to approach bodhisattva great beings who dwell in the perfection of ethical discipline, cut off their limbs and appendages, and then depart, those bodhisattva great beings would not get angry with them, nor would they have a single thought of malice. Rather, they would think, {Ki.V: 86} ‘It has been beneficial to me that all these beings have cut off my limbs and appendages and then departed! Through my renunciation of this rotten body, I [F.78.a] shall attain the body of a tathāgata, which originates from the indestructible reality of divine substance!’ It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of ethical discipline, acquire the perfection of tolerance.”
- 52.5 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of ethical discipline, acquire the perfection of perseverance?”
- 52.6 “In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings dwell in the perfection of ethical discipline, they do not slack in their physical or mental perseverance, thinking, ‘I shall liberate all beings from cyclic existence! I shall establish them in the deathless expanse!’ They also dedicate those roots of virtuous action to unsurpassed, complete enlightenment, and they make this dedication in such a way that whatever happens they do not resort to the threefold mental interaction between the one who makes the dedication, the dedication that is made, and the one to whom the dedication is made. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of ethical discipline, acquire the perfection of perseverance.”
- 52.7 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of ethical discipline, acquire the perfection of meditative concentration?”
- 52.8 “In this regard, Subhūti,” replied the Blessed One, “at the time when bodhisattva great beings become absorbed in the first meditative concentration, become absorbed in the second, third, and fourth meditative concentrations, and become absorbed in [the other formless absorptions], up to and including cessation, they do not apprehend the level of the śrāvakas or the level of the pratyekabuddhas, [F.78.b] and they will, provisionally, not realize the very limit of reality. Rather, they think, ‘Abiding in this perfection of meditative stability, I shall liberate all beings from cyclic existence!’ It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of ethical discipline, acquire the perfection of meditative concentration.”
- 52.9 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of ethical discipline, acquire the perfection of wisdom?”

- 52.10 “In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings dwell in the perfection of ethical discipline, they do not perceive anything at all as conditioned, they do not perceive anything at all as unconditioned, they do not perceive entities as conditioned, they do not perceive nonentities as unconditioned, they do not perceive signs as conditioned, and they do not perceive signlessness as unconditioned. They do not transgress the real nature of all phenomena, and apart from that they do not observe anything elsewhere as existent or nonexistent. Through this perfection of wisdom and skill in means, they do not regress to the level of the śrāvakas or the level of the pratyekabuddhas. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of ethical discipline, acquire the perfection of wisdom.”
- 52.11 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of tolerance, acquire the perfection of generosity?”
- 52.12 “In this regard, Subhūti,” replied the Blessed One, {Ki.V: 87} “when bodhisattva great beings dispense gifts, commencing from the time when they first begin to set their mind on enlightenment [F.79.a] until they are seated at the site of enlightenment, if all beings were to scold and reprimand them and even cut off their limbs and appendages, those bodhisattva great beings, abiding in the perfection of tolerance, would think, ‘I shall dispense gifts to those beings! I will not desist from dispensing gifts to them!’ They give food to those beings who need food, drinks to those who need drinks, transport to those who need transport, clothing to those who need clothing, flowers to those who need flowers, garlands to those who need garlands, incense to those who need incense, unguents to those who need unguents, bedding to those who need bedding, sanctuary to those who need sanctuary, sustenance to those who need sustenance, up to and including all manner of things that are useful to human beings, to those who are in need of resources. Making common cause with all beings, they indeed dedicate those roots of virtuous action to all-aspect omniscience, and they make this dedication in such a way that by all means they do not resort to the threefold mental interaction between the one who makes the dedication, the dedication that is made, and the one to whom the dedication is made. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of tolerance, acquire the perfection of generosity.”
- 52.13 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of tolerance, acquire the perfection of ethical discipline?”
- 52.14 “In this regard, Subhūti,” replied the Blessed One, “bodhisattva great beings, commencing from the time when they first begin to set their mind on enlightenment until they are seated at the site of enlightenment, will not deprive any being of life, will not steal, [F.79.b] will not commit sexual

misconduct, will not tell lies, will not slander, will not speak words of reprimand, will not speak nonsensically, will not be covetous, will not be malicious, and will not resort to wrong views. Indeed, their minds will never engage with the level of the śrāvakas or the level of the pratyekabuddhas. They will also dedicate these roots of virtuous action, making common cause with all beings, toward unsurpassed, complete enlightenment, and they will make this dedication in such a way that by all means they do not resort to the threefold mental interaction between the one who makes the dedication, the dedication that is made, and the one to whom the dedication is made. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of tolerance, acquire the perfection of ethical discipline.”

52.15 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of tolerance, acquire the perfection of perseverance?” {Ki.V: 88}

52.16 “In this regard, Subhūti,” replied the Blessed One, “bodhisattva great beings, abiding in the perfection of tolerance, would cultivate perseverance, saying, ‘After traveling for one yojana, a hundred yojanas, a thousand yojanas, a hundred thousand yojanas, ten million yojanas, and so on, up to a hundred billion trillion yojanas, through a hundred world systems, and so on, up to a hundred billion trillion world systems, I shall at least establish a few beings in the refuge or in the precepts. I shall establish them in [the level of eightfold] receptiveness, in the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and arhatship, up to individual enlightenment, or unsurpassed, complete enlightenment!’ [F.80.a] They will also dedicate their roots of virtuous action, making common cause with all beings, toward unsurpassed, complete enlightenment. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of tolerance, acquire the perfection of perseverance.”

52.17 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of tolerance, acquire the perfection of meditative concentration?”

52.18 “In this regard, Subhūti,” replied the Blessed One, “bodhisattva great beings, abiding in the perfection of tolerance, achieve and then maintain the first meditative concentration, which is free from the desires [of the senses], free from negative and nonvirtuous attributes, and endowed with ideation and scrutiny, alongside the joy and bliss that arise from that freedom. They achieve and maintain the second meditative concentration. They achieve and maintain the third meditative concentration, and they achieve and maintain the fourth meditative concentration. They achieve and maintain [the formless absorptions], up to and including the absorption in cessation. They also dedicate all the attributes of mind and mental states that arise in association with the roots of virtuous action to all-aspect omniscience. At that time, they

by all means make this dedication in such a way that the meditative concentrations and the branches of meditative concentration are not apprehended. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of tolerance, acquire the perfection of meditative concentration.”

52.19 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of tolerance, [F.80.b] acquire the perfection of wisdom?”

52.20 “In this regard, Subhūti,” replied the Blessed One, “even though bodhisattva great beings, abiding in the perfection of tolerance, survey and dwell in the principle of voidness, the principle of peace, the principle of the ending [of contaminants], and the principle of cessation with respect to all phenomena, they do not actualize reality until they are seated at the site of enlightenment. It is after they are seated at the site of enlightenment that they attain all-aspect omniscience. {Ki.V: 89} Then, arising from their seat [at the site of enlightenment], they turn the wheel of the Dharma. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of tolerance, acquire the perfection of wisdom. They acquire it in such a way that they do not abandon it and do not grasp it in any way.”

52.21 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of perseverance, acquire the perfection of generosity?”

52.22 “In this regard, Subhūti,” replied the Blessed One, “bodhisattva great beings, abiding in the perfection of perseverance, do not forsake perseverance by means of body or mind. They think, ‘There is no possibility that I will not attain consummate buddhahood in unsurpassed, complete enlightenment! I shall certainly attain consummate buddhahood in unsurpassed, complete enlightenment!’ For the sake of beings, they would travel one yojana, a hundred yojanas, a thousand yojanas, a hundred thousand yojanas, or through a single world system to anything up to one hundred billion trillion world systems. Abiding in the perfection of perseverance, they at least establish a single being in enlightenment. [F.81.a] Even if they do not encounter an individual who follows the vehicle of the bodhisattvas, they will establish an individual who follows the vehicle of the śrāvakas in the level of the śrāvakas. They will establish an individual who follows the vehicle of the pratyekabuddhas in the level of the pratyekabuddhas. At the very least they will establish a single being in the paths of the ten virtuous actions. After imparting these gifts of the Dharma, they satisfy beings with material gifts, but they do not at all dedicate these roots of virtuous action to the level of the śrāvakas or the level of the pratyekabuddhas. Rather, making common cause with all beings, they make

this dedication to unsurpassed, complete enlightenment. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of perseverance, acquire the perfection of generosity.”

52.23 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of perseverance, acquire the perfection of ethical discipline?” {Ki.V:90}

52.24 “In this regard, Subhūti,” replied the Blessed One, “bodhisattva great beings think, ‘From the time when I first begin to set my mind on enlightenment until I am seated at the site of enlightenment, I shall indeed abstain from killing living creatures, and I shall encourage others to keep abstaining from killing living creatures. I shall praise abstention from killing living creatures, and I shall praise and take empathetic delight in others abstaining from killing living creatures. I shall indeed abstain from stealing, and I shall encourage others to keep abstaining from stealing. I shall praise abstention from stealing, and I shall praise and take empathetic delight in others abstaining from stealing. I [F.81.b] shall indeed abstain from sexual misconduct, and I shall encourage others to keep abstaining from sexual misconduct. I shall praise abstention from sexual misconduct, and I shall praise and take empathetic delight in others abstaining from sexual misconduct. I shall indeed abstain from the telling of lies, and I shall encourage others to keep abstaining from the telling of lies. I shall praise abstention from the telling of lies, and I shall praise and take empathetic delight in others abstaining from the telling of lies. I shall indeed abstain from slander, and I shall encourage others to keep abstaining from slander. I shall praise abstention from slander, and I shall praise and take empathetic delight in others abstaining from slander. I shall indeed abstain from words of reprimand, and I shall encourage others to keep abstaining from words of reprimand. I shall praise abstention from words of reprimand, and I shall praise and take empathetic delight in others abstaining from words of reprimand. I shall indeed abstain from nonsensical chatter, and I shall encourage others to keep abstaining from nonsensical chatter. I shall praise abstention from nonsensical chatter, and I shall praise and take empathetic delight in others abstaining from nonsensical chatter. I shall indeed abstain from covetousness, and I shall encourage others to keep abstaining from covetousness. I shall praise abstention from covetousness, and I shall praise and take empathetic delight in others abstaining from covetousness. I shall indeed abstain from malice, and I shall encourage others to keep abstaining from malice. [F.82.a] I shall praise abstention from malice, and I shall praise and take empathetic delight in others abstaining from malice. I shall indeed abstain from wrong views, and I shall encourage others to keep abstaining from wrong views. I shall praise abstention from wrong views, {Ki.V:91} and

I shall praise and take empathetic delight in others abstaining from wrong views!’ Through this perfection of ethical discipline, they do not strive for the realm of desire, they do not strive for the realm of form, and they do not strive for the realm of formlessness. They do not strive for the level of the śrāvakas or the level of the pratyekabuddhas. Rather, making common cause with all beings, they dedicate those roots of virtuous action toward unsurpassed, complete enlightenment, and they make this dedication in such a way that by all means they do not resort to the threefold mental interaction between the one who makes the dedication, the dedication that is made, and the one to whom the dedication is made. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of perseverance, acquire the perfection of ethical discipline.”

52.25 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of perseverance, acquire the perfection of tolerance?”

52.26 “In this regard, Subhūti,” replied the Blessed One, “if humans or nonhumans should disturb the minds of bodhisattva great beings, from the time when they first begin to set their mind on enlightenment until they are seated at the site of enlightenment, or even cut off all their limbs and appendages, [F.82.b] and depart carrying them off, those bodhisattva great beings who dwell in the perfection of perseverance would not think, ‘There is someone cutting me!’⁴⁸⁴ There is someone breaking me! There is someone carrying me off!’ Rather, they would think, ‘While I have acquired this body for their sake, they have approached me, cutting off my limbs and appendages and departed, carrying them off, so I will obtain an excellent benefit!’ They will focus their attention completely on the nature of reality. They will not dedicate their roots of virtuous action to the level of the śrāvakas or to the level of the pratyekabuddhas, but making common cause with all beings, they will dedicate them toward unsurpassed, complete enlightenment. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of perseverance, acquire the perfection of tolerance.”

52.27 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of perseverance, acquire the perfection of meditative concentration?”

52.28 “In this regard, Subhūti,” replied the Blessed One, “bodhisattva great beings achieve and then maintain the first meditative concentration, which is free from desires, free from negative and nonvirtuous attributes, and endowed with ideation and scrutiny, alongside the joy and bliss that arise from that freedom. They achieve and then maintain the second meditative concentration when there is an intense inner clarity consequent on the calming of ideation and scrutiny—the absence of ideation and the absence of

scrutiny being due to one-pointed mental focus—while the joy and bliss that arise from meditative stability are present. They achieve and then maintain the third meditative concentration free from joy, when one dwells in equanimity due to the absence of attachment to joy, while both mindfulness and alertness are present, [F.83.a] {Ki.V: 92} and bliss is still experienced by the body. This is what sublime beings describe as ‘mindful, abiding in bliss, and equanimous.’ They achieve and then maintain the fourth meditative concentration, when even that sense of bliss is abandoned and suffering has also been eliminated. Here, neither suffering nor bliss is present because even former blissful and unhappy states of mind have subsided, while equanimity and mindfulness are utterly pure. They maintain and then dwell in the immeasurable aspiration of loving kindness by focusing attention on the perception that beings should be happy. They maintain and then dwell in the immeasurable aspiration of compassion by focusing attention on the perception that beings should be free from suffering. They maintain and then dwell in the immeasurable aspiration of empathetic joy by focusing attention on the perception that beings should be joyful. They maintain and then dwell in the immeasurable aspiration of equanimity by focusing attention on the perception that beings should be free from [the dichotomy of] suffering and happiness. They maintain and then dwell in the sphere of infinite space by focusing attention on the perception that physical forms have largely been transcended and the perception that they have come to rest in space. They maintain and then dwell in the sphere of infinite consciousness by focusing attention on the perception that space has largely been transcended and the perception that it has come to rest in consciousness. They maintain and then dwell in the sphere of nothing-at-all by focusing attention on the perception that consciousness has largely been transcended and the perception that it has come to rest in nothing-at-all. They maintain and then dwell in the sphere of neither perception nor nonperception by focusing attention on the perception that nothing-at-all has largely been transcended and the perception that it has come to rest in the state of neither perception nor nonperception. [F.83.b] However, they do not grasp the maturation of those meditative concentrations, immeasurable attitudes, and formless absorptions. Rather, for the sake of beings, they will be reborn [in other realms] where they will bring beings to maturity in the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, and in all these six perfections. In order to cultivate the roots of virtuous action, they venerate the lord buddhas

and move from buddhafiield to buddhafiield. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of perseverance, acquire the perfection of meditative concentration.”

52.29 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of perseverance, acquire the perfection of wisdom?”

52.30 “In this regard, Subhūti,” replied the Blessed One, “bodhisattva great beings, abiding in the perfection of perseverance, do not observe the perfection of generosity as an entity, as a substance, or as a sign. They do not observe the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, {Ki.V: 93} the perfection of meditative concentration, or the perfection of wisdom as an entity, as a substance, or as a sign. They do not observe the emptiness of internal phenomena as an entity, as a substance, or as a sign. They do not observe [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, as an entity, as a substance, or as a sign. [F.84.a] They do not observe the applications of mindfulness as an entity, as a substance, or as a sign. They do not observe the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path as an entity, as a substance, or as a sign. They do not observe the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, or the formless absorptions as an entity, as a substance, or as a sign. They do not observe the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers as an entity, as a substance, or as a sign. They do not observe the meditative stabilities or the dhāraṇī gateways as an entity, as a substance, or as a sign. They do not observe the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas as an entity, as a substance, or as a sign. They do not observe [the goals], up to and including all-aspect omniscience, as an entity, as a substance, or as a sign. Since they do not observe anything as an entity, as a substance, or as a sign, they do not dwell in anything at all. They do as they say. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of perseverance, acquire the perfection of wisdom.”

52.31 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of meditative concentration, acquire the perfection of generosity?” [F.84.b]

52.32 “In this regard, Subhūti,” replied the Blessed One, “bodhisattva great beings achieve and then maintain the first meditative concentration, which is free from the desires [of the senses], free from negative and nonvirtuous attributes, and endowed with ideation and scrutiny, alongside the joy and

bliss that arise from that freedom. They achieve and then maintain the second meditative concentration when there is an intense inner clarity consequent on the calming of ideation and scrutiny—the absence of ideation and the absence of scrutiny being due to one-pointed mental focus—while the joy and bliss that arise from meditative stability are present. They achieve and then maintain the third meditative concentration free from joy, abiding in equanimity due to the absence of attachment to joy, while both mindfulness and alertness are present, and bliss is still experienced by the body. This is what sublime beings describe as ‘mindful, abiding in bliss, and equanimous.’ They achieve and then maintain the fourth meditative concentration, when even that sense of bliss is abandoned and suffering has also been eliminated. Here, neither suffering nor bliss is present because even former blissful and unhappy states of mind have subsided, while equanimity and mindfulness are utterly pure. {Ki.V: 94} They also achieve and then maintain [the immeasurable attitudes and the formless absorptions], up to and including the sphere of neither perception nor nonperception. Abiding in this perfection of meditative concentration, with an undistracted mind, they dispense the gift of the Dharma, and also material gifts, to beings, and they encourage others to keep dispensing the gift of the Dharma and material gifts. They also praise the gift of the Dharma and material gifts, and they praise and take empathetic delight in others dispensing the gift of the Dharma and material gifts. [F.85.a] They do not dedicate these roots of virtuous action to the level of the śrāvakas or to the level of the pratyekabuddhas, but making common cause with all beings, they dedicate them toward unsurpassed, complete enlightenment. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of meditative concentration, acquire the perfection of generosity.”

52.33 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of meditative concentration, acquire the perfection of ethical discipline?”

52.34 “In this regard, Subhūti,” replied the Blessed One, “bodhisattva great beings, abiding in the perfection of meditative concentration, do not develop thoughts of desire. They do not develop thoughts of hatred, delusion, or violence. Rather, they practice as they focus their attention on all-aspect omniscience. They do not dedicate these roots of virtuous action to the level of the śrāvakas or to the level of the pratyekabuddhas, but, making common cause with all beings, they dedicate them toward unsurpassed, complete enlightenment. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of meditative concentration, acquire the perfection of ethical discipline.”

52.35 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of meditative concentration, acquire the perfection of tolerance?”

52.36 “In this regard, Subhūti,” replied the Blessed One, [F.85.b] “bodhisattva great beings, abiding in the perfection of meditative concentration, discern physical forms as resembling foam. They discern feelings as resembling a water bubble, perceptions as resembling a mirage, formative predispositions as resembling a hollow plantain, and consciousness as resembling a magical display. When making such discernments, they maintain the perception that these five aggregates of appropriation are essenceless, thinking, ‘Even though my limbs and appendages are being cut off, who is doing the cutting and who is being cut? {Ki.V: 95} Whose is this body? Whose are these feelings? Whose are these perceptions? Whose are these formative predispositions? Whose is this consciousness?’ When they discern in that manner, they then think, ‘When someone is being criticized and reprimanded, who is being scolded and reprimanded, giving rise to such malicious thoughts?’ It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of meditative concentration, acquire the perfection of tolerance.” [B58]

52.37 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of meditative concentration, acquire the perfection of perseverance?”

52.38 “In this regard, Subhūti,” replied the Blessed One, “bodhisattva great beings, abiding in the perfection of meditative concentration, achieve and then maintain the first meditative concentration, which is free from the desires [of the senses], free from negative and nonvirtuous attributes, and endowed with ideation and scrutiny, alongside the joy and bliss that arise from that freedom. They achieve and then maintain the second meditative concentration when there is an intense inner clarity consequent on the calming of ideation and scrutiny— [F.86.a] the absence of ideation and the absence of scrutiny being due to one-pointed mental focus—while the joy and bliss that arise from meditative stability are present. They achieve and then maintain the third meditative concentration free from joy, abiding in equanimity due to the absence of attachment to joy, while both mindfulness and alertness are present, and bliss is still experienced by the body. This is what sublime beings describe as ‘mindful, abiding in bliss, and equanimous.’ They achieve and then maintain the fourth meditative concentration, when even that sense of bliss is abandoned and suffering has also been eliminated. Here, neither suffering nor bliss is present because even former blissful and unhappy states of mind have subsided, while equanimity and mindfulness are utterly pure. And yet, they do not grasp these meditative concentrations and ancillary aspects of meditative concentration as signs or mental

concepts. Since their minds are endowed with such absorption, they experience many facets of miraculous ability. They may even cause this mighty earth to shake. Having been singular [in form], they can become multiple, and having been multiple [in form], they can become singular. They may also experience themselves as visible and as invisible. They can move directly through walls. They can move directly through enclosures. They can move directly through mountains, unimpededly, as if in space. They can also move through space like a bird. They can hover above the earth and sink below it, as if in water. They can walk on water, without sinking, as if on solid ground. They can also emit smoke and blaze as fire, like a great conflagration. However miraculous, powerful, and mighty the sun and the moon might be, they can stroke them with their hands. [F.86.b] They can even outshine [the god realms], up to and including the Brahmā realms, with their physical bodies.

52.39 “Since they have pure divine clairaudience, which surpasses the hearing of human beings, they can hear the voices of gods and humans, near or far. They can correctly know with their own minds the minds of other beings and the minds of other persons, exactly as they are. That is to say, they correctly know minds that are afflicted with desire as minds that are afflicted with desire, and they correctly know [other mindsets],⁴⁸⁵ up to and including minds that are unsurpassed, as minds that are unsurpassed [and so forth].

52.40 “They can recollect many facets of past lives. That is to say, they may recollect anything from a single thought up to even a hundred thoughts. They may recollect [any period of time], up to and including a single eon, and they may even recollect anything from that up to and including a hundred eons. They may even recollect [any any period], up to and including many hundred billion trillions of eons, thinking, ‘Such was I [in that life]. Such was my name. Such was my family. Such was my social class. Such was the food I ate. Such was the duration of my life. Such was the extent of my lifespan. Deceased from there, I transmigrated and was born as so-and-so, and then dying there and transmigrating, I have been reborn here!’ To that extent, they can recollect in many details their own past lives and those of others, along with their circumstances, causal bases, and evidence. They can correctly know through their pure clairvoyance surpassing the vision of humans those beings who are dying and transmigrating, and those who are reborn, and then proceed to other realms in accordance with their past actions.

52.41 “Abiding in these five extrasensory powers, in order to venerate, question, and counter-question the lord buddhas, to develop the roots of virtuous action, and also to bring beings to maturation [F.87.a] and refine the buddhafiels, they move from buddhafiels to buddhafiels. {Ki.V: 96} They do

not dedicate these roots of virtuous action to the level of the śrāvakas or the level of the pratyekabuddhas, but making common cause with all beings, dedicate them toward unsurpassed, complete enlightenment. And they make this dedication in such a way that by all means they do not resort to the threefold mental interaction between the one who makes the dedication, the dedication that is made, and the one to whom the dedication is made. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of meditative concentration, acquire the perfection of perseverance.”

52.42 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of meditative concentration, acquire the perfection of wisdom?”

52.43 “In this regard, Subhūti,” replied the Blessed One, “bodhisattva great beings, abiding in the perfection of meditative concentration, do not apprehend physical forms. They do not apprehend feelings, perceptions, formative predispositions, or consciousness. They do not apprehend the eyes, and they do not apprehend the ears, nose, tongue, body, or mental faculty. They do not apprehend sights, and they do not apprehend sounds, odors, tastes, tangibles, or mental phenomena. They do not apprehend visual consciousness, and they do not apprehend [the other aspects of consciousness], up to and including mental consciousness. They do not apprehend visually compounded sensory contact, and they do not apprehend [the other aspects of sensory contact], up to and including mentally compounded sensory contact. They do not apprehend feelings conditioned by visually compounded sensory contact, and they do not apprehend [the other aspects of feelings conditioned by sensory contact], up to and including feelings conditioned by mentally compounded sensory contact. They do not apprehend the earth element, and they do not apprehend [the other elements], up to and including the consciousness element. They do not apprehend ignorance, [F.87.b] and they do not apprehend [the other links of dependent origination], up to and including aging and death. They do not apprehend the perfection of generosity, and they do not apprehend the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. They do not apprehend the emptiness of internal phenomena, and they do not apprehend [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They do not apprehend the applications of mindfulness, and they do not apprehend the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path. They do not apprehend the truths of the noble ones, the meditative concentrations, the immeasurable

attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, [great loving kindness], great compassion, or the eighteen distinct qualities of the buddhas. They do not apprehend [the goals], up to and including all-aspect omniscience. They do not apprehend conditioned elements, and they do not apprehend unconditioned elements. Since, in that manner, they do not apprehend anything, they do not condition anything at all. Since they do not condition anything at all, they neither cause anything to arise, nor do they cause anything to cease. If you ask why, Subhūti, it is because, whether the tathāgatas have appeared or not, the presence of all phenomena continues to be present, and the realm of phenomena similarly continues to be present, and so there is neither arising nor ceasing. Bodhisattva great beings, with undistracted minds, [F.88.a] never part from directing their minds to all-aspect omniscience. It is in this way, Subhūti, that, abiding in the perfection of meditative concentration, they acquire the perfection of wisdom.”

52.44 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of wisdom, acquire the perfection of generosity?” {Ki.V: 97}

52.45 “In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, they do not observe the notion that all phenomena are empty.”

52.46 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, how do they not observe the notion that all phenomena are empty?”

52.47 “In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, they do not apprehend the emptiness of internal phenomena as the emptiness of internal phenomena. They do not apprehend the emptiness of external phenomena as the emptiness of external phenomena. They do not apprehend the emptiness of external and internal phenomena as the emptiness of external and internal phenomena. They do not apprehend the emptiness of emptiness as the emptiness of emptiness. They do not apprehend the emptiness of great extent as the emptiness of great extent. They do not apprehend the emptiness of ultimate reality as the emptiness of ultimate reality. They do not apprehend the emptiness of conditioned phenomena as the emptiness of conditioned phenomena. They do not apprehend the emptiness of unconditioned phenomena as the emptiness of unconditioned phenomena. They do not apprehend the emptiness of the unlimited as the emptiness of the unlimited. [F.88.b] They do not apprehend the emptiness of that which

has neither beginning nor end as the emptiness of that which has neither beginning nor end. They do not apprehend the emptiness of nonexclusion as the emptiness of nonexclusion. They do not apprehend the emptiness of inherent existence as the emptiness of inherent existence. They do not apprehend the emptiness of all phenomena as the emptiness of all phenomena. They do not apprehend the emptiness of all intrinsic defining characteristics as the emptiness of all intrinsic defining characteristics. Abiding in these fourteen aspects of emptiness, bodhisattva great beings do not apprehend the notion that physical forms are empty, or the notion that they are not empty. They do not apprehend the notion that feelings, perceptions, formative predispositions, and consciousness are empty, or the notion that they are not empty. Similarly, they do not apprehend the notion that the applications of mindfulness are empty, or the notion that they are not empty. They do not apprehend the notion that the sense fields, the sensory elements, and the links of dependent origination are empty, or that they are not empty. They do not apprehend the notion that all the perfections and the thirty-seven factors conducive to enlightenment are empty, or the notion that they are not empty. They do not apprehend the notion that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, and the nine serial steps of meditative absorption are empty, or the notion that they are not empty. They do not apprehend the notion that emptiness, signlessness, and wishlessness are empty, or the notion that they are not empty. They do not apprehend the notion that the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are empty, or the notion that they are not empty. They do not apprehend the notion that the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are empty, or the notion that they are not empty. They do not apprehend the notion that [the goals], up to and including unsurpassed, complete enlightenment, are empty, or the notion that they are not empty. [F.89.a] They do not apprehend the notion that conditioned elements are empty, or the notion that they are not empty. They do not apprehend the notion that unconditioned elements are empty, or the notion that they are not empty.

52.48 “Practicing this perfection of wisdom accordingly, even though they dispense their gifts of food, drink, transport, clothing, flowers, garlands, incense, unguents, bedding, sanctuary, sustenance, resources, or whatever is of use to human beings, they do not observe the notion that these gifts are empty, [or the notion that they are not empty]. Nor do they observe the notion that the one who dispenses these gifts and the one to whom they are dispensed are empty or the notion that they are not empty. In that regard

there is no occasion for miserliness or acquisitiveness. If you ask why, for bodhisattva great beings who practice the perfection of wisdom, all such notions will not arise, {Ki.V: 98} from the time when they first begin to set their mind on enlightenment, until they are seated at the site of enlightenment. Just as the tathāgatas, arhats, completely awakened buddhas who attain consummate buddhahood in unsurpassed, complete enlightenment are never miserly or acquisitive, so also for bodhisattva great beings who practice the perfection of wisdom thoughts of miserliness or acquisitiveness do not arise. This actual perfection of wisdom is the teacher of bodhisattva great beings. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of wisdom, acquire the perfection of generosity.” [F.89.b]

52.49 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of wisdom, acquire the perfection of ethical discipline?”

52.50 “In this regard, Subhūti,” replied the Blessed One, “bodhisattva great beings, abiding in the perfection of wisdom, have no occasion to be associated with the level of the śrāvakas or the level of the pratyekabuddhas. If you ask why, it is because they do not apprehend even the level of the śrāvakas or the level of the pratyekabuddhas, nor indeed do they apprehend such thoughts. From the time when they first begin to set their mind on enlightenment until they are seated at the site of enlightenment, they abstain from killing living creatures, and encourage others also to keep abstaining from killing living creatures. They praise abstention from killing living creatures, and they praise and take empathetic delight in others abstaining from killing living creatures. They themselves abstain from stealing, sexual misconduct, the telling of lies, slander, words of reprimand, nonsensical chatter, covetousness, malice, and wrong views, and they encourage others also to keep abstaining from wrong views [and so forth]. They praise abstention from wrong views [and so forth], and they praise and take empathetic delight in others abstaining from wrong views [and so forth]. Through this ethical discipline, since they are not attached even to the attributes of the śrāvakas or pratyekabuddhas, how much less to any other. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of wisdom, acquire the perfection of ethical discipline.” {Ki.V: 99}

52.51 “Blessed Lord, how will bodhisattva great beings, [F.90.a] abiding in the perfection of wisdom, acquire the perfection of tolerance?”

52.52 “In this regard, Subhūti,” replied the Blessed One, “while bodhisattva great beings dwell in the perfection of wisdom, there is a corresponding patient acceptance that arises, and they think, ‘There is nothing at all here that arises, ceases, originates, or perishes, and nothing that is fettered, reprimanded, rebuked, cut, pierced, or injured.’ Therefore, starting from the

time when they first begin to set their mind on enlightenment until they are seated at the site of enlightenment, if all beings were to approach them and reprimand or rebuke them, hitting them with stones and clubs, striking them with weapons, or even cutting off [their limbs], in that case they would think, ‘Oh, how wonderful is this, the reality of all phenomena! In this [reality], there is nothing at all that is reprimanded, rebuked, cut, pierced, injured, or fettered.’ It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of wisdom, acquire the perfection of tolerance.”

52.53 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of wisdom, acquire the perfection of perseverance?”

52.54 “In this regard, Subhūti,” replied the Blessed One, “bodhisattva great beings, abiding in the perfection of wisdom, maintain the four supports for miraculous ability. With skill in means they develop physical and mental perseverance, traversing a single world system, a hundred world systems, a thousand world systems, [F.90.b] or anything up to a hundred billion trillion world systems, and they teach the Dharma to beings, establishing them in the perfection of generosity, and establishing them in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. They establish beings in the applications of mindfulness, and in [the other causal attributes], up to and including the noble eightfold path. They establish them in the fruit of entering the stream to nirvāṇa, and in the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment. They establish them in unsurpassed, complete enlightenment, but in such a way that they are by no means secured in conditioned elements or in unconditioned elements. {Ki.V: 100} It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of wisdom, acquire the perfection of perseverance.”

52.55 “Blessed Lord, how will bodhisattva great beings, abiding in the perfection of wisdom, acquire the perfection of meditative concentration?”

52.56 “In this regard, Subhūti,” replied the Blessed One, “bodhisattva great beings, abiding in the perfection of wisdom, may become absorbed in the meditative stabilities of the śrāvakas, in the meditative stabilities of the pratyekabuddhas, or in the meditative stabilities of the bodhisattvas—in all those meditative stabilities except the meditative stabilities of the tathāgatas. Abiding in those meditative stabilities, [F.91.a] they may become absorbed in and arise from the eight aspects of liberation, either sequentially or in reverse order. If you ask what are these eight, Subhūti, they are as follows: The first aspect of liberation ensues when bodhisattva great beings as corporeal beings observe physical forms. The second aspect of liberation ensues when formless beings endowed with internal perception observe

external physical forms. The third aspect of liberation ensues when beings are inclined toward pleasant states. The fourth aspect of liberation ensues when the perceptions of physical forms have been completely transcended in all respects, when the perceptions of obstructed phenomena have subsided, and the mind does not engage with diverse perceptions, so that one achieves and dwells in the sphere of infinite space, thinking, ‘Space is infinite.’ The fifth aspect of liberation ensues when the sphere of infinite space has been completely transcended in all respects, and one achieves and dwells in the sphere of infinite consciousness, thinking, ‘Consciousness is infinite.’ The sixth aspect of liberation ensues when the sphere of infinite consciousness has been completely transcended in all respects, and one achieves and dwells in the sphere of nothing-at-all, thinking, ‘There is nothing at all.’ The seventh aspect of liberation ensues when the sphere of nothing-at-all has been completely transcended in all respects, and one achieves and dwells in the sphere of neither perception nor nonperception. The eighth aspect of liberation ensues when the sphere of neither perception nor nonperception has been completely transcended in all respects, and one achieves and dwells in the cessation of all perceptions and feelings. They may become absorbed in and arise from these eight aspects of liberation, [F.91.b] both sequentially and in the reverse order.⁴⁸⁶

52.57 “Similarly, they may become absorbed in and arise from the nine serial steps of meditative absorption, either sequentially or in reverse order. If you ask what are these nine, Subhūti, they are as follows: (1) Bodhisattva great beings achieve and maintain the first meditative concentration, which is free from the desires [of the senses], free from negative and nonvirtuous attributes, and endowed with ideation {Ki.V: 101} and scrutiny, alongside the joy and bliss that arise from that freedom. (2) They achieve and maintain the second meditative concentration when there is an intense inner clarity consequent on the calming of ideation and scrutiny—the absence of ideation and the absence of scrutiny being due to one-pointed mental focus—while the joy and bliss that arise from meditative stability are present. (3) They achieve and maintain the third meditative concentration free from joy, abiding in equanimity due to the absence of attachment to joy, while both mindfulness and alertness are present, and bliss is still experienced by the body. This is what sublime beings describe as ‘mindful, abiding in bliss, and equanimous.’ (4) They achieve and maintain the fourth meditative concentration, when even that sense of bliss is abandoned, and suffering has also been eliminated. Here, neither suffering nor bliss is present because even former blissful and unhappy states of mind have subsided, while equanimity and mindfulness are utterly pure. (5) They achieve and maintain the sphere of infinite space when the perceptions of physical forms have

been completely transcended in all respects, the perceptions of obstructed phenomena have subsided, the mind does not engage with diverse perceptions, and they thereby think, ‘Space is infinite.’ (6) They achieve and maintain the sphere of infinite consciousness when the sphere of infinite space has been completely transcended in all respects, and they think, ‘Consciousness is infinite.’ [F.92.a] (7) They achieve and maintain the sphere of nothing-at-all when the sphere of infinite consciousness has been completely transcended in all respects, and they think, ‘There is nothing at all.’ (8) They achieve and maintain the sphere of neither perception nor nonperception when the sphere of nothing-at-all has been completely transcended in all respects. (9) They achieve and maintain the cessation of all perceptions and feelings when the sphere of neither perception nor nonperception has been completely transcended in all respects.⁴⁸⁷ They may become absorbed in and arise from these nine serial steps of meditative absorption, both sequentially and in the reverse order.

52.58 “After differentiating these eight aspects of liberation and the nine serial steps of meditative absorption, they may become absorbed in the meditative stability known as the *yawning lion*. {Ki.V: 102} Subhūti, if you ask what is the meditative stability known as the *yawning lion*, which bodhisattva great beings may experience, at this point, Subhūti, bodhisattva great beings will have achieved and maintained the first meditative concentration, where there is freedom from desires, and freedom from negative and nonvirtuous attributes, while ideation and scrutiny are present, alongside the joy and bliss that arise from that freedom. They then arise from that first meditative concentration and become absorbed in the second meditative concentration. They then arise from that second meditative concentration and become absorbed in the third meditative concentration. They then arise from that third meditative concentration and become absorbed in the fourth meditative concentration. They then arise from that fourth meditative concentration and become absorbed in the sphere of infinite space. They then arise from that sphere of infinite space and [F.92.b] become absorbed in the sphere of infinite consciousness. They then arise from that sphere of infinite consciousness and become absorbed in the sphere of nothing-at-all. They then arise from that sphere of nothing-at-all and become absorbed in the sphere of neither perception nor nonperception. They then arise from that sphere of neither perception nor nonperception, and become absorbed in cessation. And then, [in reverse order], they arise from absorption in cessation, and become absorbed in the sphere of neither perception nor nonperception. They then arise from that sphere of neither perception nor nonperception and become absorbed in the sphere of nothing-at-all. They then arise from that sphere of nothing-at-all and become absorbed in the

sphere of infinite consciousness. They then arise from that sphere of infinite consciousness and become absorbed in the sphere of infinite space. They then arise from that sphere of infinite space and become absorbed in the fourth meditative concentration. They then arise from that fourth meditative concentration and become absorbed in the third meditative concentration. They then arise from that third meditative concentration and become absorbed in the second meditative concentration. They then arise from that second meditative concentration and become absorbed in the first meditative concentration.

52.59 “After maturing this meditative stability of the *yawning lion*, they then become absorbed in the all-surpassing meditative stability. Subhūti, if you ask what is the all-surpassing meditative stability that bodhisattva great beings experience, {Ki.V: 103} in this regard, Subhūti, bodhisattva great beings will have achieved and maintained the first meditative concentration, where there is freedom from desires, and freedom from negative and nonvirtuous attributes, while ideation and scrutiny are present, alongside the joy and bliss that arise from that freedom. Then, arising from that first meditative concentration, [F.93.a] they achieve and maintain the second meditative concentration. Then, arising from that second meditative concentration, they achieve and maintain the third meditative concentration. Then, arising from that third meditative concentration, they achieve and maintain the fourth meditative concentration. Then, arising from that fourth meditative concentration, they achieve and maintain absorption in the sphere of infinite space. Then, arising from that absorption in the sphere of infinite space, they achieve and maintain absorption in the sphere of infinite consciousness. Then, arising from that absorption in the sphere of infinite consciousness, they achieve and maintain absorption in the sphere of nothing-at-all. Then, arising from that absorption in the sphere of nothing-at-all, they achieve and maintain absorption in the sphere of neither perception nor nonperception. Then, arising from that absorption in the sphere of neither perception nor nonperception, they achieve and maintain the cessation of perceptions and feelings.

52.60 “And then, [in reverse order], they arise from that absorption in cessation, and become absorbed in the first meditative concentration. Then, arising from the first meditative concentration, they become absorbed in the absorption of cessation. Then, arising from the absorption of cessation, they become absorbed in the second meditative concentration. Then, arising from the second meditative concentration, they become absorbed in the absorption of cessation. Then, arising from the absorption of cessation, they become absorbed in the third meditative concentration. Then, arising from the third meditative concentration, they become absorbed in the absorption

of cessation. [F.93.b] Then, arising from the absorption of cessation, they become absorbed in the fourth meditative concentration. Then, arising from the fourth meditative concentration, they become absorbed in the absorption of cessation. Then, arising from the absorption of cessation, they become absorbed in the absorption of the sphere of infinite space. Then, arising from the absorption of the sphere of infinite space, they become absorbed in the absorption of cessation. Then, arising from the absorption of cessation, they become absorbed in the absorption of the sphere of infinite consciousness. Then, arising from the absorption of the sphere of infinite consciousness, they become absorbed in the absorption of cessation. Then, arising from the absorption of cessation, they become absorbed in the absorption of the sphere of nothing-at-all. Then, arising from the absorption of the sphere of nothing-at-all, they become absorbed in the absorption of cessation. Then, arising from the absorption of cessation, they become absorbed in the absorption of the sphere of neither perception nor nonperception. Then, arising from the absorption of the sphere of neither perception nor nonperception, they become absorbed in the absorption of cessation. Then, arising from the absorption of cessation, they engage with the state of nonabsorbed mind. Then, arising from that state of nonabsorbed mind, they become absorbed in the absorption of cessation. Then, arising from the absorption of cessation, they dwell in the state of nonabsorbed mind. Then, arising from that state of nonabsorbed mind, [F.94.a] they become absorbed in the absorption of the sphere of neither perception nor nonperception. Then, arising from that absorption of the sphere of neither perception nor nonperception, they dwell in the state of nonabsorbed mind. Then, arising from that state of nonabsorbed mind, {Ki.V: 104} they become absorbed in the absorption of the sphere of nothing-at-all. Then, arising from that absorption of the sphere of nothing-at-all, they dwell in the state of nonabsorbed mind. Then, arising from that state of nonabsorbed mind, they become absorbed in the sphere of infinite consciousness. Then, arising from that absorption in the sphere of infinite consciousness, they dwell in the state of nonabsorbed mind. Then, arising from that state of nonabsorbed mind, they become absorbed in the sphere of infinite space. Then, arising from that sphere of infinite space, they dwell in the state of nonabsorbed mind. Then, arising from that state of nonabsorbed mind, they become absorbed in the fourth meditative concentration. Then, arising from that fourth meditative concentration, they engage with the state of nonabsorbed mind. Then, arising from that state of nonabsorbed mind, they become absorbed in the third meditative concentration. Then, arising from that third meditative concentration, they engage with the state of nonabsorbed mind. Then, arising from that state of nonabsorbed mind, they become absorbed in the

second meditative concentration. Then, arising from that second meditative concentration, they engage with the state of nonabsorbed mind. Then, arising from that state of nonabsorbed mind, they become absorbed in the first meditative concentration. Then, arising from that first meditative concentration, they engage with the state of nonabsorbed mind. [F.94.b] Abiding in this all-surpassing meditative stability, they attain the sameness of all phenomena. It is in this way, Subhūti, that bodhisattva great beings, abiding in the perfection of wisdom, acquire the perfection of meditative concentration.”

52.61 *This completes the fifty-second chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.” {Ki.V: 50}⁴⁸⁸*

53.

CHAPTER 53

53.1 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, for how long have bodhisattva great beings who possess such skill in means set out [on this path]?”

“Subhūti, bodhisattva great beings who possess such skill in means have set out [on this path] for countless billion trillions of eons,” replied the Blessed One.

53.2 “Blessed Lord, how many buddhas have those bodhisattva great beings who possess such skill in means revered?”

“Subhūti, you should know that those bodhisattva great beings who possess such skill in means have revered as many buddhas as the grains of sand of the river Gaṅgā,” replied the Blessed One.

53.3 “Blessed Lord, what are the roots of virtuous action that those bodhisattva great beings who possess such skill in means have cultivated?”

The Blessed One replied, “Starting from the time when they first began to set their mind on enlightenment, there is no notion at all of any such perfection of generosity that those bodhisattva great beings who possess such skill in means have not completed. There is no notion at all of any such perfection of ethical discipline, [F.95.a] perfection of tolerance, perfection of perseverance, perfection of meditative concentration, or perfection of wisdom that those bodhisattva great beings who possess such skill in means have not completed.”

53.4 “Blessed Lord, those bodhisattva great beings who possess such skill in means are most wonderful!” {Ki.V: 51}

“It is so, Subhūti! It is so!” replied the Blessed One. “Those bodhisattva great beings who possess such skill in means are most wonderful! Subhūti, just as the orb of the sun and the orb of the moon have an impact upon the four continents, follow the four continents, and move around the four continents, in the same way, Subhūti, the perfection of wisdom has an impact upon the other five perfections. It follows the other five perfections

and moves around them. It is because they are inseparable from the perfection of wisdom that the other five perfections acquire the designation *perfection*. If they were without the perfection of wisdom, the other five perfections would not acquire the designation *perfection*.

53.5 “Subhūti, just as without an imperial monarch, the seven precious insignia of royal dominion would not acquire the designation *imperial*,⁴⁸⁹ in the same way, Subhūti, if they were without the perfection of wisdom, the other five perfections would not acquire the designation *perfection*.

53.6 “Subhūti, just as it is easy for promiscuous men to harm women without a husband, in the same way, Subhūti, if they were without the perfection of wisdom, it would be easy for those other five perfections to be harmed by Māra or by gods in the realm of Māra. Subhūti, just as promiscuous men cannot harm a woman staying in an excellent household, [F.95.b] protected by a strong husband, in the same way, Subhūti, if they are not without the perfection of wisdom, it will not be easy for those other five perfections to be harmed by Māra or by gods in the realm of Māra.

53.7 “Subhūti, it is just as when a man goes out to battle dressed in full armor and stands in the face of battle, struck by all sorts of weapons, and it is difficult for hostile kings, assailants, or enemies to conquer him. In the same way, Subhūti, if they are not without the perfection of wisdom, it will be difficult for those other five perfections to be conquered by Māra or by gods in the realm of Māra, by individuals of overweening pride, or even by outcaste bodhisattvas.

53.8 “Subhūti, just as regional kings succumb to an imperial monarch, and approach to act in his service, in the same way, Subhūti, if the five other perfections have been retained by the perfection of wisdom, they will proceed into the presence of all-aspect omniscience.

53.9 “Subhūti, just as all tributaries that there are flow into the great river Gaṅgā, and along with the river Gaṅgā, flow into the great ocean, in the same way, Subhūti, if the five other perfections have been retained by the perfection of wisdom, they will proceed into the presence of all-aspect omniscience.

53.10 “Subhūti, just as a person’s right hand performs all sorts of functions, in the same way, Subhūti, is the perfection of wisdom to be regarded—the other five perfections being comparable with the left hand. {Ki.V: 52}

53.11 “Subhūti, just as all the water that there is, including the water of tributaries and the water of wide rivers, flows into an ocean, [F.96.a] so that it becomes salty to taste and of a single savor, in the same way, Subhūti, if the five other perfections have been retained by the perfection of wisdom, when they proceed to all-aspect omniscience, they will become of a single savor, in the taste of all-aspect omniscience.

- 53.12 “Subhūti, it is just as the precious wheel, [the standard of royal dominion], proceeds and stays in the vanguard of the army of an imperial monarch, with its four corps—such that in the place where the imperial monarch halts to partake of food, all the armed forces of that imperial monarch are refreshed and do not move while [the standard of] the precious wheel remains there. In the same way, Subhūti, these five other perfections have been led by the perfection of wisdom. They proceed into the presence of all-aspect omniscience and remain there. Having halted there, they do not cease to remain there.
- 53.13 “Subhūti, just as [the seven insignia of royal dominion] belonging to an imperial monarch—the precious wheel, the precious minister, the precious householder, the precious queen consort, the precious gem, the precious elephant, and the precious horse—proceed in the vanguard of an army with its four divisions, in the same way, Subhūti, the perfection of wisdom also proceeds in the vanguard of these five other perfections. Proceeding in the vanguard, it then halts in the presence of all-aspect omniscience. The perfection of wisdom does not then think, ‘May the perfection of generosity follow, outside of me.’ It does not think, ‘May the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, and the perfection of meditative concentration follow, outside of me.’ [F.96.b] Furthermore, the perfection of generosity does not think, ‘I will follow the perfection of wisdom.’ The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, and the perfection of meditative concentration do not think, ‘I will follow the perfection of wisdom.’ If you ask why, this is their nature. They are incapable of anything, empty of essential nature and vacuous, like a mirage.”
- 53.14 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, if all phenomena are naturally empty, in that case, Blessed Lord, how do bodhisattva great beings who practice the perfection of generosity, and who practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom attain consummate buddhahood in unsurpassed, complete enlightenment?”
- 53.15 “In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the six perfections, they think, ‘Alas! This world system has resorted to erroneous thought. These [beings] cannot extricate themselves from cyclic existence owing to their lack of skill in means, but I will now practice the perfection of generosity for the sake of these beings! I will practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and [F.97.a] the perfection of wisdom [for their sake].’ {Ki.V: 53} Then, for the

sake of those beings, they dispense outer and inner possessions, and when they dispense those possessions, they think, 'I have not dispensed anything at all. If you ask why, it is because these phenomena are themselves perishable.' Subhūti, bodhisattva great beings who reflect in that manner fulfill the perfection of generosity.

53.16 "For the sake of those beings, they offer no opportunity for degenerate morality. If you ask why, it is because they think, 'Now that I have set out for unsurpassed, complete enlightenment, I do not resemble those who kill living creatures, steal, commit sexual misconduct, tell lies, slander, speak words of reprimand, resort to nonsensical chatter, are covetous, indulge in malice, resort to wrong views, or who aspire toward objects, or aspire to deities, to Brahmā, or to the level of the śrāvakas or the level of the pratyekabuddhas.' Subhūti, bodhisattva great beings who reflect in that manner practice the perfection of ethical discipline.

53.17 "For the sake of those same beings, their minds are unagitated even when they are always scolded and rebuked with harsh and coarse words. Thoughts of hatred do not arise even when they are struck and pierced with stones, clubs, clods of earth, or weapons, or when their limbs are cut off, or their appendages severed. If you ask why, it is because they reflect that all words are like an echo, and all forms are like a mass of foam. Subhūti, [F.97.b] bodhisattva great beings who reflect in that manner practice the perfection of tolerance.

53.18 "For the sake of those same beings, in order that they might seek out all the roots of virtuous action, they do not cultivate thoughts of idleness. If you ask why, it is because they think, 'If it is hard on account of idleness to find even a rebirth in the exalted realms, how much more so in the case of unsurpassed, complete enlightenment. Therefore, I will undertake perseverance until I have attained consummate buddhahood in unsurpassed, complete enlightenment! I shall never desist from persevering in it!' Subhūti, bodhisattva great beings who reflect in that manner practice the perfection of perseverance.

53.19 "For the sake of those same beings, their minds are unagitated. If you ask why, it is because they think, 'If it is hard on account of agitation to find a rebirth in the [realms of] mundane meditative concentration, how much more in the case of unsurpassed, complete enlightenment. Therefore, I will not be agitated until I have attained consummate buddhahood in unsurpassed, complete enlightenment!' Subhūti, bodhisattva great beings who reflect in that manner practice the perfection of meditative concentration.

53.20 "For the sake of those same beings, they will never be separated from the perfection of wisdom until they have attained consummate buddhahood in unsurpassed, complete enlightenment. If you ask why, it is because they

think, 'Without setting out on the perfection of wisdom, beings cannot be brought to maturity by any other means. Therefore, I [F.98.a] will not entertain even the slightest thought of stupidity.' Subhūti, bodhisattva great beings who reflect in that manner practice the perfection of wisdom for the sake of beings."

53.21 "Blessed Lord, if the perfections are not different, how is it that this perfection of wisdom is, with respect to the five other perfections, said to be the best, said to be foremost, said to be supreme, said to be sacred, said to be perfect, said to be sublime, said to be unsurpassed, said to be highest, said to be unequaled, and said to be equal to the unequaled?"

53.22 "Subhūti, it is so! It is so!" replied the Blessed One. "Subhūti, there is no difference at all in the perfections. But if there were no perfection of wisdom, these five other perfections too would not acquire the name *perfection*. It is dependent on the perfection of wisdom that these five other perfections indeed acquire the name *perfection*."

53.23 "Subhūti, just as different corporeal forms on approaching Mount Sumeru become of a single complexion, {Ki.V: 54} in the same way, Subhūti, these five other perfections acquire the name *perfection* dependent on the perfection of wisdom. When they proceed to all-aspect omniscience, they will become of a single hue—the hue of all-aspect omniscience. They are without distinctions, such as, 'This is the perfection of generosity! This is the perfection of ethical discipline! This is the perfection of tolerance! This is the perfection of perseverance! This is the perfection of meditative concentration! This is the perfection of wisdom!' [F.98.b] If you ask why, they are without distinctions because they are without essential nature."

53.24 "Blessed Lord, if in that way there are no distinctions and no particulars with respect to anything at all that is to be objectively established, why then is the perfection of wisdom, in relation to the five other perfections, said to be the best, said to be foremost, said to be supreme, said to be sacred, said to be perfect, said to be sublime, said to be unsurpassed, said to be highest, said to be unequaled, and said to be equal to the unequaled?"

53.25 "Subhūti, it is so! It is so," replied the Blessed One. "There is nothing at all with particulars or distinctions that is to be objectively established. In mundane and symbolic terms, in order to extricate beings from cyclic existence, the perfection of generosity does indeed exist, and the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom do indeed exist. But these beings are without birth, without death, without transmigration, and without origination. You should know that since beings are nonexistent, all phenomena are nonexistent. For this reason, Subhūti, the perfection of wisdom, in relation to the five other perfections, is

said to be the best, said to be foremost, said to be supreme, said to be sacred, said to be perfect, said to be sublime, said to be unsurpassed, said to be highest, said to be unequaled, and said to be equal to the unequaled. Subhūti, this is just as among all the women of Jambudvīpa, the precious queen consort is said to be the best, said to be foremost, said to be supreme, said to be sacred, said to be perfect, said to be sublime, said to be unsurpassed, [F.99.a] said to be highest, said to be unequaled, and said to be equal to the unequaled.”

53.26 “Blessed Lord, through what intention is the perfection of wisdom said to be the best, said to be foremost, said to be supreme, said to be sacred, said to be perfect, {Ki.V: 55} said to be sublime, said to be unsurpassed, said to be highest, said to be unequaled, and said to be equal to the unequaled?”

“Subhūti, it is because this perfection of wisdom retains all virtuous attributes and dwells in the presence of all-aspect omniscience, in a nondwelling manner,” replied the Blessed One.

53.27 “Blessed Lord, does the perfection of wisdom acquire or relinquish anything at all?”

“No, Subhūti!” replied the Blessed One. “The perfection of wisdom does not acquire or relinquish anything at all. If you ask why, Subhūti, it is because all phenomena are neither acquired nor relinquished.”

53.28 “Blessed Lord, with respect to what does the perfection of wisdom neither acquire nor relinquish anything?”

“Subhūti,” replied the Blessed One, “the perfection of wisdom does not acquire or relinquish physical forms. Subhūti, the perfection of wisdom does not acquire or relinquish feelings, perceptions, formative predispositions, or consciousness. Subhūti, the perfection of wisdom does not acquire or relinquish the sense fields, the sensory elements, or the links of dependent origination. Subhūti, the perfection of wisdom does not acquire or relinquish the perfections, [F.99.b] any aspects of emptiness, or the thirty-seven factors conducive to enlightenment. Subhūti, the perfection of wisdom does not acquire or relinquish the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways. Subhūti, the perfection of wisdom does not acquire or relinquish the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas. Subhūti, the perfection of wisdom does not acquire or relinquish [the goals], up to and including all-aspect omniscience.”

53.29 “Blessed Lord, how are physical forms neither acquired nor relinquished? How are feelings, perceptions, formative predispositions, and consciousness neither acquired nor relinquished? How are [all the causal and fruitional attributes and goals], up to and including all-aspect omniscience, neither acquired nor relinquished?”

53.30 “Subhūti,” replied the Blessed One, “it is through nonattention to physical forms that physical forms are neither acquired nor relinquished. It is through nonattention to feelings, perceptions, formative predispositions, and consciousness that consciousness [and so forth] are neither acquired nor relinquished. It is through nonattention to the sense fields, the sensory elements, and the links of dependent origination that the links of dependent origination [and so forth] are neither acquired nor relinquished. It is through nonattention to the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment that the thirty-seven factors conducive to enlightenment [and so forth] are neither acquired nor relinquished. [F.100.a] It is through nonattention to the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, {Ki.V: 56} the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways that the dhāraṇī gateways [and so forth] are neither acquired nor relinquished. It is through nonattention to the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas that the eighteen distinct qualities of the buddhas [and so forth] are neither acquired nor relinquished. It is through nonattention to [the goals], up to and including all-aspect omniscience, that all-aspect omniscience [and so forth] are neither acquired nor relinquished. Subhūti, it is in this way that physical forms are neither acquired nor relinquished, and that [all the attributes and goals], up to and including all-aspect omniscience, are neither acquired nor relinquished.”

53.31 “Blessed Lord, if one does not focus attention on physical forms; does not focus attention on feelings, perceptions, formative predispositions, or consciousness; does not focus attention on the sense fields, the sensory elements, or the links of dependent origination; does not focus attention on all the perfections, all the aspects of emptiness, or the thirty-seven factors conducive to enlightenment; does not focus attention on the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways; does not focus attention on the ten powers [of the tathāgatas], the four

fearlessnesses, [F.100.b] the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas; and does not focus attention on [the goals], up to and including all-aspect omniscience, how then, Blessed Lord, will the roots of virtuous action increase without attention being focused on physical forms; without attention being focused on feelings, perceptions, formative predispositions, and consciousness; without attention being focused on the sense fields, the sensory elements, and the links of dependent origination; without attention being focused on all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment; without attention being focused on the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; without attention being focused on the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas; and without attention being focused on [the goals], up to and including all-aspect omniscience? How will the six perfections be fulfilled without the roots of virtuous action even increasing? How will all-aspect omniscience be attained without even the six perfections being fulfilled?"

53.32 "Subhūti," replied the Blessed One, "when bodhisattva great beings do not focus attention on physical forms; do not focus attention on feelings, perceptions, formative predispositions, or consciousness; do not focus attention on the sense fields, the sensory elements, or the links of dependent origination; do not focus attention on any perfections, any aspects of emptiness, or the thirty-seven factors conducive to enlightenment; do not focus attention on the truths of the noble ones, [F.101.a] the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways; do not focus attention on the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas; and do not focus attention on [the goals], up to and including unsurpassed, complete enlightenment, at that time, the roots of virtuous action will increase, so that the six perfections will be fulfilled. The six perfections will be fulfilled, so that all-aspect omniscience will be attained. If you ask why, it is through nonattention to physical forms; {Ki.V: 57} nonattention to feelings, perceptions, formative predispositions, and consciousness; nonattention to the sense fields, the sensory elements, and the links of dependent origination; nonattention to any perfections, any aspects of emptiness, and

the thirty-seven factors conducive to enlightenment; nonattention to the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; and nonattention to the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas that they will attain consummate buddhahood in unsurpassed, complete enlightenment.” [F.101.b]

53.33 “Why is it that by not focusing attention on physical forms; not focusing attention on feelings, perceptions, formative predispositions; or consciousness; and similarly not focusing attention on the sense fields, the sensory elements, or the links of dependent origination; and similarly not focusing attention on any perfections, any aspects of emptiness, or the thirty-seven factors conducive to enlightenment; and similarly not focusing attention on the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways; and similarly not focusing attention on the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas; and not focusing attention on unsurpassed, complete enlightenment they will attain all-aspect omniscience?” [B59]

53.34 The Blessed One replied, “Whether it is in the realm of desire that [beings] are fixated, or in the realm of form or the realm of formlessness, this occurs owing to the focusing of attention. They will not be fixated through nonattention. Subhūti, when bodhisattva great beings practice the perfection of wisdom, they should not be fixated on anything at all.”

53.35 “Blessed Lord, in what do those bodhisattva great beings who accordingly practice the perfection of wisdom dwell?”

“Subhūti,” replied the Blessed One, “bodhisattva great beings who accordingly practice the perfection of wisdom do not dwell in physical forms. [F.102.a] They do not dwell in feelings, perceptions, formative predispositions, or consciousness. They do not dwell in the sense fields, the sensory elements, or the links of dependent origination. They do not dwell in any perfections, any aspects of emptiness, or the thirty-seven factors conducive to enlightenment. They do not dwell in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers,

the meditative stabilities, or the dhāraṇī gateways. They do not dwell in the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas. They do not dwell in [the goals], up to and including all-aspect omniscience.”

53.36 “Blessed Lord, why do they not dwell even in all-aspect omniscience?”
{Ki.V:58}

“They do not dwell in anything because they are without fixation,” replied the Blessed One. “If you ask why, it is because they do not observe anything at all on which they should be fixated or in which they should dwell. So it is, Subhūti, that bodhisattva great beings practice the perfection of wisdom without fixation and in a nondwelling manner. If, on the other hand, bodhisattva great beings were to think, ‘Anyone who practices in that manner and cultivates in that manner is practicing the perfection of wisdom, and will cultivate the perfection of wisdom. I am practicing the perfection of wisdom. I will cultivate the perfection of wisdom’— [F.102.b] if they were to have such notions, they would be remote from the perfection of wisdom. Those who are remote from the perfection of wisdom are remote from the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity. They are remote from the emptiness of internal phenomena. They are remote from [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They are remote from the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. They are remote from the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways. They are remote from the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas. They are remote from [the goals], up to and including all-aspect omniscience. If you ask why, the perfection of wisdom is not fixated on anything at all. In the perfection of wisdom there is no fixation at all. If you ask why, it is because any such thing on which it might be fixated is without inherent existence.

53.37 “Subhūti, if bodhisattva great beings were even to perceive the perfection of wisdom, [F.103.a] those bodhisattva great beings would degenerate from the perfection of wisdom. Those who degenerate from the perfection of wisdom degenerate from all phenomena. Even if they were to think, ‘The perfection of wisdom acquires the five other perfections,’ those bodhisattva

great beings would degenerate from the perfection of wisdom. Even if they were to think, 'The perfection of wisdom acquires the emptiness of internal phenomena,' those bodhisattva great beings would degenerate from the perfection of wisdom. Even if they were to think, 'The perfection of wisdom acquires [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities,' those bodhisattva great beings would degenerate from the perfection of wisdom. Even if they were to think, 'The perfection of wisdom acquires the foundations of mindfulness. The perfection of wisdom acquires [the other causal attributes], up to and including the noble eightfold path,' those bodhisattva great beings would degenerate from the perfection of wisdom. Even if they were to think, 'The perfection of wisdom acquires the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways,' those bodhisattva great beings would degenerate from the perfection of wisdom. Even if they were to think, 'The perfection of wisdom acquires the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, [F.103.b] and the eighteen distinct qualities of the buddhas,' those bodhisattva great beings would degenerate from the perfection of wisdom. Even if they were to think, 'The perfection of wisdom acquires [the goals], up to and including all-aspect omniscience,' those bodhisattva great beings would degenerate from the perfection of wisdom. Bereft of the perfection of wisdom, they could not attain consummate buddhahood in unsurpassed, complete enlightenment.

53.38 "Even if they were to think, 'Abiding in this perfection of wisdom, one will be prophesied to attain unsurpassed, complete enlightenment,' those bodhisattva great beings would degenerate from the perfection of wisdom, and those who degenerate from the perfection of wisdom are not prophesied to attain unsurpassed, complete enlightenment.

53.39 "If they were to think, 'Abiding in this perfection of wisdom, bodhisattva great beings will actualize the perfection of generosity, and they will actualize the perfection of ethical discipline, {Ki.V: 59} the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. They will actualize the emptiness of internal phenomena, and they will actualize [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They will actualize the applications of mindfulness, and they will actualize the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. They will actualize the truths of the noble ones, the

meditative concentrations, the immeasurable attitudes, the formless absorptions, [F.104.a] the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways. They will actualize the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, [great loving kindness], great compassion, and the eighteen distinct qualities of the buddhas,' even in that case those bodhisattva great beings would degenerate from the perfection of wisdom. If you ask why, those who have degenerated from the perfection of wisdom cannot actualize the perfection of generosity. They cannot actualize the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. They cannot actualize the emptiness of internal phenomena. They cannot actualize [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They cannot actualize the applications of mindfulness. They cannot actualize the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path. They cannot actualize the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways. [F.104.b] They cannot actualize the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas.

53.40 "If they were to think, 'The tathāgatas have acquired all attributes. After attaining consummate buddhahood of their own accord, they have explained, taught, and disclosed them,' even in that case those bodhisattva great beings would degenerate from the perfection of wisdom. If you ask why, the tathāgatas do not attain consummate buddhahood with respect to anything at all. Indeed, Subhūti, since the tathāgatas do not conceive of anything at all, how could they possibly attain consummate buddhahood with respect to anything. That would be impossible."

53.41 Then the venerable Subhūti asked the Blessed One, "Blessed Lord, how do bodhisattva great beings who practice the perfection of wisdom avoid these faults?"

"Subhūti," replied the Blessed One, "when bodhisattva great beings practice the perfection of wisdom, if they practice correctly, cognizing, 'All phenomena are nonexistent and cannot be acquired. One cannot attain consummate buddhahood with respect to all phenomena that are nonexistent and cannot be acquired,' then they do practice the perfection of

wisdom. But if they are fixated on the impossibility of anything being acquired, those bodhisattva great beings are bereft of the perfection of wisdom. If you ask why, the perfection of wisdom is not expressed through fixation.” {Ki.V: 60} [F.105.a]

53.42 “Blessed Lord, is the perfection of wisdom not bereft of the perfection of wisdom? Are the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity not bereft of the perfection of generosity [and so forth]? Is the emptiness of internal phenomena not bereft of the emptiness of internal phenomena? Are [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, not bereft of the emptiness of the essential nature of nonentities [and so forth]? Are the applications of mindfulness not bereft of the applications of mindfulness? Are the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path not bereft of the noble eightfold path [and so forth]? Are the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways not bereft of the dhāraṇī gateways [and so forth]? Are the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas not bereft of the eighteen distinct qualities of the buddhas [and so forth]? Are [the goals], up to and including all-aspect omniscience, not bereft of all-aspect omniscience [and so forth]?”

53.43 “If indeed it were the case that the perfection of wisdom is not bereft of the perfection of wisdom; that the perfection of meditative concentration, [F.105.b] the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity are not bereft of the perfection of generosity [and so forth]; and that [all the attributes and goals], up to and including all-aspect omniscience, are not bereft of all-aspect omniscience [and so forth], how then would the perfection of wisdom be brought into being? How would the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity be brought into being? How would [all the attributes and goals], up to and including all-aspect omniscience, be brought into being?”

53.44 “In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, they are not fixated on the notions of ‘physical forms,’ ‘these physical forms,’ or ‘their physical forms.’”

They are not fixated on the notions of 'feelings,' 'perceptions,' 'formative predispositions,' or 'consciousness'; 'this consciousness' [and so forth]; or 'their consciousness' [and so forth]. They are not fixated on the notions of 'the sense fields,' 'the sensory elements,' or 'the links of dependent origination'; 'these links of dependent origination' [and so forth]; or 'their links of dependent origination' [and so forth]. They are not fixated on the notions of '[the goals], up to and including all-aspect omniscience'; 'this all-aspect omniscience' [and so forth]; or 'their all-aspect omniscience' [and so forth].

53.45 "They are not fixated on the notions that physical forms are permanent, or that they are impermanent. They are not fixated on the notions that feelings, perceptions, formative predispositions, and consciousness are permanent or impermanent. [F.106.a] They are not fixated on the notions that the sense fields, sensory elements, and links of dependent origination are permanent or impermanent. They are not fixated on the notions that [the goals], up to and including all-aspect omniscience, are permanent or impermanent.

53.46 "They are not fixated on the notions that physical forms are imbued with happiness or suffering. They are not fixated on the notions that feelings, perceptions, formative predispositions, and consciousness are imbued with happiness or suffering. They are not fixated on the notions that the sense fields, sensory elements, and links of dependent origination are imbued with happiness or suffering. They are not fixated on the notions that [the goals], up to and including all-aspect omniscience, are imbued with happiness or suffering.

53.47 "They are not fixated on the notions that physical forms are with self or without self. They are not fixated on the notions that feelings, perceptions, formative predispositions, and consciousness are with self or without self. They are not fixated on the notions that the sense fields, sensory elements, and links of dependent origination are with self or without self. They are not fixated on the notions that [the goals], up to and including all-aspect omniscience, are with self or without self.

53.48 "They are not fixated on the notions that physical forms are at peace or not at peace. They are not fixated on the notions that feelings, perceptions, formative predispositions, and consciousness are at peace or not at peace. They are not fixated on the notions that the sense fields, sensory elements, and links of dependent origination are at peace or not at peace. They are not fixated on the notions that [the goals], up to and including all-aspect omniscience, are at peace or not at peace.

53.49 "They are not fixated on the notions that physical forms are empty or not empty. They are not fixated on the notions that feelings, perceptions, formative predispositions, and consciousness are empty or not empty. They

- are not fixated on the notions that the sense fields, sensory elements, and [F.106.b] links of dependent origination are empty or not empty. They are not fixated on the notions that [the goals], up to and including all-aspect omniscience, are empty or not empty.
- 53.50 “They are not fixated on the notions that physical forms are with signs or without signs. They are not fixated on the notions that feelings, perceptions, formative predispositions, and consciousness are with signs or without signs. They are not fixated on the notions that the sense fields, sensory elements, and links of dependent origination are with signs or without signs. They are not fixated on the notions that [the goals], up to and including all-aspect omniscience, are with signs or without signs.
- 53.51 “They are not fixated on the notions that physical forms have aspirations or lack aspirations. They are not fixated on the notions that feelings, perceptions, formative predispositions, and consciousness have aspirations or lack aspirations. They are not fixated on the notions that the sense fields, sensory elements, and links of dependent origination have aspirations or lack aspirations. They are not fixated on the notions that [the goals], up to and including all-aspect omniscience, have aspirations or lack aspirations.
- 53.52 “They are not fixated on the notions that physical forms are void or not void. They are not fixated on the notions that feelings, perceptions, formative predispositions, and consciousness are void or not void. {Ki.V: 61} They are not fixated on the notions that the sense fields, sensory elements, and links of dependent origination are void or not void. They are not fixated on the notions that [the goals], up to and including all-aspect omniscience, are void or not void.⁴⁹⁰
- 53.53 “If you ask why, one cannot attain consummate buddhahood with respect to phenomena without inherent existence, which are said to be permanent or impermanent, which are said to be imbued with happiness or imbued with suffering, [F.107.a] which are said to be with self or without self, which are said to be at peace or not at peace, which are said to be empty or not empty, which are said to be with signs or without signs, which are said to have aspirations or lack aspirations, and which are said to be void or not void. The essential nature cannot be brought into being by means of the essential nature.⁴⁹¹
- 53.54 “Subhūti, those bodhisattva great beings who practice the perfection of wisdom, the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity will dwell in all-aspect omniscience. Subhūti, just as the army of an imperial monarch with its four corps goes wherever that imperial monarch goes, in the same way, Subhūti, those other five perfections indeed follow the perfection of wisdom, and they come to a

halt wherever all-aspect omniscience is. Subhūti, just as an imperial monarch traverses a straight path, riding a chariot drawn by four pairs of horses, in the same way the perfection of wisdom, driving the other five perfections, indeed traverses the smooth path that leads to all-aspect omniscience.”

53.55 “Blessed Lord, what is the path of bodhisattva great beings? What is not their path?”

The Blessed One replied, “For those who would attain all-aspect omniscience, the path of the śrāvakas is not the path of bodhisattva great beings, [F.107.b] and the path of the pratyekabuddhas is not the path of bodhisattva great beings. For those who would attain all-aspect omniscience, the six perfections with the perfection of wisdom in front are the path of bodhisattva great beings. These respectively are not and are the paths of bodhisattva great beings.”

53.56 “Blessed Lord, so it is that this perfection of wisdom, disclosing what is and is not the path, is established for the great advantage of bodhisattva great beings.”

53.57 “Subhūti, it is so! It is so,” replied the Blessed One. “By disclosing what is and is not the path, the perfection of wisdom is established for the great advantage of bodhisattva great beings. [Ki.V: 62] The perfection of wisdom is established for the immeasurable advantages of bodhisattva great beings. The perfection of wisdom is established for the countless advantages of bodhisattva great beings. Yet despite expressing these advantages, the perfection of wisdom does not appropriate physical forms. It does not appropriate feelings, perceptions, formative predispositions, or consciousness. It is not established in order to appropriate [the goals], up to and including those on the levels of the śrāvakas or pratyekabuddhas. This perfection of wisdom does not bring bodhisattva great beings to acquire unsurpassed, complete enlightenment. It does not reject the level of the śrāvakas or the level of the pratyekabuddhas. It does not confer all-aspect omniscience. Taking the abiding nature of reality as the standard, [F.108.a] this perfection of wisdom does not produce or stop anything at all.”

53.58 “Blessed Lord, if this perfection of wisdom does not produce or stop anything at all, in that case, Blessed Lord, how should bodhisattva great beings who practice the perfection of wisdom dispense gifts, how should they maintain ethical discipline, how should they cultivate tolerance, how should they undertake perseverance, how should they be absorbed in meditative concentration, and how should they cultivate wisdom?”

53.59 “Subhūti,” replied the Blessed One, “they should dispense gifts while referring to all-aspect omniscience. They should maintain ethical discipline while referring to all-aspect omniscience. They should cultivate tolerance while referring to all-aspect omniscience. They should undertake

perseverance while referring to all-aspect omniscience. They should be absorbed in meditative concentration while referring to all-aspect omniscience. They should cultivate wisdom while referring to all-aspect omniscience. Making common cause with all beings, they should dedicate those roots of virtuous action to unsurpassed, complete enlightenment. If bodhisattva great beings dedicate their roots of virtuous action to unsurpassed, complete enlightenment, they will complete the cultivation of the six perfections. Bodhisattva great beings who cultivate loving kindness [will complete the cultivation of]⁴⁹² all-aspect omniscience. Bodhisattva great beings who are not without the six perfections [F.108.b] are not without all-aspect omniscience. Therefore, bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment should practice the six perfections. Bodhisattva great beings who practice the six perfections will complete all the roots of virtuous action and then attain all-aspect omniscience. So it is, Subhūti, {Ki.V: 63} that bodhisattva great beings should persevere in the six perfections.”

53.60 “Blessed Lord, how should bodhisattva great beings persevere in the six perfections?”

“In this regard, Subhūti, bodhisattva great beings should reflect that physical forms are neither conjoined nor disjoined. Feelings, perceptions, formative predispositions, and consciousness are neither conjoined nor disjoined. The sense fields, the sensory elements, and the links of dependent origination are neither conjoined nor disjoined. All the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are neither conjoined nor disjoined. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are neither conjoined nor disjoined. [F.109.a] [The goals], up to and including all-aspect omniscience, are neither conjoined nor disjoined. Subhūti, bodhisattva great beings should persevere accordingly in the six perfections.

53.61 “Moreover, Subhūti, bodhisattva great beings should not persevere with the notion, ‘I will be established in physical forms.’ They should not persevere with the notion, ‘I will be established in feelings, perceptions, formative predispositions, and consciousness.’ They should not persevere with the notion, ‘I will be established in the sense fields, the sensory elements, and the links of dependent origination.’ They should not persevere with the notion, ‘I will be established in all the perfections, all the

aspects of emptiness, and the thirty-seven factors conducive to enlightenment.’ They should not persevere with the notion, ‘I will be established in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways.’ They should not persevere with the notion, ‘I will be established in the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas.’ They should not persevere with the notion, ‘I will be established in [the goals], up to and including all-aspect omniscience.’

53.62 “If you ask why, physical forms are not established anywhere. Feelings, perceptions, formative predispositions, and consciousness are not established anywhere. The sense fields, the sensory elements, and the links of dependent origination are not established anywhere. [F.109.b] All the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are not established anywhere. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are not established anywhere. The ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are not established anywhere. [The goals], up to and including all-aspect omniscience, are not established anywhere. It is in this nondwelling manner that bodhisattva great beings will attain consummate buddhahood in unsurpassed, complete enlightenment. {Ki.V:64}

53.63 “Subhūti, it is just as if a man wants to eat mangoes or breadfruit, he should plant mangoes or breadfruit. Having planted them, he should nurture them with water at the appropriate times, and care for them.⁴⁹³ Through these accumulated causes and conditions, the plants will increasingly develop, whereupon they will bear mangoes or breadfruit, and he can eat mangoes or breadfruit. In the same way, Subhūti, bodhisattva great beings who wish to attain consummate buddhahood in unsurpassed, complete enlightenment should indeed train in the six perfections. They should favor beings with gifts, and they should favor them with ethical discipline, tolerance, perseverance, meditative concentration, and wisdom. They should liberate beings from cyclic existence. [F.110.a] So it is, Subhūti, that bodhisattva great beings who wish not to be dependent on others, who

wish to refine the buddhafiels, who wish to be seated at the site of enlightenment, and who wish to turn the wheel of the Dharma should train in the six perfections.”

53.64 “Blessed Lord, do you say that they should train in the perfection of wisdom by means of the perfection of wisdom?”

“Subhūti,” replied the Blessed One, “I do say that they should train in the perfection of wisdom by means of the perfection of wisdom. I say that those who wish to attain sovereignty over all phenomena should train in the perfection of wisdom. If you ask why, it is the perfection of wisdom through which the level of sovereignty over all phenomena will be attained. This perfection of wisdom is the gateway to all phenomena. Just as a great ocean is the gateway of all rivers, in the same way, the perfection of wisdom is indeed the gateway of all phenomena. Individuals who follow the vehicle of the śrāvakas, who follow the vehicle of the pratyekabuddhas, or who follow the vehicle of the bodhisattvas should train in this very perfection of wisdom. Therefore, Subhūti, bodhisattva great beings should train in the perfection of generosity, and they should train in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. They should train in the emptiness of internal phenomena, they should train in the emptiness of external phenomena, they should train in the emptiness of external and internal phenomena, and they should train in [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They should train in the four applications of mindfulness, [F.110.b] and similarly they should train in the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. {Ki.V: 65} They should train in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities and the dhāraṇī gateways. They should train in the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. They should train in [the goals], up to and including all-aspect omniscience.

53.65 “Subhūti, just as it is hard for a master of archery holding a suitable bow to be overcome by enemies and assailants, in the same way, Subhūti, it is hard for bodhisattva great beings who practice the perfection of wisdom to be overcome by Māra or the gods in the realm of Māra. Therefore, Subhūti, bodhisattva great beings who wish to attain consummate buddhahood in

unsurpassed, complete enlightenment should train in the perfection of wisdom. The lord buddhas of the past, future, and present turn their enlightened intention toward those who practice the perfection of wisdom in that manner.”

53.66 “How do the lord buddhas turn their enlightened intention toward bodhisattva great beings who practice the perfection of generosity? How do they turn their enlightened intention toward those who practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom? [F.111.a] How do they turn their enlightened intention toward those who practice the emptiness of internal phenomena, and how do they turn their enlightened intention toward those who practice [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities? How do they turn their enlightened intention toward those who practice the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path? How do they turn their enlightened intention toward those who practice the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways? How do they turn their enlightened intention toward those who practice the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas? How do they turn their enlightened intention toward [the goals], up to and including all-aspect omniscience?”

53.67 “In this regard, Subhūti,” replied the Blessed One, “the lord buddhas turn their enlightened intention toward bodhisattva great beings who practice the perfection of generosity, and by whatever means they turn their enlightened intention in such a way that gifts are not apprehended. They turn their enlightened intention toward those who practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, and by whatever means they turn their enlightened intention in such a way that wisdom [and so forth] are not apprehended. They turn their enlightened intention toward those who practice the emptiness of internal phenomena, and by whatever means they turn their enlightened intention in such a way that the emptiness of internal phenomena is not apprehended. They turn their enlightened intention toward those who practice [all the other aspects of emptiness], up to and including the emptiness of the essential nature of

nonentities, and by whatever means they turn their enlightened intention in such a way that the emptiness of the essential nature of nonentities [and so forth] are not apprehended. [F.111.b] They turn their enlightened intention toward those who practice the applications of mindfulness, and by whatever means they turn their enlightened intention in such a way that the applications of mindfulness are not apprehended. They turn their enlightened intention toward those who practice the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, and by whatever means they turn their enlightened intention in such a way that the noble eightfold path is not apprehended. {Ki.V: 66} They turn their enlightened intention toward those who practice the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways, and by whatever means they turn their enlightened intention in such a way that the dhāraṇī gateways are not apprehended. They turn their enlightened intention toward those who practice the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas, and by whatever means they turn their enlightened intention in such a way that the eighteen distinct qualities of the buddhas are not apprehended. They turn their enlightened intention toward those who practice [the goals], up to and including all-aspect omniscience, and by whatever means they turn their enlightened intention in such a way that all-aspect omniscience [and so forth] are not apprehended. They turn their enlightened intention toward bodhisattva great beings who do not apprehend in that manner.

53.68 “Moreover, Subhūti, the lord buddhas do not turn their enlightened intention toward bodhisattva great beings on the basis of physical forms. They do not turn their enlightened intention toward them on the basis of feelings, perceptions, formative predispositions, or consciousness. They do not turn their enlightened intention toward them on the basis of the sense fields, sensory elements, or links of dependent origination. They do not turn their enlightened intention toward them on the basis of the perfection of generosity. They do not turn their enlightened intention toward them on the basis of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. [F.112.a] They do not turn their enlightened intention toward them on the basis of the emptiness of internal phenomena, and they do not turn their enlightened intention toward them on the basis of [all the

other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They do not turn their enlightened intention toward them on the basis of the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path. They do not turn their enlightened intention toward them on the basis of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways. They do not turn their enlightened intention toward them on the basis of the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, or the distinct qualities of the buddhas. They do not turn their enlightened intention toward them on the basis of [the goals], up to and including all-aspect omniscience.”⁴⁹⁴ {Ki.V: 104}

53.69 “Blessed Lord, bodhisattva great beings should indeed train in many matters, but they should not train in anything at all.”

“Subhūti, it is so! It is so,” replied the Blessed One. “Bodhisattva great beings should indeed train in many matters, but they should not train in anything at all. If you ask why, it is because those phenomena in which bodhisattva great beings should train are not apprehended.”

53.70 “Blessed Lord, bodhisattva great beings who seek to attain consummate buddhahood in unsurpassed, complete enlightenment should master in brief and in detail these six perfections, in the context of the teaching that the tathāgatas have given on those phenomena in brief and in detail. [F.112.b] Having mastered these, they should investigate them intensely through their words, and having investigated them through their words, realize them through their minds. By whatever means they should realize them in such a way that there is no movement of mind or mental states.”

53.71 “Subhūti, it is so! It is so,” replied the Blessed One. “Bodhisattva great beings who train in these six perfections that have been taught in brief and in detail will understand all phenomena in brief and in detail.”

53.72 “Blessed Lord, how will bodhisattva great beings understand all phenomena in brief and in detail?” {Ki.V: 105}

The Blessed One replied, “If they understand the real nature of physical forms, they will understand all phenomena, in brief and in detail. If they understand the real nature of feelings, perceptions, formative predispositions, and consciousness, they will understand all phenomena, in brief and in detail. If they understand the real nature of the sense fields, sensory elements, and links of dependent origination, they will understand all phenomena, in brief and in detail. If they understand the real nature of all

the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment, they will understand all phenomena, in brief and in detail. If they understand the real nature of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways, they will understand all phenomena, in brief and in detail. If they understand the real nature of the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas, they will understand all phenomena, in brief and in detail. If they understand the real nature of [the goals], up to and including all-aspect omniscience, they will understand all phenomena, in brief and in detail.” [F.113.a]

53.73 “Blessed Lord, what is the real nature of physical forms?”

“This real nature in which arising is not apprehended, in which perishing is not apprehended, and in which change is not apprehended is the real nature of physical forms. Bodhisattva great beings should train in it,” replied the Blessed One.

53.74 “Blessed Lord, what is the real nature of feelings, perceptions, formative predispositions, and consciousness? What is the real nature of [all the causal and fruitional attributes and goals], up to and including all-aspect omniscience?”

“This real nature in which arising is not apprehended, in which perishing is not apprehended, and in which change is not apprehended is the real nature of feelings, perceptions, formative predispositions, and consciousness. Bodhisattva great beings should train in it. This real nature in which arising is not apprehended, in which perishing is not apprehended, and in which change is not apprehended is the real nature of [all causal and fruitional attributes and goals], up to and including all-aspect omniscience. Bodhisattva great beings should train in it. When they understand the very limit of reality, they will understand all phenomena in brief and in detail,” replied the Blessed One.

53.75 “Blessed Lord, what is the very limit of reality?”

“Without finite limits is the very limit of reality. Bodhisattva great beings who train in this very limit will understand all phenomena in brief and in detail. When they understand the realm of phenomena, bodhisattva great beings will understand all phenomena in brief and in detail.” replied the Blessed One.

53.76 “Blessed Lord, what is the realm of phenomena?”

“Without expanse is the realm of phenomena. In that realm of phenomena no diminution or delimitation is apprehended. [F.113.b] Bodhisattva great beings who understand the realm of phenomena accordingly will understand all phenomena in brief and in detail,” replied the Blessed One.

53.77 “Blessed Lord, how should they understand all phenomena in brief and in detail?”

“By all means they should understand that all phenomena are neither conjoined nor disjoined,” replied the Blessed One.

53.78 “Blessed Lord, what are those phenomena that are not conjoined and that are not disjoined?”

The Blessed One replied, “Physical forms are neither conjoined nor disjoined. Feelings, perceptions, formative predispositions, and consciousness are neither conjoined nor disjoined. The sense fields, the sensory elements, and the links of dependent origination are neither conjoined nor disjoined. All the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are neither conjoined nor disjoined. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are neither conjoined nor disjoined. The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are neither conjoined nor disjoined. [The goals], up to and including all-aspect omniscience, are neither conjoined nor disjoined. {Ki.V: 106}

53.79 “Conditioned elements are neither conjoined nor disjoined. Unconditioned elements are neither conjoined nor disjoined. If you ask why, they have no essential nature that could be conjoined or disjoined. Phenomena that are without essential nature are nonentities. [F.114.a] Nonentities are neither conjoined with nonentities nor disjoined from them. All phenomena should be understood accordingly.

53.80 “Subhūti, this is the brief summary for bodhisattva great beings. Bodhisattva great beings who are beginners should train in perfecting this brief summary. Bodhisattvas abiding on the tenth level should train in this brief summary. Bodhisattva great beings who train in this synopsis will understand all phenomena in brief and in detail.”

53.81 “Blessed Lord, this is realized by bodhisattva great beings of highest acumen!”

“Subhūti,” replied the Blessed One, “this will also be realized by bodhisattva great beings of feeble acumen. This will also be realized by bodhisattva great beings of average acumen. This will also be realized by

bodhisattva great beings whose senses are absorbed. This will certainly be realized⁴⁹⁵ also by bodhisattva great beings who want to train in it, but it will not be realized by the indolent. It will not be realized by those who are feeble in perseverance. It will not be realized by those of diminished mindfulness. It will not be realized by those whose minds are agitated, but it will be realized by those who apply perseverance, are without indolence, and who maintain the applications of mindfulness. It will be realized by those who want to train in the level at which progress has become irreversible and who want to attain all-aspect omniscience.

53.82 “If they train in the perfection of wisdom as it has been revealed, and having trained in the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, [F.114.b] the perfection of meditative concentration, and the perfection of wisdom, they then attain all-aspect omniscience, during the time when those bodhisattva great beings are practicing the perfection of wisdom, they will discard any deeds of Māra that might arise, whenever they do arise. Therefore, bodhisattva great beings who wish to acquire skill in means should train in the perfection of wisdom.

53.83 “At the time when those bodhisattva great beings are practicing the perfection of wisdom, cultivating the perfection of wisdom, and persevering in the perfection of wisdom, all the lord buddhas who are alive at present, teaching the Dharma in countless world systems, {Ki.V: 107} will turn their enlightened intention toward those bodhisattva great beings who practice the perfection of wisdom. If you ask why, it is because the lord buddhas of the past, future, and present have all emerged and will emerge from these six perfections. Therefore, bodhisattva great beings who practice the perfection of wisdom should reflect that they themselves will also attain those attributes that the lord buddhas of the past, future, and present have acquired, will acquire, and are acquiring. Subhūti, bodhisattva great beings who practice the perfection of wisdom should persevere in that manner. Bodhisattva great beings who persevere in that manner will swiftly attain consummate buddhahood in unsurpassed, complete enlightenment. So it is, Subhūti, that bodhisattva great beings [F.115.a] should never part from focusing their attention on all-aspect omniscience.

53.84 “If bodhisattva great beings practice in that manner for the sake of all-aspect omniscience, even though they may cultivate the perfection of wisdom for merely the duration of a finger snap, at the very least the merit of those bodhisattva great beings will increase manifold, more than it would by satisfying with gifts all beings situated in the world systems of the great trichilocosm, or by establishing them in ethical discipline, by establishing them in meditative stability, by establishing them in wisdom, by establishing

them in liberation, by establishing them in seeing the wisdom of liberation, by establishing them in the fruit of entering the stream to nirvāṇa, by establishing them in the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and arhatship, or by establishing them in individual enlightenment. The merit of those who cultivate this profound perfection of wisdom, for the mere duration of a finger snap, will increase far more. If you ask why, generosity, ethical discipline, meditative stability, wisdom, liberation, seeing the wisdom of liberation, the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, and the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment have all emerged from this [perfection of wisdom]. All the lord buddhas who are alive at present, teaching the Dharma in the world systems of the ten directions, have also emerged from this perfection of wisdom. All the lord buddhas who have appeared in the past, [F.115.b] will appear in the future, and appear in the present have also emerged and will emerge from this perfection of wisdom.

53.85 “Moreover, Subhūti, the merit of those who cultivate this perfection of wisdom with their attention focused on all-aspect omniscience for an instant, a day, a hundred days, a year, a hundred years, an eon, or any period from a hundred eons to a hundred countless eons, will increase manifold, more than it would by establishing in generosity all beings situated in world systems numerous as the grains of sand of the river Gaṅgā, or by establishing them in ethical discipline; by establishing them in meditative stability, wisdom, liberation, and seeing the wisdom of liberation; {Ki.V: 108} or by establishing them in the fruit of entering the stream to nirvāṇa, by establishing them in the fruit of being destined for only one more rebirth, by establishing them in the fruit of no longer being subject to rebirth, by establishing them in arhatship, or by establishing them in individual enlightenment.

53.86 “If you ask why, those lord buddhas who have revealed the foundation of meritorious deeds that originate from generosity, who have revealed the foundation of meritorious deeds that emerge from the cultivation of ethical discipline, and who have revealed the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment have indeed emerged from this [perfection of wisdom].

53.87 “One should know that bodhisattva great beings who are established in the perfection of wisdom, as revealed here, are irreversible. One should know that the tathāgatas turn their enlightened intention toward bodhisattva great beings who possess this skill in means. [F.116.a] One should know that these bodhisattva great beings have honored many

hundred billion trillions of buddhas. One should know that these bodhisattva great beings have developed the roots of virtuous action. One should know that these bodhisattva great beings have been favored by spiritual mentors. One should know that these bodhisattva great beings have practiced the six perfections. One should know that these bodhisattva great beings have cultivated the fourteen aspects of emptiness. One should know that these bodhisattva great beings have cultivated the thirty-seven factors conducive to enlightenment. One should know that these bodhisattva great beings have cultivated the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways. One should know that these bodhisattva great beings have cultivated the ten powers [of the tathāgatas], the four fearlessnesses, and the four kinds of exact knowledge. One should know that these bodhisattva great beings possess the six extrasensory powers. One should know that these bodhisattva great beings have been crown princes. One should know that these bodhisattva great beings have fulfilled their aspirations. [F.116.b] One should know that these bodhisattva great beings are inseparable from the perception of the buddhas. One should know that these bodhisattva great beings are inseparable from the roots of virtuous action. One should know that these bodhisattva great beings are inseparable from the buddhafi elds. One should know that these bodhisattva great beings possess unbroken inspired speech. One should know that these bodhisattva great beings have acquired the dhāraṇīs. One should know that these bodhisattva great beings have perfected their physical form.⁴⁹⁶ One should know that these bodhisattva great beings have been excellently endowed with prophetic declarations. One should know that these bodhisattva great beings have voluntarily sought rebirth. One should know that these bodhisattva great beings are expert in matters to be realized. One should know that these bodhisattva great beings are expert in prophetic declaration. One should know that these bodhisattva great beings are expert in unwritten matters to be realized. One should know that these bodhisattva great beings are expert in the conduct of a bodhisattva. One should know that these bodhisattva great beings are expert in verbal expression. One should know that these bodhisattva great beings are expert in the inexpressible. One should know that these bodhisattva great beings are expert in singular designations. One should know that these bodhisattva great beings are expert in dual designations. One should know that these bodhisattva great beings are expert in plural designations. One should know

that these bodhisattva great beings are expert in feminine designations, expert in masculine designations, and expert in neuter designations. One should know that these bodhisattva great beings are expert in past, future, and present events. [F.117.a] [B60]

53.88 “One should know that these bodhisattva great beings are expert in physical forms. One should know that these bodhisattva great beings are expert in feelings, perceptions, formative predispositions, and consciousness. One should know that these bodhisattva great beings are expert in the sense fields, the sensory elements, and the links of dependent origination. {Ki.V: 109} One should know that these bodhisattva great beings are expert in all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment. One should know that these bodhisattva great beings are expert in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways. One should know that these bodhisattva great beings are expert in the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas. One should know that these bodhisattva great beings are expert in [the goals], up to and including all-aspect omniscience. One should know that these bodhisattva great beings are expert in [the goals], up to and including nirvāṇa. One should know that they are expert in conditioned defining characteristics, unconditioned defining characteristics, entities, nonentities, intrinsic entities, extraneous entities, and in that which is conjoined, that which is disjoined, that which is both conjoined and disjoined, and that which is neither conjoined nor disjoined. [F.117.b]

53.89 “One should know that these bodhisattva great beings are expert in the real nature. One should know that they are expert in the unmistakable real nature, the one and only real nature, reality, the realm of phenomena, the abiding nature of reality, the maturity of all phenomena, the very limit of reality, and the inconceivable realm. One should know that these bodhisattva great beings are expert in causes, conditions, and the absence of conditions. One should know that these bodhisattva great beings are expert in conditioned elements, unconditioned elements, the presence of elements, and the absence of elements.

53.90 “One should know that these bodhisattva great beings are expert in not focusing attention on physical forms. One should know that they are expert in not focusing attention on feelings, perceptions, formative predispositions, and consciousness. One should know that they are expert in not focusing

attention on the sense fields, the sensory elements, and the links of dependent origination. One should know that they are expert in not focusing attention on all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment. One should know that they are expert in not focusing attention on the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways. One should know that they are expert in not focusing attention on the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas. One should know that they are expert in not focusing attention on [the goals], up to and including all-aspect omniscience.

- 53.91 “One should know that they are expert in the notion that physical forms are empty of physical forms. One should know that they are expert in the notion that feelings, perceptions, formative predispositions, and consciousness are empty of consciousness [and so forth]. [F.118.a] One should know that they are expert in the notion that the sense fields, the sensory elements, and the links of dependent origination are empty of the links of dependent origination [and so forth]. One should know that they are expert in the notion that all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are empty of the thirty-seven factors conducive to enlightenment [and so forth]. One should know that they are expert in the notion that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are empty of the dhāraṇī gateways [and so forth]. One should know that they are expert in the notion that the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are empty of the eighteen distinct qualities of the buddhas [and so forth]. One should know that they are expert in the notion that [the goals], up to and including unsurpassed, complete enlightenment, are empty of unsurpassed, complete enlightenment [and so forth]. {Ki.V: 110} One should know that these bodhisattva great beings are expert in the path of refinement, in the path of nonrefinement, and in arising, ceasing, changing, desire, hatred, and delusion. One should know that they are expert in nondesire, nonhatred, and nondelusion. One should know that they are expert in views, the absence of views, wrong views, the absence of wrong views, [and so forth],

up to and including all views. One should know that they are expert in [the aggregates of] name and form, in objects of reference, in predominant [conditions], in aspects, and in defining characteristics.

53.92 “One should know that they are expert in [the truths of the noble ones of] suffering, the cause [of suffering], the cessation [of suffering] and the path [that leads to the cessation of suffering]. One should know that they are expert in the hells and the path [that leads] to the hells. [F.118.b] One should know that they are expert in the animal realm and the path [that leads] to the animal realm. One should know that they are expert in the world of Yama and the path [that leads] to the world of Yama. One should know that they are expert in the human realm and the path [that leads] to the human realm. One should know that they are expert in the nonhuman realm and the path [that leads] to the nonhuman realm. One should know that they are expert in the god realms and the path [that leads] to the god realms. One should know that they are expert in the fruit of entering the stream to nirvāṇa and the path [that leads] to the fruit of entering the stream to nirvāṇa. One should know that they are expert in the fruit of being destined for only one more rebirth and the path [that leads] to the fruit of being destined for only one more rebirth. One should know that they are expert in the fruit of no longer being subject to rebirth and the path [that leads] to the fruit of no longer being subject to rebirth. One should know that they are expert in arhatship and the path [that leads] to arhatship. One should know that they are expert in individual enlightenment and the path [that leads] to individual enlightenment. One should know that they are expert in knowledge of the path and the path [that leads] to knowledge of the path. One should know that they are expert in all-aspect omniscience and the path [that leads] to all-aspect omniscience.

53.93 “One should know that they are expert in the sense faculties and in the perfection of the sense faculties. One should know that they are expert in swift wisdom, sharp wisdom, fast wisdom, definitive wisdom, vast wisdom, and wisdom that is equal to the unequaled. One should know that they are expert in past time, future time, and present time. One should know that they are expert in methods. One should know that they are expert in [understanding] the minds of beings, their resolve, and their aspirations. One should know that they are expert in establishing meaning, words, and the three vehicles.

53.94 “Subhūti, one should know that these bodhisattva great beings who practice the perfection of wisdom, who actualize the perfection of wisdom, and who cultivate the perfection of wisdom possess these excellent advantages.” [F.119.a]

53.95 “Blessed Lord, how should they practice the perfection of wisdom? How should they actualize the perfection of wisdom? How should they cultivate the perfection of wisdom?”

The Blessed One replied, “They should practice the perfection of wisdom through the peace of physical forms, through the hollowness of physical forms, through the vacuity of physical forms, and through the essencelessness of physical forms. They should practice the perfection of wisdom through the peace of feelings, perceptions, formative predispositions, and consciousness; through the hollowness of consciousness [and so forth]; through the vacuity of consciousness [and so forth]; and through the essencelessness of consciousness [and so forth]. They should practice the perfection of wisdom through the peace of the sense fields, the sensory elements, and the links of dependent origination; through the hollowness of the links of dependent origination [and so forth]; through the vacuity of the links of dependent origination [and so forth]; and through the essencelessness of the links of dependent origination [and so forth]. {Ki.V: 111}

53.96 “You also asked how they should actualize the perfection of wisdom. In this regard, they should actualize the perfection of wisdom through the actualization of the emptiness of space. You also asked how they should cultivate the perfection of wisdom. In this regard, they should cultivate the perfection of wisdom through the breaking down of cultivation.”⁴⁹⁷

53.97 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, for how long will they practice it?”

“They should practice the perfection of wisdom commencing from the time when they first begin to set their mind on enlightenment until they are seated at the site of enlightenment. They should actualize it in that manner. They should cultivate it in that manner,” replied the Blessed One.

53.98 “Blessed Lord, how should they practice without interruption and without separation from the mind set on enlightenment?”

“They should practice the perfection of wisdom by not allowing an opportunity for other considerations to intrude. [F.119.b] They should practice the perfection of wisdom, they should actualize the perfection of wisdom, and they should cultivate the perfection of wisdom by never giving up focusing their attention on all-aspect omniscience. By whatever means they should practice it in such a way that the phenomena constituting mind and mental states are unmoved. They should actualize it in that manner. They should cultivate it in that manner,” replied the Blessed One.

53.99 “Blessed Lord, will those who have practiced the perfection of wisdom, activated the perfection of wisdom, and cultivated the perfection of wisdom attain all-aspect omniscience?”

- “No,” replied the Blessed One.
- 53.100 “In that case, will those who have not cultivated it do so?”
- “No,” replied the Blessed One.
- 53.101 “In that case, will those who have both cultivated and not cultivated it do so?”
- “No,” replied the Blessed One. {Ki.V: 112}
- 53.102 “In that case, will those who have neither cultivated nor not cultivated it do so?”
- “No,” replied the Blessed One.
- 53.103 “In that case, Blessed Lord, how will they attain all-aspect omniscience?”
- “In accordance with the real nature,” replied the Blessed One.
- 53.104 “How is the real nature?”
- “It accords with the very limit of reality,” replied the Blessed One.
- 53.105 “How is the very limit of reality?”
- “It accords with the realm of phenomena,” replied the Blessed One.
- 53.106 “How is the realm of phenomena?”
- “It accords with the elements constituting the self, the elements constituting beings, the elements constituting life forms, and the elements constituting individual personalities,” replied the Blessed One.
- 53.107 “Blessed Lord, how are the elements constituting the self, the elements constituting beings, the elements constituting life forms, [F.120.a] and the elements constituting individual personalities?”
- 53.108 “Subhūti, do you think that the self, sentient beings, life forms, and individual personalities are apprehensible?” asked the Blessed One in return.
- “No, Blessed Lord!”
- 53.109 “Subhūti,” continued the Blessed One, “if the self, sentient beings, life forms, and individual personalities are not apprehended, how could one conceive of the elements constituting the self, the elements constituting beings, the elements constituting life forms, and the elements constituting individual personalities? Without conceiving of the perfection of wisdom and without conceiving of anything, they will attain all-aspect omniscience.”
- 53.110 “Blessed Lord, is the perfection of wisdom inconceivable? Are the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity inconceivable? Are [the attributes and goals], up to and including all-aspect omniscience, inconceivable?”
- 53.111 “Subhūti,” replied the Blessed One, “the perfection of wisdom is inconceivable. The perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity are inconceivable. The emptiness of internal

phenomena is inconceivable. [All the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are inconceivable. The applications of mindfulness are inconceivable. The correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are inconceivable. [The fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are inconceivable. [The goals], up to and including unsurpassed, complete enlightenment, are inconceivable. [F.120.b]

53.112 “All phenomena, be they conditioned or unconditioned, be they attributes of the śrāvakas, attributes of the pratyekabuddhas, attributes of the bodhisattvas, or attributes of the buddhas, are inconceivable.”⁴⁹⁸

53.113 “Blessed Lord, if all phenomena are inconceivable in this manner, {Ki.V: 113} in that case, Blessed Lord, why are the hells conceived? Why are the animal realm and the world of Yama conceived? Why are the god realms and the human realm conceived? Why are those entering the stream to nirvāṇa conceived? Why are those destined for only one more rebirth, those no longer subject to rebirth, and arhats conceived? Why are pratyekabuddhas conceived? Why are bodhisattvas conceived? Why are completely awakened buddhas conceived?”

53.114 “Subhūti, do you think that the concept of beings is apprehensible?” asked the Blessed One in return.

“No, Blessed Lord!”

53.115 “Subhūti,” continued the Blessed One, “if beings are not apprehensible, how could the denizens of the hells be conceived? How indeed could the animal realm, the world of Yama, the realms of gods or humans, those entering the stream to nirvāṇa, those destined for only one more rebirth, those no longer subject to rebirth, or pratyekabuddhas be conceived? How could bodhisattvas or completely awakened buddhas be conceived?”

53.116 “Subhūti, bodhisattva great beings who practice the perfection of wisdom in that manner should train in all phenomena that are inconceivable.”

53.117 “In that case, Blessed Lord, should bodhisattva great beings who practice the perfection of wisdom train in physical forms? Should they train in feelings, perceptions, formative predispositions, and consciousness? Should they train in the sense fields, the sensory elements, and the links of dependent origination? Should they train in all the perfections, all the aspects of emptiness, [F.121.a] and the thirty-seven factors conducive to enlightenment? Should they train in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways? Should they train in the

ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas? Should they train in all-aspect omniscience?"

53.118 The Blessed One replied, "They should train in physical forms without subtraction or addition. They should train in feelings, perceptions, formative predispositions, and consciousness without subtraction or addition. They should train in the sense fields, the sensory elements, and the links of dependent origination without subtraction or addition. They should train in all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment without subtraction or addition. They should train in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways without subtraction or addition. They should train in the ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas without subtraction or addition. {Ki.V:114} They should train in [the goals], up to and including all-aspect omniscience, without subtraction or addition."

53.119 "Blessed Lord, how should they train in physical forms without subtraction or addition? How should they train in feelings, perceptions, formative predispositions, and consciousness without subtraction or addition? [F.121.b] How should they train in [the attributes and goals], up to and including all-aspect omniscience, without subtraction or addition?"

"They should train in nonarising and nonceasing," replied the Blessed One.

53.120 "Blessed Lord, how should they train in nonarising and nonceasing?"

"They should train in the cultivation or breaking down of the nonconditioning of formative predispositions," replied the Blessed One.

53.121 "Blessed Lord, how should they train in nonconditioning?"

"They should train in nonconditioning by seeing that all phenomena are empty of their own defining characteristics," replied the Blessed One.

53.122 "Blessed Lord, how should they see that all phenomena are empty of their own defining characteristics?"

The Blessed One replied, "They should see that physical forms are empty of physical forms. They should see that feelings, perceptions, formative predispositions, and consciousness are empty of consciousness [and so forth]. They should see that the sense fields, the sensory elements, and the links of dependent origination are empty of the links of dependent origination [and so forth]. They should see that all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to

enlightenment are empty of the thirty-seven factors conducive to enlightenment [and so forth]. {Ki.V: 115} They should see that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are empty of the dhāraṇī gateways [and so forth]. They should see that the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are empty of the distinct qualities of the buddhas [and so forth]. They should see that [the goals], up to and including unsurpassed, complete enlightenment, are empty of unsurpassed enlightenment [and so forth]. Subhūti, [F.122.a] it is in this way that bodhisattva great beings who practice the perfection of wisdom should train in all phenomena as being empty of their own defining characteristics.”

53.123 “Blessed Lord, if in this way physical forms are empty of physical forms; and feelings, perceptions, formative predispositions, and consciousness are empty of consciousness [and so forth]; and [all the attributes and goals], up to and including all-aspect omniscience, are empty of unsurpassed enlightenment [and so forth], in that case, Blessed Lord, how will bodhisattva great beings practice the perfection of wisdom?”

“Subhūti, the practice of the perfection of wisdom that bodhisattva great beings have is without practice,” replied the Blessed One.

53.124 “Blessed Lord, why is the practice of the perfection of wisdom without practice?”

“Subhūti,” replied the Blessed One, “it is because the perfection of wisdom is not even apprehended, nor are the bodhisattvas apprehended, nor indeed is practice apprehended. That is to say, there is no apprehending at all of any practice, of anyone who practices, or of anything that is practiced. Subhūti, the nonpracticing practice of the perfection of wisdom that bodhisattva great beings have is that in which all those practices are not apprehended.”

53.125 “Blessed Lord, if they practice the perfection of wisdom in that manner, without practicing, how should bodhisattva great beings who are beginners practice the perfection of wisdom?”

“Subhūti,” replied the Blessed One, “bodhisattva great beings who are beginners, commencing from their initial setting of the mind on enlightenment, should train in all phenomena as being nonapprehensible. When they dispense gifts, {Ki.V: 116} they should dispense gifts without apprehending anything. When they maintain ethical discipline, [F.122.b] they should maintain ethical discipline without apprehending anything. When they practice tolerance, they should practice tolerance without

apprehending anything. When they undertake perseverance, they should undertake perseverance without apprehending anything. When they are absorbed in meditative stability, they should be absorbed in meditative stability without apprehending anything. When they cultivate wisdom, they should cultivate wisdom without apprehending anything. When they cultivate the emptiness of internal phenomena, they should cultivate the emptiness of internal phenomena without apprehending anything. When they cultivate [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, they should cultivate the emptiness of the essential nature of nonentities [and so forth] without apprehending anything. When they cultivate the applications of mindfulness, they should cultivate the applications of mindfulness without apprehending anything. When they cultivate the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, they should cultivate the noble eightfold path [and so forth] without apprehending anything. When they cultivate the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways, they should cultivate the dhāraṇī gateways [and so forth] without apprehending anything. When they cultivate the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, and the distinct qualities of the buddhas, they should cultivate the distinct qualities of the buddhas [and so forth] without apprehending anything. When they cultivate [the goals], up to and including all-aspect omniscience, they should cultivate all-aspect omniscience [and so forth] without apprehending anything.”

53.126 “Blessed Lord, to what extent is there apprehending? To what extent is there nonapprehension?” [F.123.a]

“Simply to the extent that there is duality there is apprehending. Nonduality is without apprehending,” replied the Blessed One.

53.127 “Blessed Lord, what is duality?”

“To the extent that there is anything from eyes and sights to the mental faculty and mental phenomena, and to the extent that there are [the attributes and goals], up to and including unsurpassed, complete enlightenment, all these, Subhūti, are duality,”⁴⁹⁹ replied the Blessed One.

53.128 “Blessed Lord, is it the apprehensible that is not apprehended, or else is it the nonapprehensible that is not apprehended?” {Ki.V: 117}

“Subhūti,” replied the Blessed One, “it is not the apprehensible that is not apprehended, nor is it the nonapprehensible that is not apprehended. Rather, Subhūti, it is the sameness of the apprehensible and the nonapprehensible that is not apprehended. It is in this way, Subhūti, that bodhisattva great beings should train in the sameness of the apprehensible and the nonapprehensible. Bodhisattva great beings who train in the perfection of wisdom in that manner will become nonapprehenders.”

53.129 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom in that manner, if they are not attached to apprehending and they are not attached to nonapprehension, how then will bodhisattva great beings who practice the perfection of wisdom perfect the levels, from one to the next, and, after perfecting the levels from one to the next, how will they attain all-aspect omniscience?”

53.130 “Subhūti,” replied the Blessed One, “bodhisattva great beings who practice the perfection of wisdom while established in apprehending do not perfect the levels, from one to the next. When bodhisattva great beings practice the perfection of wisdom, [F.123.b] they cannot perfect the levels from one to the next while they are established in apprehending. If you ask why, the perfection of wisdom is indeed nonapprehensible. Enlightenment, too, is nonapprehensible, and those who practice the perfection of wisdom, too, are nonapprehensible. Subhūti, bodhisattva great beings should practice the perfection of wisdom in that manner.”

53.131 “Blessed Lord, if in that way the perfection of wisdom is nonapprehensible, and those who engage in enlightenment are also nonapprehensible, in that case, how do bodhisattva great beings who practice the perfection of wisdom understand all phenomena, including the notions that these are physical forms; that these are feelings, perceptions, formative predispositions, or consciousness; that these are the sense fields, the sensory elements, or the links of dependent origination; that these are the perfections; that these are the aspects of emptiness; that these are the factors conducive to enlightenment; that these are the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, or the formless absorptions; that these are the aspects of liberation or the serial steps of meditative absorption; that this is emptiness, signlessness, or wishlessness; that these are the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways; that these are the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas; and that these are [the goals], up to and including unsurpassed, complete enlightenment?”

53.132 “Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, they do not understand anything in such a way that they would apprehend physical forms; that they would apprehend feelings, perceptions, formative predispositions, or consciousness; that they would apprehend the sense fields, the sensory elements, or the links of dependent origination; that they would apprehend all the perfections, [F.124.a] all the aspects of emptiness, or the factors conducive to enlightenment; that they would apprehend the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways; that they would apprehend the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, or the eighteen distinct qualities of the buddhas; {Ki.V: 118} or that they would apprehend [the goals], up to and including unsurpassed, complete enlightenment.”

53.133 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom in that manner, if they do not apprehend even physical forms; if they do not apprehend even feelings, perceptions, formative predispositions, or consciousness; and if they do not apprehend even [the attributes and goals], up to and including unsurpassed, complete enlightenment, how then will they complete the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, and enter upon the maturity of the bodhisattvas? And, having entered upon the maturity of the bodhisattvas, how will they refine the buddhafi elds? And after refining the buddhafi elds, how will they bring beings to maturation? And having brought beings to maturation, how will they attain all-aspect omniscience? And having attained all-aspect omniscience, how will they turn the wheel of the Dharma? And having turned the wheel of the Dharma, how will they accomplish the enlightened activity of the buddhas? And having accomplished the enlightened activity of the buddhas, [F.124.b] how will they liberate beings from cyclic existence?”

53.134 “Subhūti,” replied the Blessed One, “bodhisattva great beings do not practice the perfection of wisdom for the sake of physical forms. They do not practice the perfection of wisdom for the sake of feelings, perceptions, formative predispositions, or consciousness. They do not practice the perfection of wisdom for the sake of the sense fields, the sensory elements, or the links of dependent origination. They do not practice the perfection of wisdom for the sake of all the perfections, all the aspects of emptiness, or the

factors conducive to enlightenment. They do not practice the perfection of wisdom for the sake of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways. They do not practice the perfection of wisdom for the sake of the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, or the distinct qualities of the buddhas. They do not practice the perfection of wisdom for the sake of [the goals], up to and including unsurpassed, complete enlightenment.”

53.135 “Blessed Lord, why then do bodhisattva great beings practice the perfection of wisdom?”

“Bodhisattva great beings do not practice the perfection of wisdom for any reason at all,” replied the Blessed One. “If you ask why, it is because all phenomena are uncreated and unconditioned. The perfection of wisdom, too, is uncreated and unconditioned. Enlightenment, too, is uncreated and unconditioned. Bodhisattvas, too, are uncreated and unconditioned. [F.125.a] So it is, Subhūti, that bodhisattva great beings should practice the perfection of wisdom without creating or conditioning anything.”

53.136 “Blessed Lord, if in that way all phenomena are uncreated and unconditioned, how then will these three vehicles—the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the Great Vehicle—be established?” {Ki.V:119}

53.137 “Subhūti,” replied the Blessed One, “no establishment of phenomena that are uncreated and unconditioned is at all apprehensible. The establishment of phenomena that are uncreated and unconditioned cannot be apprehended. If you ask why, it is because simple folk have not studied, and ordinary people are fixated on the five aggregates. Fixated on physical forms; fixated on feelings, perceptions, formative predispositions, and consciousness; fixated on the sense fields, the sensory elements, and the links of dependent origination; fixated on all the perfections, all the aspects of emptiness, and the factors conducive to enlightenment; fixated on the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; fixated on the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, and the distinct qualities of the buddhas; and fixated on [the goals], up to and including all-aspect omniscience, they give rise to conceits about physical forms and then apprehend physical forms. They give rise to conceits about feelings, perceptions, formative

predispositions, and consciousness [F.125.b] and then apprehend consciousness [and so forth]. They give rise to conceits about the sense fields, the sensory elements, and the links of dependent origination and then apprehend the links of dependent origination [and so forth]. They give rise to conceits about all the perfections, all the aspects of emptiness, and the factors conducive to enlightenment and then apprehend the factors conducive to enlightenment [and so forth]. They give rise to conceits about the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways and then apprehend the dhāraṇī gateways [and so forth]. They give rise to conceits about the ten powers [of the tathāgatas], the four fearlessnesses, the four kinds of exact knowledge, and the distinct qualities of the buddhas and then apprehend the distinct qualities of the buddhas [and so forth]. They give rise to conceits about [the goals], up to and including unsurpassed, complete enlightenment, and then apprehend [the goals], up to and including unsurpassed, complete enlightenment.

53.138 “Then they think, ‘I shall attain consummate buddhahood in unsurpassed, complete enlightenment! I shall liberate beings from cyclic existence!’ And so they imagine that which is incorrect. If you ask why, Subhūti, although physical forms, feelings, perceptions, formative predispositions, consciousness, the sense fields, the sensory elements, the links of dependent origination, the perfections, the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, {Ki.V: 120} signlessness, wishlessness, the extrasensory powers, [F.126.a] the meditative stabilities, the dhāraṇī gateways, the ten powers [of the tathāgatas], the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, and unsurpassed, complete enlightenment are not apprehended even by the five eyes of the buddhas, those dim-witted persons who are blind and without eyes wish to liberate beings from cyclic existence.”

53.139 “Blessed Lord, if even with their five kinds of eye the tathāgatas, arhats, completely awakened buddhas do not see those beings whom they would liberate from cyclic existence, how then, Blessed Lord, does the Blessed One, having attained consummate buddhahood in unsurpassed, complete enlightenment, then prophesy which beings belong to the three categories of certain, uncertain, or contrary destiny?”

- 53.140 “Subhūti,” replied the Blessed One, “having attained consummate buddhahood in unsurpassed, complete enlightenment, I do not apprehend any beings at all who belong to the three categories of those whose receptivity is certain, those whose receptivity is unpredictable, or those whose nonreceptivity is certain. On the other hand, Subhūti, in mundane, conventional terms, though not ultimately, I do indeed extricate those beings who perceive nonentities as entities from grasping inauthentic states.”
- 53.141 “Did the Blessed One then attain consummate buddhahood in unsurpassed, complete enlightenment after entering into ultimate reality?”
 “No,” replied the Blessed One.
- 53.142 “In that case, did the Blessed One attain consummate buddhahood in unsurpassed, complete enlightenment after entering into mistaken [ways]?”⁵⁰⁰
 “No,” replied the Blessed One.
- 53.143 “Blessed Lord, if they do not attain consummate buddhahood in unsurpassed, complete enlightenment after entering into ultimate reality, [F.126.b] and they do not attain consummate buddhahood in unsurpassed, complete enlightenment after entering into mistaken [ways], in that case, Blessed Lord, do the tathāgatas attain consummate buddhahood in unsurpassed, complete enlightenment? Are these not identical?”
- 53.144 The Blessed One replied, “The tathāgatas, arhats, completely awakened buddhas do attain consummate buddhahood in unsurpassed, complete enlightenment, but they do not attain consummate buddhahood while established in any conditioned elements or unconditioned elements. Subhūti, just as an emanation of the tathāgatas is not established in any conditioned elements or unconditioned elements, but that emanation of the tathāgatas indeed goes and comes, stands and sits, and if it were to practice the perfection of generosity; practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; practice the emptiness of internal phenomena; practice [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; cultivate the four applications of mindfulness; cultivate the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path; cultivate the four truths of the noble ones; attain and maintain the four meditative concentrations; attain and maintain the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the meditative stability of emptiness, [F.127.a] the meditative stability of signlessness, {Ki.V: 121} and the meditative stability of wishlessness; actualize the

extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; and cultivate the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas; and if it were then to attain consummate buddhahood in unsurpassed, complete enlightenment, and after attaining consummate buddhahood in unsurpassed, complete enlightenment, turn the wheel of the Dharma, and after turning the wheel of the Dharma, emanate an inestimable number of beings and prophesy which will belong to the three categories, do you think, Subhūti, that that emanation would have prophesied any beings at all to belong to these categories?"

"No, Blessed Lord!"

53.145 "In the same way, Subhūti," continued the Blessed One, "the tathāgatas know and understand all phenomena to be like an emanation. Knowing them to resemble an emanation, they do not apprehend and have not disciplined any beings at all. So it is, Subhūti, that bodhisattva great beings should practice the perfection of wisdom, in the manner of an emanation of the tathāgatas."

53.146 "Blessed Lord, if all phenomena are like an emanation, what is the distinction and the difference between the tathāgatas and their emanations? What is the source of the enlightened intention?"

53.147 "Subhūti," replied the Blessed One, "no distinction or difference at all is apprehended between the tathāgatas and their emanations. Subhūti, the tathāgatas and their emanations are without distinction. If you ask why, Subhūti, it is because emanations also perform those activities that the tathāgatas perform." [F.127.b]

53.148 "Blessed Lord, is it when the tathāgatas are not present that their emanations perform those activities?"

"It is, Subhūti!" replied the Blessed One.

53.149 "Blessed Lord, how will their emanations perform those activities when the tathāgatas are not present?"

"Subhūti," replied the Blessed One, "this is just as a tathāgata, arhat, completely awakened buddha might, with peaceful intelligence, have emanated a tathāgata's body after observing no bodhisattva present, and then passed into final nirvāṇa, so that the emanation would subsequently perform the deeds of a buddha for an eon, and then, prophesied as a bodhisattva great being, become renowned for attaining final nirvāṇa, and yet in that emanation nothing at all would arise or attain final nirvāṇa! It is in this way, Subhūti, that bodhisattva great beings should practice the perfection of wisdom, {Ki.V: 122} confident that all phenomena resemble an emanation."

53.150 “Blessed Lord, if there is no distinction between such an emanation and the tathāgatas, how will donations be purified when they are offered? Blessed Lord, when beings who are in search of merit, striving for the sake of nirvāṇa, offer donations to the tathāgatas, arhats, completely awakened buddhas, that [merit] never becomes extinct until those beings have attained final nirvana, in the expanse of nirvāṇa where the aggregates are not left behind. That being the case, Blessed Lord, when they offer donations to an emanation of the tathāgatas, will that [merit] similarly never become extinct until those beings have attained final nirvāṇa, in the expanse of nirvāṇa where the aggregates are not left behind?” [F.128.a]

53.151 “Subhūti,” replied the Blessed One, “on the basis of the reality by which the tathāgatas become worthy recipients of the offerings of the world, including the god realms, that emanation also would be a worthy recipient of the offerings of the world, including the god realms. Subhūti, leaving aside the offering of donations to the tathāgatas, and leaving aside the offering of donations to that emanation of the tathāgatas, Subhūti, if any noble sons or noble daughters are lovingly focus their attention on the tathāgatas, they will all reach the end of suffering before they reach the end of their roots of virtuous action. Subhūti, leaving aside those who lovingly focus their attention on them, if, Subhūti, there are any noble sons or noble daughters who scatter flowers in the air while focusing their attention on the tathāgatas, all of these, too, will reach the end of suffering before they reach the end of their roots of virtuous action. Subhūti, leaving aside those who who scatter flowers in the air while focusing their attention on the tathāgatas, if, Subhūti, there are any noble sons or noble daughters who say, ‘Homage to the buddhas!’ all of these, too, will gradually arrive at the end of suffering. In this way, Subhūti, donations offered to the tathāgatas are most advantageous! They have such excellence, such supreme attributes! For such reasons, Subhūti, if one resorts to the reality of all phenomena, one should know that there is no difference at all between the tathāgatas and an emanation of the tathāgatas. So it is, Subhūti, that bodhisattva great beings should comprehend the reality of all phenomena and practice the perfection of wisdom.

53.152 “This reality of all phenomena will not at all be disturbed. [F.128.b] That is to say, it will not be disturbed by the notion that this is the perfection of wisdom, this is the reality of the perfection of wisdom. It will not be disturbed by the notions that this is the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, or the perfection of generosity, this is the reality of the perfection of generosity [and so forth]. It will not be disturbed by the notions that this is the emptiness of internal phenomena, this is the

reality of the emptiness of internal phenomena. It will not be disturbed by the notions that these are [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, this is the reality of the emptiness of the essential nature of nonentities [and so forth]. It will not be disturbed by the notions that this is the applications of mindfulness, this is the reality of the applications of mindfulness. It will not be disturbed by the notions that these are the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, this is the reality of the noble eightfold path [and so forth]. It will not be disturbed by the notions that these are [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, this is the reality of the distinct qualities of the buddhas [and so forth]. It will not be disturbed by the notions that this is all-aspect omniscience, this is the reality of all-aspect omniscience.”

53.153 “Blessed Lord, if the reality of all phenomena should not become disturbed, has the reality of all phenomena not been purposefully disturbed by the Blessed One when he disturbed it with the notions that these are physical forms; these are feelings, {Ki.V: 123} perceptions, formative predispositions, and consciousness; these are the sense fields; these are the sensory elements; these are the links of dependent origination; these are the perfections; these are the aspects of emptiness; these are the factors conducive to enlightenment; these are [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas; [F.129.a] and these are [the goals], up to and including all-aspect omniscience?”

53.154 “Subhūti, that is not the case!” replied the Blessed One. “I have revealed the reality of all phenomena and proclaimed [the nature of] all phenomena through names and signs, in such a way that others might comprehend it, but the reality of all phenomena is undisturbed.”

53.155 “Blessed Lord, if the Blessed One has revealed the reality of all phenomena and expressed [the nature of] all phenomena through names and signs so that others might comprehend it, how then, Blessed Lord, are all phenomena without names and without signs expressed through names and signs?”

53.156 “Subhūti,” replied the Blessed One, “this verbal expression is neither name nor sign, and it is indeed without fixation. Subhūti, I merely expressed the nature of suffering to others, but am without fixation on names and signs. Subhūti, the tathāgatas or the śrāvakas of the tathāgatas are not fixated on names or signs. Subhūti, if they were fixated on names or fixated on signs, emptiness would also be fixated on emptiness, signlessness would also be fixated on signlessness, wishlessness would also be fixated on wishlessness, the real nature would also be fixated on the real nature, the

very limit of reality would also be fixated on the very limit of reality, the realm of phenomena would also be fixated on the realm of phenomena, and the unconditioned would also be fixated on the unconditioned. But since all these phenomena [F.129.b] are merely words, they do not dwell upon mere words. So it is, Subhūti, that bodhisattva great beings should practice the perfection of wisdom, continuing [to use] names and signs, but they should not be fixated on them.”

53.157 “Blessed Lord, if all these conditioned phenomena are merely names and signs, for what purpose do bodhisattva great beings set their minds on enlightenment, and, after setting their minds on enlightenment, experience many formative predispositions; engage in the conduct of a bodhisattva; dispense various gifts while engaging in the conduct of a bodhisattva; maintain ethical discipline; acquire tolerance; undertake perseverance; become absorbed in meditative stability; cultivate wisdom; practice all the aspects of emptiness; practice the applications of mindfulness; practice the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path; and practice the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, {Ki.V: 124} signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas?” [B61]

53.158 “Subhūti,” replied the Blessed One, “you have asked that if all conditioned [F.130.a] phenomena are merely names and signs, in that case for what purpose do bodhisattva great beings engage in the conduct of a bodhisattva. In this regard, Subhūti, it is because all conditioned phenomena are merely names and signs that names are indeed empty of names, and signs are indeed empty of signs. It is for this reason that bodhisattva great beings engage in the conduct of a bodhisattva and attain all-aspect omniscience; that, having attained all-aspect omniscience, they turn the wheel of the Dharma; and that, after turning the wheel of the Dharma, they bring beings to final nirvāṇa by means of the three vehicles. But in terms of these names and signs, no arising, no perishing, no abiding, and no transition can be apprehended.”

53.159 “Blessed Lord, you speak of ‘all-aspect omniscience, all-aspect omniscience’!”

“Subhūti, I do speak of ‘all-aspect omniscience, all-aspect omniscience’!” replied the Blessed One.

- 53.160 “Blessed Lord, since the tathāgatas have spoken of knowledge of all the dharmas, spoken briefly of knowledge of the path, and also spoken of all-aspect omniscience, what, Blessed Lord, is the distinction among these three sorts of all-knowing? What is the difference? What are their aspects?”
- 53.161 “Subhūti,” replied the Blessed One, “that which is called the *knowledge of all the dharmas* pertains to śrāvakas and pratyekabuddhas. Knowledge of the path pertains to bodhisattva great beings. *All-aspect omniscience* pertains to the tathāgatas, arhats, completely awakened buddhas.”
- 53.162 “Blessed Lord, why does knowledge of all the dharmas pertain to śrāvakas and pratyekabuddhas? [F.130.b] Why does knowledge of the path pertain to bodhisattva great beings?” {Ki.V: 125}
- 53.163 “Subhūti,” replied the Blessed One, “the extent of all outer and inner phenomena that there are is understood by śrāvakas and pratyekabuddhas, but this does not include all the paths. Subhūti, you also asked why knowledge of the path pertains to bodhisattva great beings. In this regard, Subhūti, all paths should be attained by bodhisattva great beings. All paths should be known by bodhisattva great beings. This is because all the paths of the śrāvakas and pratyekabuddhas that there are, and all the paths of bodhisattva great beings that there are, should be completed. The activities associated with the path should be carried out through those paths, but the very limit of reality is not something brought into being.”
- 53.164 “Blessed Lord, when bodhisattva great beings seek to complete the path of the buddhas in that manner, in that case, they would also actualize the very limit of reality!”
- “Subhūti,” replied the Blessed One, “bodhisattva great beings should not actualize the very limit of reality without having refined the buddhafi elds and without having brought beings to maturity.”
- 53.165 “Blessed Lord, should bodhisattva great beings, having been established on the path, then actualize the very limit of reality?”
- “No,” replied the Blessed One.
- 53.166 “In that case, Blessed Lord, should they do so, having been established in that which is not the path?”
- “No,” replied the Blessed One.
- 53.167 “In that case, should they do so, having been established in both that which is the path and that which is not the path?”
- “No,” replied the Blessed One. [F.131.a]
- 53.168 “In that case, should they do so, having been established in that which is neither the path nor not the path?”
- “No,” replied the Blessed One.
- 53.169 “In that case, Blessed Lord, how will bodhisattva great beings actualize the very limit of reality?”

- “Subhūti, do you think that by being established on the path you have liberated your mind from contamination, without further grasping?” asked the Blessed One.
- “No, Blessed Lord!”
- 53.170 “In that case, have you done so by being established on that which is not the path?” asked the Blessed One.
- “No, Blessed Lord!”
- 53.171 “In that case, have you done so by being established on both that which is the path and that which is not the path?” asked the Blessed One. {Ki.V: 126}
- “No, Blessed Lord!”
- 53.172 “In that case, have you liberated your mind from contamination, without further grasping, by being established in that which is neither the path nor not the path?” asked the Blessed One.
- “No, Blessed Lord! Blessed Lord, my mind has not been liberated from contamination, without further grasping, by being established in anything at all. Blessed Lord, my mind has been liberated by not being established in anything at all.”
- 53.173 “In the same way, Subhūti,” replied the Blessed One, “bodhisattva great beings should actualize the very limit of reality without being established in anything at all.”
- 53.174 “As far as the expression ‘all-aspect omniscience, all-aspect omniscience’ is concerned, it is because of one single aspect that is termed *all-aspect omniscience*. That is to say, it is termed *all-aspect omniscience* because of the aspect of peace. Subhūti, it is also because the tathāgatas understand those aspects, principles, and signs that are the aspects, principles, and signs by which all phenomena are expressed that it is termed *all-aspect omniscience*. ” [F.131.b]
- 53.175 “Blessed Lord, among these three sorts of all-knowing—knowledge of all the dharmas, knowledge of the path, and all-aspect omniscience—is there a difference in the aspects of afflicted mental states that are abandoned, one through which they are abandoned without residue, and one through which they are not abandoned without residue?”
- 53.176 “Subhūti,” replied the Blessed One, “there is no difference in their abandoning of afflicted mental states. However, the tathāgatas have abandoned all reincarnation through the continuity of propensities, while the śrāvakas and pratyekabuddhas have not abandoned all reincarnation through the continuity of propensities.”
- 53.177 “Blessed Lord, have all those śrāvakas and pratyekabuddhas abandoned afflicted mental states without attaining the unconditioned state?”
- “No,” replied the Blessed One.
- 53.178 “Blessed Lord, are differences in the unconditioned state apprehensible?”

“No,” replied the Blessed One.

53.179 “Blessed Lord, if such [differences] are not apprehensible, why then did the Blessed One say that these have abandoned reincarnation through the continuity of propensities, but those have not abandoned reincarnation through the continuity of propensities?”

53.180 “Subhūti,” replied the Blessed One, “as far as reincarnation through the continuity of propensities is concerned, although there are indeed no afflicted mental states, the śrāvakas and pratyekabuddhas do have physical and verbal aspects of desire, hatred, and delusion. The reincarnation through the propensities of these [afflicted mental states] is harmful to all simple, ordinary persons in common, but not to them. On the other hand, the tathāgatas, arhats, completely awakened buddhas are entirely devoid of such [reincarnation through the continuity of propensities] in all respects. [F.132.a] It is not apprehended.”

53.181 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, if the path is indeed nonexistent, and nirvāṇa is also nonexistent, in that case, why is it explained that this one is entering the stream to nirvāṇa, this one is destined for only one more rebirth, this one is no longer subject to rebirth, this one is an arhat, this one is a pratyekabuddha, this one is a bodhisattva great being, and this one is a tathāgata, arhat, completely awakened buddha?”

53.182 “Subhūti,” replied the Blessed One, “all these—who are said to enter the stream to nirvāṇa, to be destined for only one more rebirth, to be no longer subject to rebirth, and to be arhats, pratyekabuddhas, bodhisattva great beings, or tathāgatas, arhats, completely awakened buddhas—are indeed distinguished on the basis of the unconditioned [reality].”

53.183 “Blessed Lord, is it the unconditioned [reality] that makes distinctions to the effect that this one is entering the stream to nirvāṇa, this one is destined for only one more rebirth, this one is no longer subject to rebirth, this one is an arhat, this one is a pratyekabuddha, this one is a bodhisattva great being, and this one is a tathāgata, arhat, completely awakened buddha?”

53.184 “Subhūti,” replied the Blessed One, “the unconditioned [reality] does not at all make these distinctions, although one may speak of them, taking words as one’s standard. Ultimately these distinctions cannot be made. If you ask why, in that [reality] there is no conception of verbal paths. Future limits are conceived with respect to those whose [past] limits have not been cut off. {Ki.V: 127} Subhūti, when all phenomena are empty of their own defining characteristics, past limits are not apprehended, so how could future limits be apprehended? [F.132.b] That would be impossible! Subhūti, because those beings do not know that all phenomena are empty of their own defining characteristics, I have explained to them that this is the limit of

past time, this is the limit of future time. In all phenomena, which are empty of their own defining characteristics, the limit of past time or the limit of future time is nonapprehensible. So it is, Subhūti, that they should practice the perfection of wisdom because all phenomena are empty of their own defining characteristics. When they engage with all phenomena that are empty of their own defining characteristics, they are not fixated on anything at all, be they inner or outer phenomena, conditioned or unconditioned phenomena, the attributes of the śrāvakas, the attributes of the pratyekabuddhas, or the attributes of the buddhas.”

53.185 The venerable Subhūti then asked the Blessed One, “Blessed Lord, when you speak of ‘the perfection of wisdom, the perfection of wisdom,’ for what purpose do you speak of the perfection of wisdom?”

53.186 “Subhūti,” replied the Blessed One, “this perfection of wisdom (*prajñā-pāramitā*)⁵⁰¹ has reached the highest (*parama*) perfection of all phenomena, and that is why one speaks of the ‘perfection of wisdom.’ Moreover, Subhūti, it is through this perfection of wisdom that śrāvakas, pratyekabuddhas, bodhisattva great beings, and the tathāgatas, arhats, completely awakened buddhas all have arrived at the transcendence (*pāram*), and will arrive at the transcendence, of all phenomena—and that, too, is why one speaks of the ‘perfection of wisdom.’ Moreover, Subhūti, it is through this perfection of wisdom that the supreme principle (*paramārtha*) of all phenomena is distinguished, for in all phenomena no cyclic existence at all is apprehended; that, too, is why one speaks of the ‘perfection of wisdom.’ Moreover, Subhūti, in this perfection of wisdom the real nature is also included, the very limit of reality is also included, [F.133.a] and the realm of phenomena is also included, and so this, too, is why one speaks of the ‘perfection of wisdom.’

53.187 “Moreover, Subhūti, this perfection of wisdom is not conjoined with anything at all, nor is it disjoined. It is neither visible nor invisible, neither impeded nor unimpeded. If you ask why, it is because this perfection of wisdom is formless, invisible, and its sole defining characteristic is that it is without defining characteristics. Moreover, Subhūti, this perfection of wisdom gives rise to the entirety of inspired speech and the entirety of illumination with respect to all phenomena. Subhūti, this perfection of wisdom is unbroken and uncaptivated by Māra, by the gods of Māra’s realm, or by individual persons—from followers of the vehicles of the śrāvakas and pratyekabuddhas {Ki.V: 128} to those who follow rival tīrthikas—or by evil associates. These cannot interrupt this perfection of wisdom that bodhisattva great beings have. If you ask why, it is because all these are not apprehensible in this perfection of wisdom, owing to the emptiness of intrinsic defining characteristics. Subhūti, bodhisattva great beings should engage with the meaning of this perfection of wisdom in that manner.

53.188 “Moreover, Subhūti, by engaging with the meaning of this profound perfection of wisdom, bodhisattva great beings should engage with the meaning of impermanence, they should engage with the meaning of suffering, they should engage with the meaning of nonself, and they should engage with the meaning of the knowledge of suffering. They should engage with the meaning of the knowledge of the origin [of suffering], the meaning of the knowledge of the cessation [of suffering], and the meaning of knowledge of the path. They should engage with the meaning of the knowledge that [contaminants] have ended,⁵⁰² the meaning of the knowledge that they will not recur, the meaning of the knowledge of phenomena, the meaning of subsequent knowledge,⁵⁰³ the meaning of the knowledge of the relative, the meaning of the knowledge that is masterful,⁵⁰⁴ and [F.133.b] the meaning of the knowledge that is semantic. Subhūti, bodhisattva great beings should engage with the meaning of the perfection of wisdom in that manner.”

53.189 “Blessed Lord, if meaning and nonmeaning are not apprehended in this profound perfection of wisdom, in that case how should bodhisattva great beings engage in the meaning of this profound perfection of wisdom?”

53.190 “Subhūti,” replied the Blessed One, “bodhisattva great beings who practice this profound perfection of wisdom should engage in the following manner: They should not engage with the notion that desire is meaningful to them, or that it is meaningless. They should not engage with the notion that hatred is meaningful to them, or that it is meaningless. They should not engage with the notion that delusion is meaningful to them, or that it is meaningless. They should not engage with the notion that wrong view is meaningful to them, or that it is meaningless. They should not engage with the notion that all that is entailed in wrong views is meaningful to them, or that it is meaningless. If you ask why, the real nature of desire, hatred, and delusion does not render anything at all meaningful, and does not render anything at all meaningless.

53.191 “They should not engage with the notion that physical forms are meaningful to them. They should not engage with the notion that physical forms are meaningless to them. They should not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are meaningful to them. They should not engage with the notion that consciousness [and so forth] are meaningless to them. They should not engage with the notion that the sense fields, the sensory elements, and the links of dependent origination are meaningful to them. They should not engage with the notion that the links of dependent origination [and so forth] are meaningless to them. They should not engage with the notion that all the perfections, all the aspects of emptiness, and the thirty-seven factors

conducive to enlightenment are meaningful to them. They should not engage with the notion that the thirty-seven factors conducive to enlightenment [and so forth] are meaningless to them. [F.134.a] They should not engage with the notion that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are meaningful to them. {Ki.V: 129} They should not engage with the notion that the dhāraṇī gateways [and so forth] are meaningless to them. They should not engage with the notion that the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are meaningful to them. They should not engage with the notion that eighteen distinct qualities of the buddhas [and so forth] are meaningless to them. They should not engage with the notion that [the goals], up to and including unsurpassed, complete enlightenment, are meaningful to them. They should not engage with the notion that [the goals], up to and including unsurpassed, complete enlightenment, are meaningless to them. If you ask why, Subhūti, it is because after the tathāgatas, arhats, completely awakened buddhas have attained consummate buddhahood in unsurpassed, complete enlightenment, they do not apprehend anything at all that should be rendered meaningful or rendered meaningless.

53.192 “Moreover, Subhūti, whether the tathāgatas have been born or whether the tathāgatas have not been born, the real nature of phenomena and the abiding nature of phenomena are established. The realm of phenomena is established. These do not render anything at all meaningful, nor do they render anything at all meaningless. So it is, Subhūti, that bodhisattva great beings, having relinquished the meaningful and the meaningless, should practice the perfection of wisdom.”

53.193 “Blessed Lord, why does the perfection of wisdom not render anything at all meaningful? Why does it not render anything at all meaningless?”

“Subhūti,” replied the Blessed One, [F.134.b] “it is because the perfection of wisdom has no effect on conditioned phenomena or on unconditioned reality. Therefore, the perfection of wisdom does not render anything at all meaningful, and it does not render anything at all meaningless.”

53.194 “Blessed Lord, in that case is the unconditioned [reality] not meaningful for the buddhas and all noble śrāvakas of the buddhas?”

“The unconditioned [reality] is indeed meaningful for the buddhas and all noble śrāvakas of the buddhas, but it is not established for their benefit or harm,” replied the Blessed One. “Subhūti, just as the real nature of space is

not established for the benefit or harm of anything at all, in the same way, Subhūti, the perfection of wisdom that bodhisattva great beings possess is also not established for the benefit or harm of anything at all."

53.195 "Blessed Lord, do bodhisattva great beings, having trained in the unconditioned perfection of wisdom, not attain all-aspect omniscience?"

"Subhūti, it is so! It is so," replied the Blessed One. "Having trained in this profound perfection of wisdom, bodhisattva great beings do attain all-aspect omniscience, but not in a dualizing manner."

53.196 "Blessed Lord, is it that something nondual attains something nondual?"

"No," replied the Blessed One.

53.197 "In that case, is it that something dualistic attains something dualistic?"

{Ki.V: 130}

"No," replied the Blessed One.

53.198 "In that case, how will it be attained?"

"It is attained when dualistic phenomena or nondual phenomena are indeed not apprehended," replied the Blessed One. "If you ask why, [F.135.a] it is because the nonapprehensible is attained. It will neither be attained through apprehending nor will it be attained through nonapprehension."

53.199 *This completes the fifty-third chapter from "The Perfection of Wisdom in Twenty-Five Thousand Lines."*

CHAPTER 54

54.1 Then the venerable Subhūti said to the Blessed One, “Blessed Lord, the perfection of wisdom is profound! Blessed Lord, bodhisattva great beings who set out for unsurpassed, complete enlightenment indeed achieve that which is difficult. That is to say, although no ‘being’ or concept of a being is at all apprehended, they have set out toward unsurpassed, complete enlightenment for the sake of beings. Blessed Lord, just like some person who seeks to grow a plant in groundless space, bodhisattva great beings indeed seek to attain all-aspect omniscience for the sake of beings.”

54.2 “Subhūti, it is so! It is so,” replied the Blessed One. “Bodhisattva great beings who set out toward unsurpassed, complete enlightenment for the sake of beings, and, having attained consummate buddhahood in all-aspect omniscience, liberate beings from clinging to sentient existence,⁵⁰⁵ achieve that which is difficult. Subhūti, it is just as when some persons want to grow a plant, and they would plant the stalk without having perceived the roots of that plant, and without having perceived its branches, trunk, leaves, flowers, or fruit. Nurtured with water at the appropriate times, gradually the trunk of that [plant] would become fully formed, its leaves would become fully formed, its flowers would become fully formed, and its fruit would become fully formed, and they would then enjoy the foliage of that plant, [F.135.b] they would enjoy its flowers, and they would enjoy its fruit. In the same way, bodhisattva great beings indeed set out toward unsurpassed, complete enlightenment, for the sake of beings. Gradually practicing the six perfections, they will attain all-aspect omniscience, and then they will sustain all beings in the manner of leaves, flowers, and fruit. Relying on bodhisattva great beings who are like leaves, beings will be liberated from the three lower realms. Relying on bodhisattva great beings who are like flowers, beings will be reborn in great and lofty royal families, in great and lofty priestly families, or in great and lofty householder families. {Ki.V: 131} They will be reborn among the gods of the Caturmahārājakāyika realm, and

they will be reborn among the gods of Trayastriṃśa, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapariśadya, Brahmapurohita, Mahābrahmā Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttāśubha, Apramāṇāśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, Akaniṣṭha, the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception. Like fruit, bodhisattva great beings, having attained all-aspect omniscience, then establish those beings in the fruit of entering the stream to nirvāṇa, and establish them in the fruit of being destined for only one more rebirth, in the fruit of no longer being subject to rebirth, in arhatship, and in individual enlightenment. Relying on those same bodhisattva great beings, they will attain all-aspect omniscience, and having attained all-aspect omniscience, [F.136.a] they too will sustain all beings, just as fruit is sustaining. Those who offer them donations will also gradually attain final nirvāṇa through the three vehicles, namely, the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the Great Vehicle, and they will attain consummate buddhahood in unsurpassed, complete enlightenment.

54.3 “Although they do not conceive of a being and there is nothing even to conceive of as a being, they will nevertheless liberate beings from clinging to being. Subhūti, although bodhisattva great beings practice the perfection of wisdom in that manner, they do not apprehend any being at all, or any concept of a being, of whom they would think, ‘I should attain all-aspect omniscience for their sake!’ ”

54.4 Subhūti then said, “Blessed Lord, bodhisattva great beings should be known to resemble the Tathāgata himself. If one were to ask why, Blessed Lord, it is because in relying on bodhisattva great beings all the hells will be cut off. All the animal realms and all the worlds of Yama will be cut off. The [eight] unfavorable states with no opportunity [to practice the Dharma] and all lower realms will be cut off. All poverty will be cut off. All inferior destinies will be cut off. The entire realm of desire will be cut off. The entire realm of form will be cut off. The entire realm of formlessness will be cut off.”

54.5 “Subhūti, it is so! It is so,” replied the Blessed One. “Bodhisattva great beings should be known to resemble the Tathāgata himself. Subhūti, if there were no bodhisattva great beings, [F.136.b] there would then be no unsurpassed, complete enlightenment on the part of the lord buddhas of the past, future, or present. Nor would pratyekabuddhas appear in the world, nor indeed would arhats, those destined for only one more rebirth, those no longer subject to rebirth, or those entering the stream to nirvāṇa appear in the world. All the hells would not be cut off. The animal realms and all the

worlds of Yama, too, would not be cut off. The entire realm of desire, too, would not be cut off. The entire realm of form and the entire realm of formlessness, too, would not be cut off.

54.6 “Subhūti, therefore when you said, ‘Bodhisattva great beings should be known to resemble the Tathāgata himself,’ {Ki.V: 132} it is so, Subhūti! It is so. Subhūti, bodhisattva great beings should be known to be resemble the Tathāgata himself. If you ask why, Subhūti, the real nature through which the tathāgatas are conceived; the real nature through which pratyekabuddhas are conceived; the real nature through which all the noble ones are conceived; the real nature through which physical forms are conceived; the real nature through which feelings, perceptions, formative predispositions, and consciousness are conceived; the real nature through which the sense fields, the sensory elements, and the links of dependent origination are conceived; the real nature through which all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are conceived; the real nature through which the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are conceived, the real nature through which [F.137.a] the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are conceived; the real nature through which all-aspect omniscience is conceived; and the real nature through which conditioned elements, unconditioned elements, [and so forth] are conceived are all simply of that one nature. This is why it is called *the real nature*. It is because training in this real nature will bring those bodhisattva great beings to attain all-aspect omniscience that it is called *tathāgata*. For this reason, Subhūti, taking the real nature as their standard, bodhisattva great beings should be known to resemble the Tathāgata himself.

54.7 “So it is, Subhūti, that bodhisattva great beings should train in the perfection of wisdom that is the real nature. Subhūti, having trained in the perfection of wisdom that is the real nature, bodhisattva great beings train in the real nature of all phenomena. Having trained in the real nature of all phenomena, they perfect the real nature of all phenomena, and then they will attain mastery over the real nature of all phenomena. Having attained mastery over the real nature of all phenomena, they become skilled in [understanding] the capacities of all beings. Having become skilled in their capacities, they acquire skill in fulfilling those capacities. Having acquired skill in fulfilling those faculties, they will understand the deeds that beings

have themselves undertaken. Having understood the deeds that beings have themselves undertaken, they will perfect their wisdom based on their aspirations. Having perfected their wisdom based on their aspirations, they will refine their wisdom with respect to the three times. [F.137.b] Having refined their wisdom with respect to the three times, they will act for the benefit of beings through the conduct of a bodhisattva. Having acted for the benefit of beings, they will refine the buddhafiels. Having refined the buddhafiels, they will attain all-aspect omniscience. Having attained all-aspect omniscience, they will turn the wheel of the Dharma. Having turned the wheel of the Dharma, they will establish beings in the three vehicles. Having established beings in the three vehicles, they will pass into final nirvāṇa in the expanse of nirvāṇa where no aggregates are left behind. Subhūti, so it is that bodhisattva great beings should discern all these attributes and advantages, and then they themselves should set their minds on unsurpassed, complete enlightenment, and they should also encourage others to set their minds on unsurpassed, complete enlightenment.”

54.8 Subhūti then said, “Blessed Lord, those bodhisattva great beings who practice this profound perfection of wisdom, as it has been revealed, are worthy of homage by the world with its gods, humans, and asuras.”

54.9 “Subhūti, it is so! It is so,” replied the Blessed One. “Those bodhisattva great beings who practice this profound perfection of wisdom, just as it has been revealed, are worthy of homage by the world with its gods, humans, and asuras!”

54.10 “Blessed Lord, to what extent will the merit increase of those bodhisattva great beings who have initially set their minds on enlightenment and who seek to attain consummate buddhahood in unsurpassed, complete enlightenment for the sake of all beings?” {Ki.V: 133}

54.11 “Subhūti,” replied the Blessed One, “if all the beings of the world system of the great trichiliocosm, [F.138.a] as many as there are, were to be established on the level of the śrāvakas and if they were to be established on the level of the pratyekabuddhas, would the merit of those beings greatly increase?”

54.12 “It would be great, Blessed Lord! It would be great, Sugata! It would be immeasurable, Blessed Lord! It would be immeasurable, Sugata!”

54.13 “Subhūti,” continued the Blessed One, “comparing the merit of all beings of the world system of the great trichiliocosm who follow the vehicle of the śrāvakas or who follow the vehicle of the pratyekabuddhas with the merit of bodhisattva great beings who have initially set their minds on enlightenment, the merit of all beings of the world system of the great trichiliocosm who follow the vehicle of the śrāvakas or who follow the vehicle of the pratyekabuddhas would come nowhere near even a

hundredth part of the provision of merit acquired by bodhisattva great beings who have initially set their minds on enlightenment. It would come nowhere near even a thousandth, a hundred thousandth,⁵⁰⁶ a ten millionth, a billionth, a ten billionth, a trillionth, or a hundred billion trillionth part of it. It would not match it in any number, fraction, categorization, comparison, or quality. If you ask why, the individuals who follow the vehicle of the śrāvakas and the vehicle of the pratyekabuddhas have originated from the bodhisattvas, but it is not the case that bodhisattva great beings have originated from the śrāvakas and the pratyekabuddhas.

54.14 “Leave aside all those beings of the world system of the great trichiliocosm who have become followers of the vehicle of the śrāvakas or who follow the vehicle of the pratyekabuddhas! Even if all the beings of the world system of the great trichiliocosm had acquired the attributes of the śrāvakas, their merit would come nowhere near even a hundredth part of the merit of bodhisattvas who have initially set their minds on enlightenment. It would come nowhere near even a thousandth, [F.138.b] a hundred thousandth, or anything up to a hundred billion trillionth part of it. It would not even match it in any comparison or quality, and so on. If you ask why, the attributes of the śrāvakas and the pratyekabuddhas have originated from the bodhisattvas, but it is not the case that bodhisattva great beings have originated from the śrāvakas and the pratyekabuddhas.

54.15 “Leave aside all those beings of the world system of the great trichiliocosm who have acquired the attributes of the śrāvakas or who have acquired the attributes of the pratyekabuddhas! Even if all the beings of the world system of the great trichiliocosm were established on the level of bright insight, their merit would come nowhere near even a hundredth part of the merit of bodhisattvas who have initially set their minds on enlightenment. It would come nowhere near even a thousandth, a hundred thousandth, or anything up to a hundred billion trillionth part of it. It would not even match it in any comparison or quality, and so on. If you ask why, those who are established on the level of bright insight have originated from the bodhisattvas, but it is not the case that bodhisattva great beings have originated from the level of bright insight.

54.16 “Leave aside all those beings of the world system of the great trichiliocosm who have been established on the level of bright insight! Even if all the beings of the world system of the great trichiliocosm were established on the level of the spiritual family, their merit would come nowhere near even a hundredth part of the merit of bodhisattvas who have initially set their minds on enlightenment. It would come nowhere near even a thousandth, a hundred thousandth, or anything up to a hundred billion trillionth part of it. It would not even match it in any comparison or quality,

and so on. If you ask why, those who are established on the level of the spiritual family have originated from the bodhisattvas, but it is not the case that bodhisattva great beings have originated from the level of the spiritual family. [F.139.a]

54.17 “Leave aside all those beings of the world system of the great trichiliocosm who have been established on the level of the spiritual family! {Ki.V: 134} Even if all the beings of the world system of the great trichiliocosm were established on the eighth-lowest level, their merit would come nowhere near even a hundredth part of the merit of bodhisattvas who have initially set their minds on enlightenment. It would come nowhere near even a thousandth, a hundred thousandth, or anything up to a hundred billion trillionth part of it. It would not even match it in any comparison or quality, and so on. If you ask why, those who are on the eighth-lowest level have originated from the bodhisattvas, but it is not the case that bodhisattva great beings have originated from the eighth-lowest level.

54.18 “Leave aside all those beings of the world system of the great trichiliocosm who have been established on the eighth-lowest level! Even if all the beings of the world system of the great trichiliocosm were established on the level of insight, their merit would come nowhere near even a hundredth part of the merit of bodhisattvas who have initially set their minds on enlightenment. It would come nowhere near even a thousandth, a hundred thousandth, or anything up to a hundred billion trillionth part of it. It would not even match it in any comparison or quality, and so on. If you ask why, those who are on the level of insight have originated from the bodhisattvas, but it is not the case that bodhisattva great beings have originated from the level of insight.

54.19 “Leave aside all those beings of the world system of the great trichiliocosm who have been established on the level of insight! Even if all the beings of the world system of the great trichiliocosm were established on the level of attenuated refinement, their merit would come nowhere near even a hundredth part of the merit of bodhisattvas who have initially set their minds on enlightenment. It would come nowhere near even a thousandth, a hundred thousandth, or anything up to a hundred billion trillionth part of it. It would not even match it in any comparison or quality, and so on. [F.139.b] If you ask why, those who are on the level of attenuated refinement have originated from the bodhisattvas, but it is not the case that bodhisattva great beings have originated from the level of attenuated refinement.

54.20 “Leave aside all those beings of the world system of the great trichiliocosm who have been established on the level of attenuated refinement! Even if all the beings of the world system of the great

trichiliocosm were established on the level of no attachment, their merit would come nowhere near even a hundredth part of the merit of bodhisattvas who have initially set their minds on enlightenment. It would come nowhere near even a thousandth, a hundred thousandth, or anything up to a hundred billion trillionth part of it. It would not even match it in any comparison or quality, and so on. If you ask why, those who are established on the level of no attachment have originated from the bodhisattvas, but it is not the case that bodhisattva great beings have originated from the level of no attachment.

54.21 “Leave aside all the beings of the world system of the great trichiliocosm who have been established on the level of no attachment! Even if all the beings of the world system of the great trichiliocosm were established on the level of [an arhat’s] spiritual achievement, their merit would come nowhere near even a hundredth part of the merit of bodhisattvas who have initially set their minds on enlightenment. It would come nowhere near even a thousandth, a hundred thousandth, or anything up to a hundred billion trillionth part of it. It would not even match it in any comparison or quality, and so on. If you ask why, those who are established on the level of spiritual achievement have originated from the bodhisattvas, but it is not the case that bodhisattva great beings have originated from the level of spiritual achievement.

54.22 “Leave aside all the beings of the world system of the great trichiliocosm who have been established on the level of spiritual achievement! [F.140.a] Even if all the beings of the world system of the great trichiliocosm were established on the level of the pratyekabuddhas, their merit would come nowhere near even a hundredth part of the merit of bodhisattvas who have initially set their minds on enlightenment. It would come nowhere near even a thousandth, a hundred thousandth, or anything up to a hundred billion trillionth part of it. It would not even match it in any comparison or quality, and so on. If you ask why, the pratyekabuddhas have originated from the bodhisattvas, but it is not the case that bodhisattva great beings have originated from the pratyekabuddhas.

54.23 “Leave aside all the beings of the world system of the great trichiliocosm who have been established on the level of the pratyekabuddhas! Even if all the beings of the world system of the great trichiliocosm had entered into the maturity of the bodhisattvas, their merit would come nowhere near even a hundredth part of the merit of bodhisattvas who have themselves set out for enlightenment. It would come nowhere near even a thousandth, a hundred thousandth, or anything up to a hundred billion trillionth part of it. It would not even match it in any comparison or quality, and so on.

- 54.24 “Leave aside all the beings of the world system of the great trichiliocosm who have entered into the maturity of the bodhisattvas! {Ki.V: 135} Even if all the beings of the world system of the great trichiliocosm had set out for enlightenment, their merit would come nowhere near even a hundredth part of the merit of the tathāgatas, arhats, completely awakened buddhas. It would come nowhere near even a thousandth, a hundred thousandth, or anything up to a hundred billion trillionth part of it. It would not even match it in any number. It would not even match it in any fraction. It would not even match it in any categorization. It would not even match it in any comparison. It would not even match it in any quality.”
- 54.25 “Blessed Lord, on what should bodhisattva great beings who have initially set their minds on enlightenment focus their attention?” [F.140.b]
 “They should focus their attention on all-aspect omniscience,” replied the Blessed One.
- 54.26 “Blessed Lord, what is the entity of all-aspect omniscience? What is its reference? What is its predominant condition? What is its principle? What is its defining characteristic?”
 “Subhūti,” replied the Blessed One, “that which is called all-aspect omniscience is without entity; it is without defining characteristics. It is signless, effortless, nonarising, and unoriginated. Subhūti, you also asked, ‘What is the reference of all-aspect omniscience?’ Subhūti, all-aspect omniscience is without apprehending. Mindfulness is its predominant condition. Peace is its principle, and it is without defining characteristics. Subhūti, this is the reference of all-aspect omniscience. This is its predominant condition. This is its principle. This is its defining characteristic.”
- 54.27 “Blessed Lord, is all-aspect omniscience exclusively a nonentity or is it not? Are physical forms also nonentities? Are feelings, perceptions, formative predispositions, and consciousness also nonentities? Are the sense fields, the sensory elements, and the links of dependent origination also nonentities? Are all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment also nonentities? Are the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and [F.141.a] the eighteen distinct qualities of the buddhas also nonentities? Are great loving kindness, great compassion, great empathetic joy, and great equanimity also nonentities? Are conditioned elements and unconditioned elements also nonentities?” {Ki.V: 136}

54.28 “Subhūti,” replied the Blessed One, “all-aspect omniscience is indeed a nonentity. Physical forms, feelings, perceptions, formative predispositions, and consciousness are also nonentities. The sense fields, the sensory elements, and the links of dependent origination are also nonentities. All the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are also nonentities. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas are also nonentities. Great loving kindness, great compassion, great empathetic joy, and great equanimity are also nonentities. Conditioned elements and unconditioned elements are also nonentities. If you ask why, Subhūti, it is because in all-aspect omniscience there is no essential nature. Subhūti, that in which there is no essential nature is a nonentity.”

54.29 “Blessed Lord, why is all-aspect omniscience without essential nature?”

“Subhūti,” replied the Blessed One, “there is no conditioned essential nature. That in which there is no conditioned essential nature is a nonentity. For this reason, Subhūti, all phenomena have the essential nature of nonentity. Similarly, Subhūti, [F.141.b] all phenomena also have the essential nature of emptiness. All phenomena have the essential nature of signlessness. All phenomena have the essential nature of wishlessness. Similarly, Subhūti, all phenomena also have the essential nature of the real nature. All phenomena have the essential nature of the very limit of reality. All phenomena have the essential nature of the realm of phenomena. For this reason, too, Subhūti, one should know that all phenomena have the essential nature of nonentity.”

54.30 “Blessed Lord, if all phenomena are of the essential nature of nonentity, in that case, with what skill in means do bodhisattva great beings who have initially set their minds on enlightenment refine the buddhafiels and bring beings to maturity while practicing the perfection of generosity? With what do they refine the buddhafiels and bring beings to maturity while practicing the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom? With what do they refine the buddhafiels and bring beings to maturity while practicing the first meditative concentration, the second meditative concentration, the third meditative concentration, and the fourth meditative concentration? With what do they refine the buddhafiels and bring beings to maturity while practicing loving kindness,

compassion, empathetic joy, and equanimity? With what do they refine the buddhafi elds and bring beings to maturity while practicing the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception? With what do they refine the buddhafi elds and bring beings to maturity while practicing the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities? With what do they refine the buddhafi elds and bring beings to maturity [F.142.a] while practicing the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path? With what do they refine the buddhafi elds and bring beings to maturity while practicing the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, {Ki.V: 137} the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, and [the goals], up to and including all-aspect omniscience?”

54.31 “Subhūti,” replied the Blessed One, “the skill in means of bodhisattva great beings is that they investigate all phenomena as having the essential nature of nonentity and that they refine the buddhafi elds and bring beings to maturity, while cognizing that those buddhafi elds and those beings also are of the essential nature of nonentity. They investigate the path of enlightenment while practicing the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. They investigate the path of enlightenment while practicing the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. [F.142.b] They investigate the path of enlightenment while practicing the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. They investigate the path of enlightenment while practicing the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative

stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas. They investigate the path of enlightenment while practicing [the goals], up to and including all-aspect omniscience.

54.32 “They know that the path of enlightenment is also of the essential nature of nonentity. That is to say, those bodhisattva great beings practice the six perfections and investigate that path of enlightenment until they acquire the ten powers of the tathāgatas, and until they acquire the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, and all-aspect omniscience. That, Subhūti, is the path of the bodhisattvas. Abiding on that path, they investigate all the perfections. Having investigated all the perfections, they will, through the wisdom of a single instant, attain all-aspect omniscience. At that time, they will also cast off all afflicted mental states associated with reincarnation through the continuity of propensities, abandoning them so that they will not recur. When they observe the world system of the great trichilocosm with the buddha eye, [F.143.a] since they do not even apprehend nonentities, what need one say about entities!

54.33 “Subhūti, when bodhisattva great beings practice the perfection of wisdom, they dispense gifts, and although they do dispense gifts in that way, they are without concepts—they do not conceptualize and they do not focus their attention either on entities or on nonentities. Also, as far as the giver is concerned, they are without concepts—they do not conceptualize and they do not focus their attention either on entities or on nonentities. And as far as the recipient is concerned, they are without concepts—they do not conceptualize and they do not focus their attention either on entities or on nonentities. They do not even apprehend the mind of enlightenment. They do not conceptualize it, they do not objectify it, and they do not observe it. {Ki.V:138}

54.34 “When they practice the perfection of wisdom, they maintain ethical discipline, they cultivate tolerance, they undertake perseverance, they experience meditative concentration, and they cultivate wisdom, and although they do cultivate wisdom [and so forth] in that way, they are without concepts—they do not conceptualize and they do not focus their attention either on entities or on nonentities. Also, as far as the one who cultivates that wisdom is concerned, they are without concepts—they do not conceptualize and they do not focus their attention either on entities or on nonentities. And as far as the beings for whom they cultivate wisdom are concerned, they are without concepts—they do not conceptualize and they do not focus their attention either on entities or on nonentities.

54.35 “When they practice the emptiness of internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, [F.143.b] the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, and [the goals], up to and including all-aspect omniscience, as far as all-aspect omniscience [and so forth] are concerned, they are without concepts—they do not conceptualize and they do not focus their attention either on entities or on nonentities. Also, as far as [the goals], up to and including unsurpassed, complete enlightenment, are concerned, they are without concepts—they do not conceptualize and they do not focus their attention either on entities or on nonentities. As far as the act of attaining consummate buddhahood is concerned, along with its objective, consummate buddhahood, and the one who attains consummate buddhahood, here too they are without concepts—they do not conceptualize and they do not focus their attention either on entities or on nonentities. If you ask why, it is because all phenomena have the essential nature of nonentity. They have not been created by the buddhas, nor indeed have they been created by the pratyekabuddhas or the śrāvakas. All phenomena are without a creator; they are devoid of a creator.”

54.36 Subhūti then asked, “Blessed Lord, in that case are all phenomena themselves devoid of all phenomena?”

“Subhūti, it is so! It is so,” replied the Blessed One. “Subhūti, all phenomena themselves are devoid of all phenomena.”

54.37 “Blessed Lord, if all phenomena are in that way themselves devoid of all phenomena, how do phenomena cognize that phenomena are entities or that they are nonentities? Blessed Lord, phenomena that are nonentities cannot cognize phenomena that are nonentities. Nor can phenomena that are entities cognize phenomena that are entities. Nor can phenomena that are nonentities cognize phenomena that are entities. Nor can phenomena that are entities cognize phenomena that are nonentities. Since in that way all phenomena are not cognizable, [F.144.a] how could bodhisattva great beings think that they are entities or that they are nonentities?”

54.38 “Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, on the basis of mundane relative [appearances] they do teach that phenomena are entities or that they are

nonentities, but that is not the case in terms of ultimate [truth].”

54.39 “Blessed Lord, are mundane relative [appearances] one thing and ultimate [truth] another?”

“Subhūti,” replied the Blessed One, “mundane relative [appearances] are not one thing and ultimate [truth] another. The real nature of mundane relative [appearances] is the real nature of ultimate [truth], but since beings misconceive it, they do not know and do not perceive that real nature. For their sake bodhisattva great beings say on the basis of mundane relative [appearances] that phenomena are entities or that they are nonentities. Subhūti, since all beings perceive the five aggregates as entities and do not perceive them as nonentities, {Ki.V: 139} for their sake, [bodhisattva great beings], commencing with the excellent analysis of phenomena, speak in such a way that they will indeed understand them to be nonentities. Subhūti, bodhisattva great beings should practice the perfection of wisdom in that manner.”

54.40 *This completes the fifty-fourth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 55

- 55.1 Then the venerable Subhūti asked the Blessed One, “Venerable Lord, when one speaks of the conduct of a bodhisattva, of what is the expression *bodhisattva conduct* a designation?”

“Subhūti,” replied the Blessed One, [F.144.b] “the expression *bodhisattva conduct*⁵⁰⁷ denotes conduct for the sake of enlightenment. That is why it is termed *bodhisattva conduct*.”

- 55.2 “Blessed Lord, in what conduct do bodhisattva great beings engage?”

The Blessed One replied, “They engage with the notion that physical forms are empty, yet they do so without any idea whatsoever of a duality. They engage with the notion that feelings, perceptions, formative predispositions, and consciousness are empty, yet they do so without any idea whatsoever of a duality. They engage with the notion that the sense fields, the sensory elements, and the links of dependent origination are empty, yet they do so without any idea whatsoever of a duality. They engage with the notion that the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom are empty. They engage with the notion that the emptiness of internal phenomena and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are empty. They engage with the notion that the first meditative concentration, the second meditative concentration, the third meditative concentration, the fourth meditative concentration, loving kindness, compassion, empathetic joy, equanimity, the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception are empty. They engage with the notion that the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are empty. They engage with the notion that the truths of the noble ones, the

meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, [F.145.a] the meditative stability of emptiness, the meditative stability of signlessness, the meditative stability of wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas are empty. They engage with the notion that [the goals], up to and including all-aspect omniscience, are empty. They engage with the notion that the refinement of the buddhafi elds, the maturation of beings, inspired speech, and the actualization of letters are empty. They engage with the notion that the introduction to letters and the introduction to the absence of letters are empty. They engage with the notion that dhāraṇīs⁵⁰⁸ are empty, and they engage with the notion that conditioned elements and nonconditioned elements {Ki.V: 140} are empty, yet they do so without any idea whatsoever of a duality. [B62]

55.3 “Subhūti, bodhisattva great beings who practice the perfection of wisdom in that manner conduct themselves in enlightenment. Therefore one speaks of ‘the bodhisattva conduct.’ ”

55.4 The venerable Subhūti then asked the Blessed One, “Blessed Lord, when one speaks of a buddha,⁵⁰⁹ what does the term *buddha* designate?”

“Subhūti,” replied the Blessed One, “it is genuine reality that is called *buddha*. Moreover, Subhūti, it is because they have attained that genuine reality that is consummate buddhahood that *buddhas* are so called. Buddhas are so called because they have realized genuine reality. Moreover, Subhūti, buddhas are so called because they have definitively attained consummate buddhahood with respect to all phenomena.”

55.5 Subhūti then asked, “Blessed Lord, when one speaks of ‘enlightenment,’⁵¹⁰ what does the term *enlightenment* designate?” [F.145.b]

“Subhūti,” replied the Blessed One, “*enlightenment* designates emptiness. It designates the real nature. It designates the unmistaken real nature, the one and only real nature, reality, the realm of phenomena, the abiding nature of reality, maturity with respect to all phenomena, and the very limit of reality. Moreover, Subhūti, enlightenment is so called because this ‘enlightenment’ is the real nature, the unmistaken real nature, the one and only real nature, and it is unalterable. Moreover, Subhūti, enlightenment is so called because this ‘enlightenment’ is a mere name or sign. Moreover, Subhūti, genuine reality is the meaning of enlightenment. Moreover, Subhūti, enlightenment is so called because it is the realization that all phenomena are merely names or signs. Moreover, Subhūti, indivisible reality is the meaning of enlightenment. Moreover, Subhūti, enlightenment is so

called because it is the enlightenment of the lord buddhas. Moreover, Subhūti, enlightenment is so called because it is the consummate buddhahood that the lord buddhas have attained.”

55.6 “Blessed Lord, with regard to the roots of virtuous action of those bodhisattva great beings who conduct themselves in this enlightenment, and who practice the six perfections; practice all the aspects of emptiness; practice the thirty-seven factors conducive to enlightenment; practice the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, [F.146.a] the kinds of exact knowledge, and the distinct qualities of the buddhas; and who engage in [the goals], up to and including all-aspect omniscience, do they accumulate or do they decline? Do they decrease or do they increase? Do they arise or do they cease? Are they afflicted or are they purified?”

55.7 “Subhūti,” replied the Blessed One, “with regard to those bodhisattva great beings who conduct themselves in this enlightenment, and who practice the six perfections; practice all the aspects of emptiness; practice the thirty-seven factors conducive to enlightenment; {Ki.V: 141} practice the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas; and who engage in [the goals], up to and including all-aspect omniscience, nothing at all accumulates or declines, nothing decreases or increases, nothing arises or ceases, and nothing is defiled or purified. If you ask why, Subhūti, it is because, with regard to the enlightenment of bodhisattva great beings who practice the perfection of wisdom, nothing is established by way of apprehending, so that nothing at all will accumulate or decline, decrease or increase, arise or cease, or be defiled or purified.”

55.8 “Blessed Lord, if, with regard to the enlightenment of bodhisattva great beings who practice the perfection of wisdom, [F.146.b] nothing is established by way of apprehending, so that nothing at all will accumulate or decline, decrease or increase, arise or cease, or be defiled or purified—in that case, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, how will they acquire the perfection of generosity? How will they acquire the perfection of ethical discipline, the perfection of

tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom? How will they practice the emptiness of internal phenomena? How will they practice [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities? How will they practice the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path? How will they practice the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways? How will they practice the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, or the distinct qualities of the buddhas? How will they practice the ten levels of the bodhisattvas? How will they transcend the levels of the śrāvakas and the pratyekabuddhas? How will they enter a bodhisattva's full maturity?"

55.9 "Subhūti," replied the Blessed One, [F.147.a] "bodhisattva great beings do not have any idea of a duality. Subhūti, it is not with duality that bodhisattva great beings practice the perfection of generosity. It is not with duality that they practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. It is not with duality that they practice the emptiness of internal phenomena. It is not with duality that they practice [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. It is not with duality that they practice the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path. It is not with duality that they practice the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways. It is not with duality that they practice the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, or the distinct qualities of the buddhas. It is not with duality that they practice [the goals], up to and including all-aspect omniscience."

55.10 "Blessed Lord, if it is not with duality that they practice the perfection of generosity; practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom; not with duality that they practice any of the aspects of emptiness; not with duality that they practice

the thirty-seven factors conducive to enlightenment; not with duality that they practice the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, [F.147.b] the aspects of liberation, {Ki.V: 142} the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways; not with duality that they practice the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, or the distinct qualities of the buddhas; and not with duality that they practice [the goals], up to and including all-aspect omniscience, in that case, how do the roots of virtuous action that those bodhisattva great beings possess increase manifold? Commencing from the time when they first begin to set their mind on enlightenment until their final setting of the mind on enlightenment, how do the roots of virtuous action increase manifold?"

55.11 "Subhūti," replied the Blessed One, "those who practice in a dualistic manner do not grow the roots of virtuous action. If you ask why, Subhūti, all ordinary, simple persons depend on duality and they do not grow the roots of virtuous action. Bodhisattva great beings do not practice in a dualistic manner. Commencing from the time when they first begin to set their mind on enlightenment until their final setting of the mind on enlightenment, their roots of virtuous action do increase. They will not be debased by any roots of nonvirtuous action that the world with its gods, humans, and asuras may have. Consequently, they will not fall into the level of the śrāvakas or the level of the pratyekabuddhas, and neither will they be captivated by other nonvirtuous attributes. If those who are captivated by such phenomena were to practice the perfection of generosity, their roots of virtuous action would not increase manifold. If they were to practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom, their roots of virtuous action would not increase manifold. If they were to practice the emptiness of internal phenomena and if they were to practice [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, their roots of virtuous action [F.148.a] would not increase manifold. If they were to practice the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path, their roots of virtuous action would not increase manifold. If they were to practice the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways, their roots of virtuous action would not increase

manifold. If they were to practice the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, or the distinct qualities of the buddhas, their roots of virtuous action would not increase manifold. If they were to practice [the goals], up to and including all-aspect omniscience, their roots of virtuous action would not increase manifold. Bodhisattva great beings cannot be debased in that manner. Subhūti, so it is that they should practice the perfection of wisdom.”

55.12 “Blessed Lord, should bodhisattva great beings practice the perfection of wisdom for the sake of the roots of virtuous action?”

“No, Subhūti!” replied the Blessed One. “Bodhisattva great beings do not practice the perfection of wisdom for the sake of the roots of virtuous action. Nor indeed do they practice the perfection of wisdom for the sake of the roots of nonvirtuous action. Yet, bodhisattva great beings cannot attain all-aspect omniscience without having revered the lord buddhas, without having perfected the roots of virtuous action, or without having been accepted by spiritual mentors.” [F.148.b]

55.13 “Blessed Lord, how do bodhisattva great beings who have revered the lord buddhas, who have been favored by the roots of virtuous action, and who have been accepted by spiritual mentors attain all-aspect omniscience?” {Ki.V:143}

“In this regard, Subhūti,” replied the Blessed One, “commencing from the time when they first begin to set their mind on enlightenment, bodhisattva great beings revere the lord buddhas and acquire all the teachings that they have imparted, including the discourses, the sayings in prose and verse, the prophetic declarations, the verses, the aphorisms, the contexts, the quotations, the tales of past lives, the most extensive teachings, the marvelous events, the narratives, and the established instructions. Having acquired these, they have also investigated them verbally, examined them intensively through their mental faculties, and comprehended them through their view. They have mastered the dhāraṇīs, and having mastered the dhāraṇīs, they have developed exact knowledge. Those who have developed exact knowledge, having passed away and transmigrated from this life, will never squander those attributes until they have attained all-aspect omniscience. If they develop the roots of virtuous action in the presence of those lord buddhas and they are favored with those roots of virtuous action, they will never be reborn in the lower realms or among beings who have no leisure [to practice the Dharma]. Through these roots of virtuous action, they will acquire a pure physical body, and through these physical bodies they will also refine the buddhafiels. They will bring beings to maturity. Even after being favored by those roots of virtuous action, they will never be without spiritual mentors, including the lord buddhas,

bodhisattva great beings, and the excellent teachers of those who follow the vehicles of the śrāvakas and the pratyekabuddhas. [F.149.a] So it is, Subhūti, that bodhisattva great beings who practice the perfection of wisdom should revere the lord buddhas, they should develop the roots of virtuous action, and they should attend upon spiritual mentors.”

55.14 *This completes the fifty-fifth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

56.1 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, if there are bodhisattva great beings who have not revered the lord buddhas, have not even perfected the roots of virtuous action, and have not even been favored by spiritual mentors, would they not attain all-aspect omniscience?”

56.2 “Subhūti,” replied the Blessed One, “bodhisattva great beings who have not revered the lord buddhas, have not even perfected the roots of virtuous action, and have not even been favored by spiritual mentors will not attain all-aspect omniscience. If you ask why, when even those who have revered the lord buddhas, have perfected the roots of virtuous action, and have attended upon spiritual mentors cannot now attain all-aspect omniscience, how could those who have not revered the lord buddhas, have not perfected the roots of virtuous action, and have not been favored by spiritual mentors possibly attain all-aspect omniscience! That would be impossible. Therefore, Subhūti, bodhisattva great beings who wish to maintain authentically the name of a bodhisattva and [F.149.b] those who wish to swiftly attain consummate buddhahood in unsurpassed, complete enlightenment {Ki.V: 144} should revere the lord buddhas. They should develop manifold roots of virtuous action, and they should attend upon spiritual mentors.”

56.3 “Blessed Lord, why do bodhisattva great beings not attain all-aspect omniscience, even though they have revered the lord buddhas, have perfected the roots of virtuous action, and have attended upon spiritual mentors?”

“It is because they are without skill in means,” replied the Blessed One. “They have not acquired those means from the lord buddhas, nor have they developed such roots of virtuous action, and neither have they attended upon such spiritual mentors who would reveal those means to them. This is why they do not attain [all-aspect omniscience].”

56.4 “Blessed Lord, what is the skill in means that bodhisattva great beings have, through which they would attain all-aspect omniscience?”

“In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings, commencing from the time when they first begin to set their mind on enlightenment, practice the perfection of generosity, while focusing their attention with all-aspect omniscience in mind they dispense gifts to the lord buddhas, the pratyekabuddhas, the śrāvakas, and to humans and nonhumans. That is to say, through focusing their attention with all-aspect omniscience in mind, as far as those gifts are concerned they do not even have the perception of a gift. They have no perception of a recipient, nor do they have any perception of a giver. In this way they know that all phenomena are empty of their own defining characteristics, and they see that all phenomena are nonexistent, unoriginated, unconsummated, and not brought into being. [F.150.a] Although they penetrate the defining characteristics of all phenomena, they do so through defining characteristics that are unconditioned in that all phenomena are said to be utterly ineffectual. Since they are endowed with such skill in means, they practice the perfection of generosity while increasing their roots of virtuous action. Practicing the perfection of generosity, they bring beings to maturity and refine the buddhafi elds. But other than that, in practicing the perfection of generosity in order that they might protect all beings and bring beings to maturity, they do not aspire for other fruits of their gifts, such that they would enjoy in cyclic existence.”

56.5 *This completes the fifty-sixth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

- 57.1 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of ethical discipline, commencing from the time when they first begin to set their mind on enlightenment, they maintain ethical discipline through focusing their attention with all-aspect omniscience in mind. Thoughts of desire do not obscure them. Hatred does not obscure them. Delusion does not obscure them. Latent impulses do not obscure them. Obsessions do not obscure them. Other nonvirtuous attributes that might impede enlightenment also do not obscure them. These include miserliness, degenerate morality, thoughts of anger, thoughts of indolence, thoughts of irresolution, thoughts of distraction, thoughts of stupidity, {Ki.V: 145} pride, contempt, exalted pride, egotistical pride, the mindset of the śrāvakas, and the mindset of the pratyekabuddhas. If you ask why, Subhūti, it is because in this way they know that all phenomena are empty of their own defining characteristics, and they see that all phenomena are nonexistent, unoriginated, unconsummated, and not brought into being. [F.150.b] Although they penetrate the defining characteristics of all phenomena, they do so through defining characteristics that are unconditioned, in that all phenomena are said to be utterly ineffectual. Since they are endowed with such skill in means, they practice the perfection of ethical discipline while increasing their roots of virtuous action. Practicing the perfection of ethical discipline, they bring beings to maturity and refine the buddhafi elds. But other than that, in practicing the perfection of ethical discipline in order that they might protect all beings and bring beings to maturity, they do not aspire for other fruits of their ethical discipline, such that they would enjoy in cyclic existence.
- 57.2 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of tolerance, commencing from the time when they first begin to set their mind on enlightenment, they cultivate tolerance through focusing their attention with all-aspect omniscience in mind. Thoughts of desire do

not obscure them. Hatred does not obscure them. Delusion does not obscure them. Latent impulses do not obscure them. Obsessions do not obscure them. Other nonvirtuous attributes that might impede enlightenment also do not obscure them. These include miserliness, degenerate morality, thoughts of anger, thoughts of indolence, thoughts of irresolution, thoughts of distraction, thoughts of stupidity, pride, contempt, exalted pride, egotistical pride, the mindset of the śrāvakas, and the mindset of the pratyekabuddhas. If you ask why, Subhūti, it is because in this way they know that all phenomena are empty of their own defining characteristics, and they see that all phenomena are nonexistent, unoriginated, unconsummated, and not brought into being. Although they penetrate the defining characteristics of all phenomena, they do so through defining characteristics that are unconditioned, in that all phenomena are said to be utterly ineffectual. [F.151.a] Since they are endowed with such skill in means, they practice the perfection of tolerance while increasing their roots of virtuous action. Practicing the perfection of tolerance, they bring beings to maturity and refine the buddhafiels. But other than that, in practicing the perfection of tolerance in order that they might protect all beings and bring beings to maturity, they do not aspire for other fruits of their tolerance, such that they would enjoy in cyclic existence.

57.3 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of perseverance, commencing from the time when they first begin to set their mind on enlightenment, they undertake perseverance through focusing their attention with all-aspect omniscience in mind. Thoughts of desire do not obscure them. Hatred does not obscure them. Delusion does not obscure them. Latent impulses do not obscure them. Obsessions do not obscure them. Other nonvirtuous attributes that might impede enlightenment also do not obscure them. These include miserliness, degenerate morality, thoughts of anger, thoughts of indolence, thoughts of irresolution, thoughts of distraction, thoughts of stupidity, pride, contempt, exalted pride, egotistical pride, the mindset of the śrāvakas, and the mindset of the pratyekabuddhas. {Ki.V: 146} If you ask why, Subhūti, it is because in this way they know that all phenomena are empty of their own defining characteristics, and they see that all phenomena are nonexistent, unoriginated, unconsummated, and not brought into being. Although they penetrate the defining characteristics of all phenomena, they do so through defining characteristics that are unconditioned, in that all phenomena are said to be utterly ineffectual. Since they are endowed with such skill in means, they practice the perfection of perseverance while increasing their roots of virtuous action. Practicing the perfection of perseverance, [F.151.b] they bring beings to maturity and refine the buddhafiels. But other than

that, in practicing the perfection of perseverance in order that they might protect all beings and bring beings to maturity, they do not aspire for other fruits of their perseverance, such that they would enjoy in cyclic existence.

57.4 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of meditative concentration, commencing from the time when they first begin to set their mind on enlightenment, they are absorbed in meditative concentration through focusing their attention with all-aspect omniscience in mind. Thoughts of desire do not obscure them. Hatred does not obscure them. Delusion does not obscure them. Latent impulses do not obscure them. Obsessions do not obscure them. Other nonvirtuous attributes that might impede enlightenment also do not obscure them. These include miserliness, degenerate morality, thoughts of anger, thoughts of indolence, thoughts of irresolution, thoughts of distraction, thoughts of stupidity, pride, contempt, exalted pride, egotistical pride, the mindset of the śrāvakas, and the mindset of the pratyekabuddhas. {Ki.V: 147} If you ask why, Subhūti, it is because in this way they know that all phenomena are empty of their own defining characteristics, and they see that all phenomena are nonexistent, unoriginated, unconsummated, and not brought into being. Although they penetrate the defining characteristics of all phenomena, they do so through defining characteristics that are unconditioned, in that all phenomena are said to be utterly ineffectual. Since they are endowed with such skill in means, they practice the perfection of meditative concentration while increasing their roots of virtuous action. Practicing the perfection of meditative concentration, they bring beings to maturity and refine the buddhafiels. [F.152.a] But other than that, in practicing the perfection of meditative concentration in order that they might protect all beings and bring beings to maturity, they do not aspire for other fruits of their meditative concentration, such that they would enjoy in cyclic existence.

57.5 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, commencing from the time when they first begin to set their mind on enlightenment, they cultivate wisdom through focusing their attention with all-aspect omniscience in mind. Thoughts of desire do not obscure them. Hatred does not obscure them. Delusion does not obscure them. Latent impulses do not obscure them. Obsessions do not obscure them. Other nonvirtuous attributes that might impede enlightenment also do not obscure them. These include miserliness, degenerate morality, thoughts of anger, thoughts of indolence, thoughts of irresolution, thoughts of distraction, thoughts of stupidity, pride, contempt, exalted pride, egotistical pride, the mindset of the śrāvakas, and the mindset of the pratyekabuddhas. If you ask why, Subhūti, it is because in this way they know that all phenomena are empty of their own defining characteristics, and they see

that all phenomena are nonexistent, unoriginated, unconsummated, and not brought into being. Although they penetrate the defining characteristics of all phenomena, they do so through defining characteristics that are unconditioned, in that all phenomena are said to be utterly ineffectual. Since they are endowed with such skill in means, they practice the perfection of wisdom while increasing their roots of virtuous action. Practicing the perfection of wisdom, they bring beings to maturity and refine the buddhafi elds. But other than that, [F.152.b] in practicing the perfection of wisdom in order that they might protect all beings and bring beings to maturity, they do not aspire for other fruits of their wisdom, such that they would enjoy in cyclic existence.”

57.6 *This completes the fifty-seventh chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

- 58.1 Moreover, Subhūti, bodhisattva great beings become absorbed in the first meditative concentration. They become absorbed in the second meditative concentration. They become absorbed in the third meditative concentration. They become absorbed in the fourth meditative concentration. They become absorbed in the immeasurable attitudes and the formless absorptions, but they do not hold on to the maturation of these [meditative concentrations and so forth]. If you ask why, it is because they possess skill in means. Through this skill in means, they know that those meditative concentrations, immeasurable attitudes, and formless absorptions are empty of their own defining characteristics, {Ki.V: 148} and they know that all phenomena are nonexistent, unoriginated, unconsummated, and not brought into being.
- 58.2 “Moreover, Subhūti, bodhisattva great beings who possess skill in means, commencing from the time when they first begin to set their mind on enlightenment, practice the path of renunciation through insight and cultivation, but they do not attain the fruit of entering the stream to nirvāṇa. They do not attain the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, or arhatship. They do not attain individual enlightenment. If you ask why, it is because they know that all phenomena are empty of their own defining characteristics and they know that all phenomena are nonexistent, unoriginated, unconsummated, and not brought into being. Practicing those factors conducive to enlightenment, they transcend the level of the śrāvakas and the level of the pratyekabuddhas. This, Subhūti, is the acceptance that phenomena are nonarising, which bodhisattva great beings have.
- 58.3 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they become absorbed in the eight aspects of liberation, [F.153.a] and they become absorbed in the nine serial steps of meditative absorption, but they do not attain the fruit of entering the stream to nirvāṇa. They do not attain the fruit of being destined for only one more

rebirth, the fruit of no longer being subject to rebirth, arhatship, or individual enlightenment. If you ask why, it is because they know that all phenomena are empty of their own defining characteristics, they know that all phenomena are nonexistent and unoriginated, they know that all phenomena are unconsummated, and they know that all phenomena are not brought into being.

58.4 “Moreover, Subhūti, bodhisattva great beings master the ten powers of the tathāgatas, they master the four fearlessnesses {Ki.V: 149} and the four kinds of exact knowledge, they master the eighteen distinct qualities of the buddhas, and they master great loving kindness and great compassion, but they never attain all-aspect omniscience until they have refined the buddhafi elds and brought beings to maturity. It is in this way, Subhūti, that bodhisattva great beings should practice the perfection of wisdom.”

58.5 “Blessed Lord, bodhisattva great beings who practice such profound attributes but do not hold on to their maturation are of supreme intelligence!”

58.6 “Subhūti, it is so! It is so,” replied the Blessed One. “Bodhisattva great beings who practice such profound attributes but do not hold on to their maturation are of supreme intelligence. If you ask why, Subhūti, it is because bodhisattva great beings do not stir from the essential nature.”

58.7 “Blessed Lord, from what essential nature do they not stir?”

“They do not stir from nonentity,” replied the Blessed One. [F.153.b] “Subhūti, with regard to that which you asked, namely, ‘From what essential nature they do not stir?’ they do not stir from the essential nature of physical forms. They do not stir from the essential nature of feelings, perceptions, formative predispositions, or consciousness. They do not stir from the essential nature of the sense fields, the sensory elements, or the links of dependent origination. They do not stir from the essential nature of the perfection of generosity. They do not stir from the essential nature of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. They do not stir from the essential nature of the emptiness of internal phenomena, the emptiness of external phenomena, and the emptiness of external and internal phenomena. They do not stir from the essential nature of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They do not stir from the essential nature of the meditative concentrations, the immeasurable attitudes, and the formless absorptions. They do not stir from the essential nature of the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. They do not stir from the

essential nature of the truths of the noble ones. They do not stir from the essential nature of the meditative stability of emptiness, the meditative stability of signlessness, and the meditative stability of wishlessness. {Ki.V: 150} They do not stir from the essential nature of the eight aspects of liberation, the nine serial steps of meditative absorption, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways. They do not stir from the essential nature of the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas. They do not stir from the essential nature of great loving kindness and great compassion. If you ask why, Subhūti, it is because the essential nature of these attributes is nonentity. Nonentities cannot attain consummate buddhahood through nonentities.”

58.8 “Blessed Lord, can nonentities attain consummate buddhahood through entities?”

“No, Subhūti!” [F.154.a] replied the Blessed One.

58.9 “In that case, can entities attain consummate buddhahood through nonentities?”

“No, Subhūti!” replied the Blessed One.

58.10 “In that case, can entities attain consummate buddhahood through entities?”

“No, Subhūti!” replied the Blessed One.

58.11 “In that case, can nonentities attain consummate buddhahood through nonentities?”

“No, Subhūti!” replied the Blessed One.

58.12 “In that case, Blessed Lord, if nonentities do not attain clear realization through entities, if entities do not attain clear realization through nonentities, if entities do not attain clear realization through entities, and if nonentities do not attain clear realization through nonentities, would that not mean, Blessed Lord, that there is no attainment, that there is no clear realization, that not one of these alternatives applies?”

“Clear realization is not such that it can be actualized through these four alternatives—existence, nonexistence, both, and neither,” replied the Blessed One.

58.13 “In that case, Blessed Lord, how is it actualized?”

“Clear realization is such that there are neither entities nor nonentities. In it there are no conceptual elaborations, so clear realization is without conceptual elaborations and free from conceptual elaborations,” replied the Blessed One.

58.14 “Blessed Lord, what are the conceptual elaborations that bodhisattva great beings might have?”

The Blessed One replied, “The notions that physical forms are permanent or that they are impermanent are conceptual elaborations that bodhisattva great beings might have. The notions that feelings, perceptions, formative predispositions, and consciousness [F.154.b] are permanent or that they are impermanent are conceptual elaborations that bodhisattva great beings might have. The notions that physical forms are imbued with happiness or that they are imbued with suffering are conceptual elaborations that bodhisattva great beings might have. The notions that feelings, perceptions, formative predispositions, and consciousness are imbued with happiness or that they are imbued with suffering are conceptual elaborations that bodhisattva great beings might have. The notions that physical forms are with self or that they are without self are conceptual elaborations that bodhisattva great beings might have. The notions that feelings, perceptions, formative predispositions, and consciousness are with self or that they are without self are conceptual elaborations that bodhisattva great beings might have. The notions that physical forms are at peace or that they are not at peace are conceptual elaborations that bodhisattva great beings might have. The notions that feelings, perceptions, formative predispositions, and consciousness are at peace or that they are not at peace are conceptual elaborations that bodhisattva great beings might have. The notions that physical forms are comprehensible or that they are not comprehensible are conceptual elaborations that bodhisattva great beings might have. {Ki.V: 151} The notions that feelings, perceptions, formative predispositions, and consciousness are comprehensible or that they are not comprehensible are conceptual elaborations that bodhisattva great beings might have.

58.15 “The notions that the sense fields, the sensory elements, and the links of dependent origination are permanent or that they are impermanent, that they imbued with happiness or that they are imbued with suffering, that they are with self or that they are without self, that they are at peace or that they are not at peace, and that they are comprehensible or that they are not comprehensible are conceptual elaborations that bodhisattva great beings might have.

58.16 “The notion that suffering is comprehensible is a conceptual elaboration that bodhisattva great beings might have. The notion that the origin [of suffering] is to be renounced is a conceptual elaboration that bodhisattva great beings might have. The notion that the cessation [of suffering] is to be actualized and the notion that the path is to be cultivated are conceptual elaborations that bodhisattva great beings might have. [F.155.a]

58.17 “The notion that the six perfections are to be practiced is a conceptual elaboration that bodhisattva great beings might have. The notion that the emptiness of internal phenomena is to be cultivated is a conceptual

elaboration that bodhisattva great beings might have. The notion that [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, are to be cultivated is a conceptual elaboration that bodhisattva great beings might have. The notion that the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path are to be cultivated is a conceptual elaboration that bodhisattva great beings might have. The notion that the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are to be cultivated is a conceptual elaboration that bodhisattva great beings might have.

58.18 “The notion that the fruit of entering the stream to nirvāṇa is to be known, observed, and transcended is a conceptual elaboration that bodhisattva great beings might have. The notion that the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment are to be known, observed, and transcended is a conceptual elaboration that bodhisattva great beings might have. The notion that the ten bodhisattva levels are to be perfected is a conceptual elaboration that bodhisattva great beings might have. The notion that one enters into the maturity of the bodhisattvas is a conceptual elaboration that bodhisattva great beings might have. The notion that the buddhafi elds are to be refined and the notion that beings are to be brought to maturity are conceptual elaborations that bodhisattva great beings might have. [F.155.b] The notions that the ten powers of the tathāgatas are to be developed, that the four fearlessnesses are to be developed, that the four kinds of exact knowledge are to be developed, that great loving kindness and great compassion are to be developed, and that the eighteen distinct qualities of the buddhas are to be developed are conceptual elaborations that bodhisattva great beings might have.

58.19 “The notion that all-aspect omniscience is to be attained is a conceptual elaboration that bodhisattva great beings might have. The notion that all afflicted mental states associated with reincarnation through the continuity of propensities are to be abandoned is a conceptual elaboration that bodhisattva great beings might have.

58.20 “Therefore, when bodhisattva great beings practice the perfection of wisdom, they are without conceptual elaboration and do not conceptually elaborate the notions that physical forms are permanent or impermanent. They are without conceptual elaboration and do not conceptually elaborate

the notions that [physical forms] are imbued with happiness or suffering, that they are with self or without self, that they are at peace or not at peace, or that they are comprehensible or not comprehensible. They are without conceptual elaboration and do not conceptually elaborate the notions that feelings, perceptions, formative predispositions, and consciousness are permanent or impermanent. They are without conceptual elaboration and do not conceptually elaborate the notions that these are imbued with happiness or suffering, that they are with self or without self, that they are at peace or not at peace, or that they are comprehensible or not comprehensible.

58.21 “They are without conceptual elaboration and do not conceptually elaborate the notions that the sense fields, the sensory elements, and the links of dependent origination are permanent or impermanent, that they are imbued with happiness or suffering, {Ki.V: 152} that they are with self or without self, that they are at peace or not at peace, or that they are comprehensible or not comprehensible. They are without conceptual elaboration and do not conceptually elaborate the notions that all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are permanent or impermanent, that they are imbued with happiness or suffering, that they are with self or without self, that they are at peace or not at peace, or that they are comprehensible or not comprehensible. [F.156.a]

58.22 “They are without conceptual elaboration and do not conceptually elaborate the notion that the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are to be cultivated.

58.23 “They are without conceptual elaboration and do not conceptually elaborate the notion that the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment are to be known, observed, and transcended. They are without conceptual elaboration and do not conceptually elaborate the notion that the ten bodhisattva levels are to be perfected. They are without conceptual elaboration and do not conceptually elaborate the notion that the maturity of the bodhisattvas is to be entered. They are without conceptual elaboration and do not conceptually elaborate the notions that the buddhafiels are to be refined and that beings are to be brought to maturity. They are without conceptual elaboration and do not conceptually elaborate the notion that the ten powers of the tathāgatas, the four fearlessnesses, and the four kinds of exact knowledge are to be developed. They are without conceptual elaboration and do not

conceptually elaborate the notion that great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas are to be developed. They are without conceptual elaboration and do not conceptually elaborate the notion that all-aspect omniscience is to be attained. They are without conceptual elaboration and do not conceptually elaborate the notion that all afflicted mental states associated with reincarnation through the continuity of propensities are to be abandoned.

58.24 “If you ask why, the essential nature does not conceptually elaborate the essential nature. Nor do nonentities conceptually elaborate nonentities, and apart from the essential nature and nonentities, there is nothing else at all that would give rise to conceptual elaboration or that would be conceptually elaborated. Therefore, Subhūti, physical forms are free from conceptual elaboration. Feelings, perceptions, formative predispositions, and consciousness are free from conceptual elaboration. The sense fields, the sensory elements, and the links of dependent origination [F.156.b] are free from conceptual elaboration. All the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are free from conceptual elaboration. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are free from conceptual elaboration. The fruit of entering the stream to nirvāṇa is free from conceptual elaboration. The fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and arhatship are free from conceptual elaboration. Individual enlightenment is free from conceptual elaboration. The bodhisattva levels are free from conceptual elaboration. The maturity of the bodhisattvas is free from conceptual elaboration. The buddhafiels to be refined and the beings that are to be brought to maturity are free from conceptual elaboration. The ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct attributes of the buddhas are free from conceptual elaboration. All-aspect omniscience is free from conceptual elaboration. The abandonment of all afflicted mental states associated with reincarnation through the continuity of propensities is free from conceptual elaboration. It is in this way, Subhūti, that bodhisattva great beings should practice the perfection of wisdom that is without conceptual elaboration.

58.25 “Subhūti, it is indeed the case that physical forms have no essential nature. Feelings, perceptions, formative predispositions, and consciousness have no essential nature. The sense fields, the sensory elements, and the links of dependent origination have no essential nature. All the perfections, all the

aspects of emptiness, and the thirty-seven factors conducive to enlightenment have no essential nature. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways have no essential nature. [F.157.a] The fruit of entering the stream to nirvāṇa has no essential nature. The fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and arhatship have no essential nature. Individual enlightenment has no essential nature. The bodhisattva levels have no essential nature. The maturity of the bodhisattvas has no essential nature. The buddhafiels to be refined and the beings that are to be brought to maturity have no essential nature. The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas have no essential nature. All-aspect omniscience has no essential nature.

58.26 “*That which has no essential nature is without conceptual elaboration. Therefore, Subhūti, physical forms, feelings, perceptions, formative predispositions, and consciousness are without conceptual elaboration. The sense fields, the sensory elements, and the links of dependent origination are without conceptual elaboration. {Ki.V: 153} All the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are without conceptual elaboration. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are without conceptual elaboration. The fruit of entering the stream to nirvāṇa is without conceptual elaboration. The fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and arhatship are without conceptual elaboration. Individual enlightenment is without conceptual elaboration. The bodhisattva levels are without conceptual elaboration. The maturity of the bodhisattvas is without conceptual elaboration. The buddhafiels to be refined and the beings that are to be brought to maturity are without conceptual elaboration. The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas are without conceptual elaboration. All-aspect omniscience is without conceptual elaboration. Subhūti, when bodhisattva great beings practice the perfection of wisdom in that manner, they enter a bodhisattva’s full maturity.*” [F.157.b]

58.27 “Blessed Lord, if the essential nature is not apprehended with respect to anything at all, by what do bodhisattva great beings enter a bodhisattva’s full maturity—the pathway of the śrāvakas or the pathway of the pratyekabuddhas?”

58.28 “Subhūti,” replied the Blessed One, “bodhisattva great beings do not enter a bodhisattva’s full maturity through the path of the śrāvakas. They do not enter a bodhisattva’s full maturity through the path of the pratyekabuddhas. Bodhisattva great beings do not enter a bodhisattva’s full maturity through the path of the completely awakened buddhas. Rather, Subhūti, it is the case that bodhisattva great beings, having trained in all pathways, then enter a bodhisattva’s full maturity. Just as an arhat of the eighth level, having trained in all attributes, enters into the authentic maturity appropriate for an arhat, and never attains the fruit of arhatship until the fruitional path has been accomplished, in the same way, Subhūti, bodhisattva great beings also accomplish all paths and then enter a bodhisattva’s full maturity. They will never attain all-aspect omniscience until they have attained the vajra-like meditative stability. Immediately after attaining that meditative stability, they will attain all-aspect omniscience through the wisdom of a single instant.”

58.29 “Blessed Lord, if bodhisattva great beings enter a bodhisattva’s full maturity after perfecting all pathways, is it the case, Blessed Lord, that the pathway of arhats on the eighth level is indeed one distinct path, that the pathway of those destined for only one more rebirth is another, [F.158.a] that the pathway of those no longer subject to rebirth is another, that the pathway of those entering arhatship is another, that the pathway of arhats is another, that the pathway of pratyekabuddhas is another, and that the pathway of the tathāgatas, arhats, completely awakened buddhas is another? Blessed Lord, if these pathways are distinct from one another, how do bodhisattva great beings perfect all pathways and enter a bodhisattva’s full maturity? {Ki.V: 154} Blessed Lord, if bodhisattva great beings perfect all pathways, do those bodhisattva great beings not become arhats of the eighth level after accomplishing the pathway of the eighth level? Do they not become one entering the stream to nirvāṇa after accomplishing the pathway of insight? Do they not become one entering into the fruit of being destined for only one more rebirth after accomplishing the pathway of cultivation? Do they not become one entering the fruit of no longer being subject to rebirth, or do they not become one established in the fruit of no longer being subject to rebirth? Do they not enter into arhatship, or do they not become arhats? Having accomplished the pathway of the pratyekabuddhas, do they not become pratyekabuddhas? Blessed Lord, after becoming arhats of the eighth level, there would be no opportunity for bodhisattva great beings to enter a bodhisattva’s full maturity. That would be impossible! It is also impossible

that they could attain all-aspect omniscience without having entered into the maturity of the bodhisattvas. And after attaining the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, or individual enlightenment, it is impossible that they could enter a bodhisattva's full maturity. If it is not possible to attain all-aspect omniscience without having entered into the maturity of the bodhisattvas, in that case, Blessed Lord, how should one understand that bodhisattva great beings [F.158.b] perfect all pathways and enter a bodhisattva's full maturity? How do they attain all-aspect omniscience, having entered into the maturity of the bodhisattvas, and how do they abandon all afflicted mental states associated with reincarnation through the continuity of propensities?"

58.30 "Subhūti, it is so! It is so," replied the Blessed One. "There is no opportunity for bodhisattva great beings, on becoming arhats of the eighth level, or after attaining the fruit of entering the stream to nirvāṇa, or attaining the fruit of being destined for only one more rebirth, or attaining the fruit of no longer being subject to rebirth, or attaining arhatship, or attaining individual enlightenment, to enter a bodhisattva's full maturity. That would be impossible! It is also impossible that bodhisattva great beings could attain all-aspect omniscience without having entered into the maturity of the bodhisattvas. And yet, Subhūti, it is the case that when bodhisattva great beings, commencing from the time when they first begin to set their mind on enlightenment, practice the six perfections, they transcend eight levels through their cognition and insight. If you ask what are these eight, they comprise (1) the level of bright insight, (2) the level of the spiritual family, (3) the eighth-lowest level, (4) the level of insight, (5) the level of attenuated refinement, (6) the level of no attachment, (7) the level of an arhat's spiritual achievement, and (8) the level of the pratyekabuddhas. After transcending these eight levels that have been described through their cognition and insight, they then enter a bodhisattva's full maturity by means of understanding the path. Having entered into the maturity of the bodhisattvas, {Ki.V: 155} they then abandon all afflicted mental states associated with reincarnation through the continuity of propensities by means of the wisdom of all-aspect omniscience.

58.31 "In this regard, Subhūti, the wisdom [and renunciation] of an arhat of the eighth level are indeed within what bodhisattva great beings accept. The wisdom and renunciation of one entering the stream to nirvāṇa are also within what bodhisattva great beings accept. [F.159.a] The wisdom and renunciation of one destined for only one more rebirth are also within what bodhisattva great beings accept. The wisdom and renunciation of one no longer subject to rebirth are also within what bodhisattva great beings

accept. The wisdom and renunciation of an arhat are also within what bodhisattva great beings accept. The wisdom and renunciation of a pratyekabuddha are also within what bodhisattva great beings accept. In this way, having perfected the paths of the śrāvakas and the pratyekabuddhas, bodhisattva great beings enter a bodhisattva's full maturity by means of the wisdom of knowledge of the path. Having entered into the maturity of the bodhisattvas, by means of all-aspect omniscience they abandon all afflicted mental states associated with reincarnation through the continuity of propensities. So it is, Subhūti, that bodhisattva great beings, after perfecting all paths, then attain consummate buddhahood in unsurpassed, complete enlightenment, and fruitfully sustain all beings." [B63]

58.32 "Blessed Lord, what is the pathway of knowledge of the path, distinct from the pathway of the śrāvakas, the pathway of the pratyekabuddhas, and the pathway of the buddhas?"

"Subhūti," replied the Blessed One, "bodhisattva great beings should achieve the pure knowledge of the path. In this regard, the pure knowledge of the path is as follows: Bodhisattva great beings should attain consummate buddhahood with respect to those aspects, marks, and signs that express the path. Having attained consummate buddhahood, [F.159.b] they should by all means proclaim, reveal, explain, make known, and establish them for the sake of others, so that others might understand them and be disciplined. To that end, in order to make them become known, like an echo, bodhisattva great beings should communicate in and acquire all the languages and symbols that are understood in the world system of the great trichiliocosm.

58.33 "For this reason, Subhūti, bodhisattva great beings should perfect all paths. Having perfected all paths, they should be aware of the mindsets of all beings. That is to say, they should know the path, they should know the causal basis [of the path], and they should know the result [of the path] that leads the denizens of the hells to the hells, and thereby they should indeed avert beings from the path of the denizens of the hells. They should also avert them from its causal basis, and they should also avert them from its result. {Ki.V: 156}

58.34 "They should know the path, they should know the causal basis [of the path], and they should know the result [of the path] that leads the beings of the animal realm to be born in the animal realm, and thereby they should indeed avert beings from the path of the animal realm. They should also avert them from its causal basis, and they should also avert them from its result.

- 58.35 “They should know the path, they should know the causal basis [of the path], and they should know the result [of the path] that leads the beings of the world of Yama to the world of Yama, and thereby they should indeed avert beings from the path of the world of Yama. They should also avert them from its causal basis, and they should also avert them from its result.
- 58.36 “They should know the path, they should know the causal basis [of the path], and they should know the result [of the path] that leads to the domains of kinnaras, mahoragas, nāgas, yakṣas, humans, gods, and Brahma divinities. They should know the path, they should know the causal basis [of the path], and they should know the result [of the path] that leads to the gods of Ābhāsvara,⁵¹¹ the gods of Śubhakarṣna, the gods of Br̥hatphala, the beings of the realm of nonperception, the gods of Avṛha, the gods of Atapa, the gods of Sudṛśa, the gods of Sudarśana, [F.160.a] and the gods of Akaniṣṭha. They should know the path, they should know the causal basis [of the path], and they should know the result [of the path] that leads to the gods of the sphere of infinite space, the gods of the sphere of infinite consciousness, the gods of the sphere of nothing-at-all, and the gods of the sphere of neither perception nor nonperception.
- 58.37 “They should know the four applications of mindfulness, and they should know the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path. They should know the four truths of the noble ones, and they should know the three gateways of liberation, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, and the nine serial steps of meditative absorption. They should know the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, and great compassion.
- 58.38 “They should establish in the fruit of entering the stream to nirvāṇa those who are to be established in the fruit of entering the stream to nirvāṇa. They should establish in the fruit of being destined for only one more rebirth those who are to be established in the fruit of being destined for only one more rebirth. They should establish in the fruit of no longer being subject to rebirth those who are to be established in the fruit of no longer being subject to rebirth. They should establish in arhatship those who are to be established in arhatship. They should establish in individual enlightenment those who are to be established in individual enlightenment. They should establish in enlightenment those who are to be established in enlightenment. {Ki.V: 157} This, Subhūti, is knowledge of the path that bodhisattva great beings have.

- 58.39 “Having trained in these attributes, bodhisattva great beings [F.160.b] enter into the mindsets of beings, and having entered into the mindsets of beings, they accordingly teach the Dharma in such a way that it does not become fruitless. If you ask why, it is because they have fully understood the faculties of others. They know the paths and nonpaths of beings, their deaths, and also their rebirths. Subhūti, bodhisattva great beings should practice the perfection of wisdom in that manner. In this perfection of wisdom there is nothing at all that is not subsumed, including the factors conducive to enlightenment in which bodhisattva great beings should train, those in which śrāvakas should train, and those in which pratyekabuddhas should train.”
- 58.40 “Blessed Lord, if the factors that are conducive to enlightenment and all those attributes that constitute enlightenment are neither conjoined nor disjoined, immaterial, invisible, unimpeded, and their sole defining characteristic is that they are without defining characteristics, how do bodhisattva great beings nurture enlightenment? Blessed Lord, phenomena that are neither conjoined nor disjoined, immaterial, invisible, unimpeded, and with the sole defining characteristic that they are without defining characteristics cannot bring about or destroy anything at all, Blessed Lord, just as space does not bring about or destroy anything at all; in the same way, Blessed Lord, phenomena that are empty of their own defining characteristics cannot nurture or starve anything at all.”
- 58.41 “Subhūti, it is so! It is so,” replied the Blessed One. “Phenomena that are empty of their own defining characteristics do not bring about or destroy anything at all. Subhūti, for the sake of those beings who do not know that phenomena are empty of their own defining characteristics, [F.161.a] it is explained that these factors conducive to enlightenment do lead to the attaining of enlightenment. However, Subhūti, all these phenomena [mentioned in] the Dharma and the Vinaya, comprising physical forms; comprising feelings, perceptions, formative predispositions, and consciousness; comprising the sense fields, the sensory elements, and the links of dependent origination; comprising the perfection of generosity; comprising the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; comprising the emptiness of internal phenomena; comprising the emptiness of external phenomena; comprising the emptiness of external and internal phenomena, which comprise [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; comprising the first meditative concentration; comprising the second meditative concentration, the third meditative concentration, and the fourth meditative concentration; comprising loving

kindness; comprising absorptions in compassion, empathetic joy, {Ki.V: 158} and equanimity; comprising absorption in the sphere of infinite space; comprising absorption in the sphere of infinite consciousness, absorption in the sphere of nothing-at-all, and absorption in the sphere of neither perception nor nonperception; comprising the applications of mindfulness; comprising the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path; comprising the truths of the noble ones, the three gateways of liberation, the eight aspects of liberation, the nine serial steps of meditative absorption, the meditative stabilities, and the dhāraṇī gateways; comprising the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, and great compassion; [F.161.b] and comprising [the goals], up to and including all-aspect omniscience, are neither conjoined nor disjoined, immaterial, invisible, unimpeded, and their sole defining characteristic is that they are without defining characteristics. These are just expressed in mundane conventional terms in order that beings might grasp them, but that is not the case in ultimate [truth].

58.42 “Bodhisattva great beings should train in all these through their cognition and insight. Having trained through definitive cognition and insight, there are some attributes that they should actualize, and some that they should not actualize. In this regard, if you ask which attributes bodhisattva great beings should actualize, having trained in them, and which attributes they should not actualize, they should not actualize the attributes of the śrāvakas and pratyekabuddhas, having trained in them through cognition and insight. On the other hand, they should actualize all attributes in all respects through the wisdom of all-aspect omniscience. Subhūti, it is in this way that bodhisattva great beings should train in the perfection of wisdom that constitutes the Dharma and Vinaya of the noble ones.”

58.43 “The Blessed One speaks of the ‘Dharma and Vinaya of the noble ones.’⁵¹² What is the extent of the Dharma and Vinaya of the noble ones?”

“In this regard, Subhūti,” replied the Blessed One, “śrāvakas, pratyekabuddhas, bodhisattva great beings, and the tathāgatas, arhats, completely awakened buddhas neither have desire, nor are they without it. They neither have hatred, nor are they without it. They neither have delusion, nor are they without it. They neither have false views about perishable composites, nor are they without them. They neither have hesitation, nor are they without it. They neither have moral and ascetic supremacy, nor are they without them. They neither have attachment or malice for the realm of desire, nor are they without them. [F.162.a] They neither have attachment for the realms of form and formlessness, nor are

they without it. They neither have ignorance, nor are they without it. They neither have pride {Ki.V: 159} or mental agitation, nor are they without them. They neither have the first meditative concentration, nor are they without it. They neither have the second meditative concentration, nor are they without it. They neither have the third meditative concentration, nor are they without it. They neither have the fourth meditative concentration, nor are they without it. They neither have loving kindness, nor are they without it. They neither have compassion, nor are they without it. They neither have empathetic joy, nor are they without it. They neither have equanimity, nor are they without it. They neither have absorption in the sphere of infinite space, nor are they without it. They neither have absorption in the sphere of infinite consciousness, absorption in the sphere of nothing-at-all, and absorption in the sphere of neither perception nor nonperception, nor are they without them. They neither have the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, nor are they without them. They neither have the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways, nor are they without them. They neither have the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, and great compassion, [F.162.b] nor are they without them. They neither have the conditioned elements and the unconditioned elements, nor are they without them. It is for this reason that they are called *the noble ones*. The expression *Dharma and Vinaya of the noble ones* denotes their Dharma and Vinaya.

58.44 “If you ask why, it is because all these phenomena are immaterial, invisible, unimpeded, and they have the sole defining characteristic that they are without defining characteristics. This means that they are immaterial, neither conjoined with the immaterial nor disjoined from it. They are invisible, neither conjoined with the invisible nor disjoined from it. They are unimpeded, neither conjoined with the unimpeded nor disjoined from it. They are without defining characteristics, neither conjoined with the absence of defining characteristics nor disjoined from it. This, Subhūti, is the transcendence of the immaterial, of the invisible, of the unimpeded, and of the sole defining characteristic that phenomena are without defining characteristics, which bodhisattva great beings have. Bodhisattva great beings should train in it. When they have trained in it, they do not apprehend the defining characteristic of anything at all.”

Subhūti then asked, “In that case, Blessed Lord, if they do not train in the defining characteristics of physical forms; if they do not train in the defining characteristics of feelings, perceptions, formative predispositions, and consciousness; if they do not train in the defining characteristics of the sense fields, the sensory elements, and the links of dependent origination; {Ki.V:160} if they do not train in the defining characteristics of the perfection of generosity; if they do not train in the defining characteristics of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; if they do not train in the defining characteristics of the emptiness of internal phenomena; if they do not train in the defining characteristics of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities; [F.163.a] if they do not train in the defining characteristics of the first meditative concentration; if they do not train in the defining characteristics of the second meditative concentration, the third meditative concentration, and the fourth meditative concentration; if they do not train in the defining characteristics of great loving kindness; if they do not train in the defining characteristics of great compassion, great empathetic joy, and great equanimity; if they do not train in the defining characteristics of absorption in the sphere of infinite space, absorption in the sphere of infinite consciousness, absorption in the sphere of nothing-at-all, and absorption in the sphere of neither perception nor nonperception; if they do not train in the defining characteristics of the applications of mindfulness; if they do not train in the defining characteristics of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path; if they do not train in the defining characteristics of the meditative stabilities of emptiness, signlessness, and wishlessness, the aspects of liberation, the serial steps of meditative absorption, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; if they do not train in the defining characteristics of the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, and the eighteen distinct qualities of the buddhas; if they do not train in the defining characteristics of great loving kindness; if they do not train in the defining characteristics of great compassion; if they do not train in the defining characteristics of the noble truth of suffering; if they do not train in the defining characteristics of the truths of the noble ones of the origin of suffering, the cessation [of suffering], and the path; if they do not train in the defining characteristics of the links of dependent origination in their forward and reversed operation; and if they do not train in the defining characteristics of the conditioned elements; if they do not train in the

defining characteristics of the unconditioned elements— [F.163.b] Blessed Lord, if they do not train in the defining characteristics of all these phenomena, how then, Blessed Lord, do bodhisattva great beings transcend the levels of the śrāvakas and pratyekabuddhas, without⁵¹³ having trained in the defining characteristics of all phenomena and in the defining characteristics of formative predispositions? If they do not transcend the levels of the śrāvakas and pratyekabuddhas, how do they enter a bodhisattva's full maturity? If they do not enter a bodhisattva's full maturity, how do they attain all-aspect omniscience? If they do not attain all-aspect omniscience, how do they turn the wheel of the Dharma? If they do not turn the wheel of the Dharma, how will they liberate beings from cyclic existence by means of the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the Great Vehicle?" {Ki.V: 161}

58.46 "Subhūti," replied the Blessed One, "if there were any phenomena with defining characteristics, bodhisattva great beings would train in those defining characteristics; however, all phenomena are without defining characteristics—immaterial, invisible, unimpeded, and with the sole defining characteristic that they are without defining characteristics. Therefore, bodhisattva great beings should indeed not train in defining characteristics. Nor should they train in the absence of defining characteristics. If you ask why, it is not the case that formerly phenomena had no defining characteristics and later did have defining characteristics. Subhūti, these phenomena even formerly were without defining characteristics, and right now they are also without defining characteristics. It is for this reason that bodhisattva great beings should not train in defining characteristics, nor should they train in the absence of defining characteristics. If you ask why, whether the tathāgatas have appeared or whether the tathāgatas have not appeared, this expanse without defining characteristics continues to dwell in that manner." [F.164.a]

58.47 "Blessed Lord, if all phenomena are in that manner without defining characteristics, and there is neither difference nor identity with respect to defining characteristics, how could the perfection of wisdom that bodhisattva great beings have be cultivated? Blessed Lord, without having cultivated the perfection of wisdom, bodhisattva great beings cannot transcend the level of the śrāvakas or the level of the pratyekabuddhas. Without having transcended the level of the śrāvakas and the level of the pratyekabuddhas, bodhisattva great beings cannot enter a bodhisattva's full maturity. Without having entered into the maturity of the bodhisattvas, great bodhisattva beings cannot accept that phenomena are nonarising. Without having accepted that phenomena are nonarising, they cannot achieve the extrasensory powers. Without having achieved the extrasensory powers of

the bodhisattvas, they cannot refine the buddhafiels and bring beings to maturity. Without having refined the buddhafiels and brought beings to maturity, they cannot attain all-aspect omniscience. Without having attained all-aspect omniscience, they cannot turn the wheel of the Dharma. Without having turned the wheel of the Dharma, they cannot establish beings in the fruit of entering the stream to nirvāṇa, and they cannot establish them in the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, or in arhatship. They cannot establish them in individual enlightenment. They cannot establish them in unsurpassed, complete enlightenment. They cannot establish beings in the foundation of meritorious deeds that originates from generosity. They cannot establish them in the foundation of meritorious deeds that originates from ethical discipline or in the foundation of meritorious deeds that originates from cultivation.” [F.164.b]

58.48 “Subhūti, it is so! It is so,” replied the Blessed One. “Subhūti, all phenomena are without defining characteristics, and there is neither difference nor identity with respect to defining characteristics.” {Ki.V: 162}

58.49 “If in that manner all phenomena are without defining characteristics, how will the perfection of wisdom be cultivated?”

“Bodhisattva great beings’ cultivation of the perfection of wisdom is without either difference or identity in terms of defining characteristics,” replied the Blessed One. “Subhūti, bodhisattva great beings’ cultivation of the perfection of wisdom is a cultivation without defining characteristics.”

58.50 “How is the cultivation of the perfection of wisdom a cultivation without defining characteristics?”

“The cultivation of the breaking down of all phenomena constitutes the cultivation of the perfection of wisdom,” replied the Blessed One.

58.51 “Blessed Lord, how does the cultivation of the breaking down of all phenomena constitute the cultivation of the perfection of wisdom?”

The Blessed One replied, “The cultivation of the breaking down of physical forms is the cultivation of the perfection of wisdom. The cultivation of the breaking down of feelings, perceptions, formative predispositions, and consciousness is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the eyes is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the ears, the nose, the tongue, the body, and the mental faculty is the cultivation of the perfection of wisdom. The cultivation of the breaking down of sights is the cultivation of the perfection of wisdom. The cultivation of the breaking down of sounds, odors, tastes, tangibles, and mental phenomena is the cultivation of the perfection of wisdom. The cultivation of the breaking down of visual consciousness is the cultivation of the perfection of wisdom. The cultivation

of the breaking down of auditory consciousness, olfactory consciousness, [F.165.a] gustatory consciousness, tactile consciousness, and mental consciousness is the cultivation of the perfection of wisdom. The cultivation of the breaking down of visually compounded sensory contact is the cultivation of the perfection of wisdom. The cultivation of the breaking down of aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, and mentally compounded sensory contact is the cultivation of the perfection of wisdom. The cultivation of the breaking down of feelings conditioned by visually compounded sensory contact is the cultivation of the perfection of wisdom. The cultivation of the breaking down of feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, and feelings conditioned by mentally compounded sensory contact is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the earth element is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the water element, the fire element, the wind element, the space element, and the consciousness element is the cultivation of the perfection of wisdom.

58.52 “The cultivation of the breaking down of the links of dependent origination is the cultivation of the perfection of wisdom. The cultivation of the breaking down of ignorance is the cultivation of the perfection of wisdom. The cultivation of the breaking down of formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death is the cultivation of the perfection of wisdom. The cultivation of the breaking down of phenomena to be adopted is the cultivation of the perfection of wisdom. The cultivation of the breaking down of phenomena to be forsaken is the cultivation of the perfection of wisdom. {Ki.V: 163} [F.165.b]

58.53 “The cultivation of the breaking down of the first meditative concentration is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the second meditative concentration, the third meditative concentration, and the fourth meditative concentration is the cultivation of the perfection of wisdom. The cultivation of the breaking down of loving kindness is the cultivation of the perfection of wisdom. The cultivation of the breaking down of compassion, empathetic joy, and equanimity is the cultivation of the perfection of wisdom. The cultivation of the breaking down of absorption in the sphere of infinite space is the cultivation of the perfection of wisdom. The cultivation of the breaking down of absorption in

the sphere of infinite consciousness, absorption in the sphere of nothing-at-all, and absorption in the sphere of neither perception nor nonperception is the cultivation of the perfection of wisdom.

58.54 “The cultivation of the breaking down of the recollection of the Buddha is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the recollection of the Dharma, the recollection of the Saṅgha, the recollection of ethical discipline, the recollection of giving away, the recollection of the god realms, the recollection of disillusionment, the recollection of breathing, the recollection of death, and the recollection of the body is the cultivation of the perfection of wisdom.

58.55 “The cultivation of the breaking down of the perception of impermanence is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the perception of suffering, the perception of nonself, the perception of unattractiveness, the perception of nonentities, the perception of self, the perception of beings, the perception of life forms, the perception of living beings, the perception of life, the perception of living creatures, the perception of individual personalities, the perception of human beings, the perception of people, the perception of actors, the perception of experiencers, [F.166.a] the perception of knowers, and the perception of viewers is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the perception of permanence is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the perception of happiness, the perception of attractiveness, and the perception of self is the cultivation of the perfection of wisdom.

58.56 “The cultivation of the breaking down of the applications of mindfulness is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path is the cultivation of the perfection of wisdom. The cultivation of the breaking down of emptiness, signlessness, and wishlessness is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the eight aspects of liberation and the nine serial steps of meditative absorption is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the meditative stability endowed with ideation and scrutiny, and the meditative stability devoid of both ideation and scrutiny, is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the noble truth of suffering is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the noble truth of the origin of suffering, the noble truth of the cessation [of suffering], and the noble truth of the path is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the knowledge of suffering, the

knowledge of the origin of suffering, the knowledge of the cessation of suffering, and knowledge of the path is the cultivation of the perfection of wisdom.

58.57 “The cultivation of the breaking down of the knowledge of the extinction of contaminants is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the knowledge that contaminants will not arise again, {Ki.V: 164} the knowledge of phenomena, the knowledge of phenomena that is subsequently realized, the knowledge of the relative, [F.166.b] the knowledge that is masterful, and the knowledge that is semantic is the cultivation of the perfection of wisdom.

58.58 “The cultivation of the breaking down of the perfection of generosity is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the emptiness of internal phenomena is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the emptiness of external phenomena and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the six extrasensory powers is the cultivation of the perfection of wisdom. The cultivation of the breaking down of all the meditative stabilities is the cultivation of the perfection of wisdom. The cultivation of the breaking down of all the dhāraṇī gateways is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas is the cultivation of the perfection of wisdom. The cultivation of the breaking down of great loving kindness and great compassion is the cultivation of the perfection of wisdom.

58.59 “The cultivation of the breaking down of the fruit of entering the stream to nirvāṇa is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and arhatship is the cultivation of the perfection of wisdom. The cultivation of the breaking down of individual enlightenment is the cultivation of the perfection of wisdom. [F.167.a] The cultivation of the breaking down of [the goals], up to and including all-aspect omniscience, is the cultivation of the perfection of wisdom. The cultivation of the breaking down of the abandonment of all afflicted mental states associated with reincarnation through the continuity of propensities is the cultivation of the perfection of wisdom.”

- 58.60 Subhūti then asked, “Blessed Lord, how is the cultivation of the breaking down of physical forms the cultivation of the perfection of wisdom? How is the cultivation of the breaking down of feelings, perceptions, formative predispositions, and consciousness the cultivation of the perfection of wisdom? How is the cultivation of the breaking down of the sense fields, the sensory elements, and the links of dependent origination the cultivation of the perfection of wisdom? How is the cultivation of the breaking down of phenomena to be adopted and phenomena to be forsaken the cultivation of the perfection of wisdom?
- 58.61 “How is the cultivation of the breaking down of the first meditative concentration, the second meditative concentration, the third meditative concentration, the fourth meditative concentration, loving kindness, compassion, empathetic joy, equanimity, absorption in the sphere of infinite space, absorption in the sphere of infinite consciousness, absorption in the sphere of nothing-at-all, and absorption in the sphere of neither perception nor nonperception the cultivation of the perfection of wisdom?
- 58.62 “How is the cultivation of the breaking down of the recollection of the Buddha, the recollection of the Dharma, the recollection of the Saṅgha, the recollection of ethical discipline, the recollection of giving away, the recollection of the god realms, the recollection of disillusionment, the recollection of breathing, the recollection of death, and the recollection of the body the cultivation of the perfection of wisdom?
- 58.63 “How is the cultivation of the breaking down of the perception of impermanence, the perception of suffering, [F.167.b] the perception of nonself, the perception of unattractiveness, the perception of nonentities, the perception of self, the perception of beings, the perception of life forms, the perception of living beings, the perception of life, the perception of living creatures, the perception of individual personalities, the perception of human beings, the perception of people, the perception of actors, the perception of experiencers, the perception of knowers, and the perception of viewers the cultivation of the perfection of wisdom? How is the cultivation of the breaking down of the perception of permanence, the perception of happiness, the perception of attractiveness, and the perception of self the cultivation of the perfection of wisdom?
- 58.64 “How is the cultivation of the breaking down of the thirty-seven factors conducive to enlightenment the cultivation of the perfection of wisdom? How is the cultivation of the breaking down of the meditative stabilities of emptiness, signlessness, and wishlessness, the eight aspects of liberation, and the nine serial steps of meditative absorption the cultivation of the perfection of wisdom? How is the cultivation of the breaking down of the meditative stability endowed with ideation and scrutiny, the meditative

stability devoid of ideation and endowed with some scrutiny, and the meditative stability devoid of both ideation and scrutiny the cultivation of the perfection of wisdom? How is the cultivation of the breaking down of the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation [of suffering], the noble truth of the path, the knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, knowledge of the path, the knowledge of the extinction of contaminants, the knowledge that contaminants will not arise again, the knowledge of phenomena, the knowledge of phenomena that is subsequently realized, the knowledge of the relative, the knowledge that is masterful, and the knowledge that is semantic the cultivation of the perfection of wisdom? [F.168.a]

58.65 “How is the cultivation of the breaking down of all the perfections and all the aspects of emptiness the cultivation of the perfection of wisdom? How is the cultivation of the breaking down of the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, and great compassion the cultivation of the perfection of wisdom?

58.66 “How is the cultivation of the breaking down of the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, {Ki.V: 165} the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and [the goals], up to and including all-aspect omniscience, [the cultivation of the perfection of wisdom]? And how is the cultivation of the breaking down of the abandonment of all afflicted mental states associated with reincarnation through the continuity of propensities the cultivation of the perfection of wisdom?”

58.67 “In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, they do not cultivate the notion that physical forms are entities. They do not cultivate the notion that feelings, perceptions, formative predispositions, and consciousness are entities. They do not cultivate the notion that the sense fields, the sensory elements, and the links of dependent origination are entities. They do not cultivate the notion that phenomena to be adopted and phenomena to be forsaken are entities. They do not cultivate the notion that the first meditative concentration, the second meditative concentration, the third meditative concentration, the fourth meditative concentration, loving kindness, compassion, empathetic joy, equanimity, absorption in the sphere of infinite space, absorption in the sphere of infinite consciousness, absorption in the sphere of nothing-at-all, and absorption in the sphere of neither perception nor nonperception are entities. [F.168.b] They do not

cultivate the notion that the recollection of the Buddha, the recollection of the Dharma, the recollection of the Saṅgha, the recollection of ethical discipline, the recollection of giving away, the recollection of the god realms, the recollection of disillusionment, the recollection of breathing, the recollection of death, and the recollection of the body are entities. They do not cultivate the notion that the perception of impermanence, the perception of suffering, the perception of nonself, the perception of unattractiveness, the perception of nonentities, the perception of self, the perception of beings, the perception of life forms, the perception of living beings, the perception of life, the perception of living creatures, the perception of individual personalities, the perception of human beings, the perception of people, the perception of actors, the perception of experiencers, the perception of knowers, and the perception of viewers are entities. They do not cultivate the notion that the perception of permanence, the perception of happiness, the perception of attractiveness, and the perception of self are entities. They do not cultivate the notion that the factors conducive to enlightenment are entities. They do not cultivate the notion that the meditative stabilities of emptiness, signlessness, and wishlessness, the eight aspects of liberation, and the nine serial steps of meditative absorption are entities. They do not cultivate the notion that the meditative stability endowed with ideation and scrutiny, the meditative stability devoid of ideation and endowed with some scrutiny, and the meditative stability devoid of both ideation and scrutiny are entities. They do not cultivate the notion that the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation [of suffering], the noble truth of the path, the knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, knowledge of the path, the knowledge of the extinction of contaminants, the knowledge that contaminants will not arise again, the knowledge of phenomena, the knowledge of phenomena that is subsequently realized, [F.169.a] the knowledge of the relative, the knowledge that is masterful, and the knowledge that is semantic are entities. They do not cultivate the notion that all the perfections and all the aspects of emptiness are entities. They do not cultivate the notion that the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, great loving kindness, and great compassion are entities. They do not cultivate the notion that the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, [the goals], up to and including all-

aspect omniscience, and the abandonment of all afflicted mental states associated with reincarnation through the continuity of propensities are entities.

58.68 “If you ask why, Subhūti, those who have the perception of entities do not cultivate the perfection of wisdom. Those who have the perception of entities do not cultivate the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, or the perfection of generosity. Those who have the perception of entities are without [those other attributes and goals], up to and including the abandonment of all afflicted mental states associated with reincarnation through the continuity of propensities. If you ask why, it is because in the perception of themselves as an entity they become attached to the two extremes. In the perception of themselves in relation to generosity, ethical discipline, tolerance, perseverance, meditative concentration, wisdom and [the other attributes and goals], up to and including the abandonment of all afflicted mental states associated with reincarnation through the continuity of propensities, they become attached to the two extremes. Those who in this manner become attached to the two extremes will not be liberated. If you ask why, Subhūti, if those who have the perception of entities are without generosity, [F.169.b] without ethical discipline, without tolerance, without perseverance, without meditative concentration, and without wisdom, and they lack comprehension with respect to [all the attributes and goals], up to and including the abandonment of all afflicted mental states associated with reincarnation through the continuity of propensities, how could they possibly be liberated?”⁵¹⁴

58.69 “Blessed Lord what are entities? What are nonentities?”

“Subhūti, entities are dualistic. Nonentities are nondualistic,” replied the Blessed One.

58.70 “Blessed Lord, with respect to what are entities dualistic?”

“Subhūti,” replied the Blessed One, “the perception of physical forms is dualistic. The perception of feelings, perceptions, formative predispositions, and consciousness is dualistic. The perception of the sense fields, the sensory elements, and the links of dependent origination is dualistic. {Ki.V: 166} The perception of phenomena to be adopted and phenomena to be forsaken is dualistic. The perception of the first meditative concentration, the second meditative concentration, the third meditative concentration, the fourth meditative concentration, loving kindness, compassion, empathetic joy, equanimity, absorption in the sphere of infinite space, absorption in the sphere of infinite consciousness, absorption in the sphere of nothing-at-all, and absorption in the sphere of neither perception nor nonperception is dualistic. The perception of the recollection of the Buddha, the recollection of

the Dharma, the recollection of the Saṅgha, the recollection of ethical discipline, the recollection of giving away, the recollection of the god realms, the recollection of disillusionment, the recollection of breathing, the recollection of death, and the recollection of the body are dualistic. The perception of impermanence, the perception of suffering, the perception of nonself, [F.170.a] the perception of unattractiveness, the perception of nonentities, the perception of self, the perception of beings, the perception of life forms, the perception of living beings, the perception of life, the perception of living creatures, the perception of individual personalities, the perception of human beings, the perception of people, the perception of actors, the perception of experiencers, the perception of knowers, and the perception of viewers is dualistic. The perception of permanence, the perception of happiness, the perception of attractiveness, and the perception of self is dualistic. The perception of the factors conducive to enlightenment is dualistic. The perception of the meditative stabilities of emptiness, signlessness, and wishlessness, the eight aspects of liberation, and the nine serial steps of meditative absorption is dualistic. The perception of the meditative stability endowed with ideation and scrutiny, the meditative stability devoid of ideation and endowed with some scrutiny, and the meditative stability devoid of both ideation and scrutiny is dualistic. The perception of the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation [of suffering], the noble truth of the path, the knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, knowledge of the path, the knowledge of the extinction of contaminants, the knowledge that contaminants will not arise again, the knowledge of phenomena, the knowledge of phenomena that is subsequently realized, the knowledge of the relative, the knowledge that is masterful, and the knowledge that is semantic is dualistic. The perception of all the perfections and all the aspects of emptiness is dualistic. The perception of the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, [F.170.b] the eighteen distinct qualities of the buddhas, great loving kindness, and great compassion is dualistic. The perception of entering the stream to nirvāṇa, being destined for only one more rebirth, no longer being subject to rebirth, arhatship, individual enlightenment, and buddhahood is dualistic. The perception of conditioned elements and the perception of unconditioned elements are dualistic. Subhūti, all those phenomena that are imbued with perception are dualistic and all those phenomena that are devoid of perception are dualistic. To the extent that phenomena are dualistic, there are entities. To the extent that there are entities, there is cyclic

existence. To the extent that there is cyclic existence, beings are not liberated from birth, aging, ill health, death, sorrow, lamentation, suffering, discomfort, and agitation.

58.71 “Nonattention to all these perceptions is nondualistic. It is for this reason also, Subhūti, that one should know that those with dualistic perception are without generosity, without ethical discipline, without tolerance, without perseverance, without meditative concentration, without wisdom, without the path, without attainment, and without clear realization.

58.72 “Subhūti, if those with dualistic perception do not have even a little of the appropriate receptivity, how could they possibly comprehend physical forms? How could they comprehend feelings, perceptions, formative predispositions, and consciousness? How could they comprehend the sense fields, the sensory elements, and the links of dependent origination? How could they comprehend phenomena to be adopted and phenomena to be forsaken? How could they comprehend the first meditative concentration, the second meditative concentration, the third meditative concentration, the fourth meditative concentration, loving kindness, compassion, empathetic joy, equanimity, absorption in the sphere of infinite space, [F.171.a] absorption in the sphere of infinite consciousness, absorption in the sphere of nothing-at-all, and absorption in the sphere of neither perception nor nonperception? How could they comprehend the recollection of the Buddha, the recollection of the Dharma, the recollection of the Saṅgha, the recollection of ethical discipline, the recollection of giving away, the recollection of the god realms, the recollection of disillusionment, the recollection of breathing, the recollection of death, and the recollection of the body? How could they comprehend the perception of impermanence, the perception of suffering, the perception of nonself, the perception of unattractiveness, the perception of nonentities, the perception of self, the perception of beings, the perception of life forms, the perception of living beings, the perception of life, the perception of living creatures, the perception of individual personalities, the perception of human beings, the perception of people, the perception of actors, the perception of experiencers, the perception of knowers, and the perception of viewers? How could they comprehend the perception of permanence, the perception of happiness, the perception of attractiveness, and the perception of self? How could they comprehend the factors conducive to enlightenment? How could they comprehend the meditative stabilities of emptiness, signlessness, and wishlessness, the eight aspects of liberation, and the nine serial steps of meditative absorption? How could they comprehend the meditative stability endowed with ideation and scrutiny, the meditative stability devoid of ideation and endowed with some scrutiny, and the meditative stability

devoid of both ideation and scrutiny? [F.171.b] How could they comprehend the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation [of suffering], the noble truth of the path, the knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, knowledge of the path, the knowledge of the extinction of contaminants, the knowledge that contaminants will not arise again, the knowledge of phenomena, the knowledge of phenomena that is subsequently realized, the knowledge of the relative, the knowledge that is masterful, and the knowledge that is semantic? How could they comprehend all the perfections and all the aspects of emptiness? How could they comprehend the six extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, great loving kindness, and great compassion? How could they comprehend the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and [the goals], up to and including all-aspect omniscience?

58.73 “How could those who have not cultivated the path have the fruit of entering the stream to nirvāṇa? How could they have the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, or [the goals], up to and including all-aspect omniscience? How could they have the abandonment of all afflicted mental states associated with reincarnation through the continuity of propensities?”

58.74 *This completes the fifty-eighth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 59

59.1 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, if those with perception of entities lack even the appropriate receptivity, [F.172.a] and cannot possibly have attainment, and cannot possibly have clear realization, in that case, Blessed Lord, do those with the perception of nonentities possess compatible receptivity, {Ki.V: 167} or the level of bright insight, the level of the spiritual family, the eighth-lowest level, the level of insight, the level of attenuated refinement, the level of no attachment, the level of [an arhat’s] spiritual achievement, the level of the pratyekabuddhas, the level of the bodhisattvas, the level of the buddhas, or a path dependent on which they could abandon the afflicted mental states that śrāvakas and pratyekabuddhas have, and obscured by which they do not enter a bodhisattva’s full maturity, and do not attain all-aspect omniscience because they have not entered into the maturity of the bodhisattvas, and are obscured without abandoning all the afflicted mental states associated with reincarnation through the continuity of propensities since they have not attained all-aspect omniscience? Blessed Lord, if there is no arising at all of any attributes that might arise, how could they attain all-aspect omniscience without developing those attributes?”

59.2 “Subhūti, it is so! It is so,” replied the Blessed One. “Those with the perception of nonentities are without the appropriate receptivity. They are without the level of clear realization. They are without the level of bright insight. They are without the level of the spiritual family. They are without the eighth-lowest level. They are without the level of insight. They are without the level of attenuated refinement. They are without the level of no attachment. They are without the level of [an arhat’s] spiritual achievement. They are without the level of the pratyekabuddhas. They are without the level of the bodhisattvas. They are without the level of the buddhas, and they are without a path dependent on which they could abandon the afflicted mental states that śrāvakas and pratyekabuddhas have, and

obscured by which they do not enter a bodhisattva's full maturity, [F.172.b] and do not attain all-aspect omniscience because they have not entered into the maturity of the bodhisattvas, and are obscured, not abandoning all the afflicted mental states associated with reincarnation through the continuity of propensities since they have not attained all-aspect omniscience."

59.3 "Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, do they have the perception of entities or do they have the perception of nonentities? Do they have the perception of physical forms? Do they have the perception of feelings, perceptions, formative predispositions, and consciousness? Do they have the perception of the sense fields, the sensory elements, and the links of dependent origination? Do they have the perception of desire, the perception of abandoning desire, the perception of hatred, the perception of abandoning hatred, the perception of delusion, and the perception of abandoning delusion?

59.4 "Do they have the perception of ignorance, the perception of abandoning ignorance, the perception of formative predispositions, the perception of abandoning formative predispositions, the perception of consciousness, the perception of abandoning consciousness, the perception of name and form, the perception of abandoning name and form, the perception of the six sense fields, the perception of abandoning the six sense fields, the perception of sensory contact, the perception of abandoning sensory contact, the perception of sensation, the perception of abandoning sensation, {Ki.V: 168} the perception of craving, the perception of abandoning craving, the perception of grasping, the perception of abandoning grasping, the perception of the rebirth process, the perception of abandoning the rebirth process, the perception of actual birth, the perception of abandoning actual birth, the perception of aging and death, the perception of abandoning aging and death, the perception of sorrow and lamentation, and the perception of abandoning sorrow and lamentation? [F.173.a]

59.5 "Do they have the perception of suffering, the perception that all suffering is to be known, the perception of the origin of suffering, the perception that the origin of suffering is to be abandoned, the perception of the cessation [of suffering], the perception that the cessation [of suffering] is to be actualized, the perception of the path, and the perception that the path is to be cultivated?

59.6 "Do they have the perception of all-aspect omniscience, or [other perceptions], up to and including the perception of abandoning all afflicted mental states associated with reincarnation through the continuity of propensities?"

59.7 “No, Subhūti! That is not the case!” replied the Blessed One. “Subhūti, when bodhisattva great beings practice the perfection of wisdom, they are without the perception of entities and the perception of nonentities with respect to anything at all. That very state in which they are without the perception of entities and the perception of nonentities is the appropriate receptivity of bodhisattva great beings. That very state in which they are without the perception of entities and the perception of nonentities is the cultivation of the path. That very state in which they are without the perception of entities and the perception of nonentities is the fruit. Subhūti, the path of bodhisattva great beings is nonentity. Clear realization is also nonentity. For this reason, Subhūti, one should know that all phenomena are of the essential nature of nonentity.”

59.8 “Blessed Lord, if in that manner all phenomena are of the essential nature of nonentity, in that case, Blessed Lord, how do the tathāgatas attain consummate buddhahood with respect to all phenomena that are of the essential nature of nonentity? How, by attaining consummate buddhahood, do they acquire sovereignty over their perceptual range, which is sovereignty over all phenomena?” [F.173.b]

59.9 The Blessed One replied to the venerable Subhūti, “In this regard, Subhūti, when I was formerly engaged in the conduct of a bodhisattva, practicing the six perfections, I achieved and maintained the first meditative concentration, where there is freedom from desires, and freedom from negative and nonvirtuous attributes, while ideation and scrutiny are present, alongside the joy and bliss that arise from that freedom. I achieved and maintained [the other meditative concentrations], up to and including the fourth meditative concentration. But I did not grasp the signs of these meditative concentrations or the ancillary aspects of these meditative concentrations. I did not give rise to conceits on account of those meditative concentrations. I did not relish the taste of meditative concentration. I did not apprehend meditative concentration. In that manner I became absorbed in these meditative concentrations and their pure aspects. In that manner I brought those meditative concentrations to maturity, and henceforth I would focus my mind on actualizing the different modes of the knowledge of clairvoyance. I would focus my mind on actualizing the knowledge of cliraudience. I would focus my mind on actualizing the knowledge of other minds. I would focus my mind on actualizing the knowledge of recollecting past lives.⁵¹⁵ [Ki.V: 169] However, I did not conceptualize those extrasensory powers that were to be brought into being. I was not cognizant of these extrasensory powers. I did not relish their taste, and I did not apprehend them. I remained absorbed, recollecting that these five extrasensory powers resemble space. In this way I attained consummate buddhahood in

unsurpassed, complete enlightenment through the wisdom of a single instant, and then I definitively comprehended that this is suffering, this is the origin [of suffering], this is the cessation of suffering, [F.174.a] and this is the path that brings about the cessation of suffering. So it was that I acquired the ten powers of the tathāgatas, and I acquired the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas, consequent on which I could then predict the three categories into which beings would fall.”⁵¹⁶

59.10 “Blessed Lord, how did the tathāgata, arhat, completely awakened Buddha develop the four meditative concentrations, which are of the essential nature of nonentity? How did he develop the six perfections, the extrasensory powers, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas? How did he prophetically declare that beings are classed according to three categories, although beings do not exist?”

59.11 “Subhūti,” replied the Blessed One, “if desires and negative, nonvirtuous attributes had an entity, had an essential nature, or had some extraneous entity, then, Subhūti, when I formerly practiced the conduct of a bodhisattva, I would not even have achieved and maintained the four meditative concentrations, knowing that desires are of the essential nature of nonentity and that negative, nonvirtuous attributes are of the essential nature of nonentity. So, Subhūti, since desires and negative, nonvirtuous attributes are without entity, without essential nature, and without extraneous entity, and moreover their essential nature is nonentity, for that reason, Subhūti, when I practiced the conduct of a bodhisattva, I achieved and maintained the first meditative concentration, where there is freedom from desires, and freedom from negative and nonvirtuous attributes, while ideation and scrutiny are present, alongside the joy and bliss that arise from that freedom. [F.174.b] I achieved and maintained [the other meditative concentrations], up to and including the fourth meditative concentration.

59.12 “Subhūti, if the extrasensory powers had an entity, had an essential nature, or had some extraneous entity, then, Subhūti, I would not even have attained consummate buddhahood in unsurpassed, complete enlightenment, knowing that all the extrasensory powers are of the essential nature of nonentity. So, Subhūti, since the extrasensory powers are without entity, without essential nature, and without extraneous entity, and moreover, since their essential nature is nonentity, it is for this reason that I, as a tathāgata, arhat, completely awakened buddha, comprehended that all

the extrasensory powers are of the essential nature of nonentity, and attained consummate buddhahood in unsurpassed, complete enlightenment.”⁵¹⁷ {Ki.VI: 1}

59.13 Subhūti then asked, “Blessed Lord, if bodhisattva great beings in that manner attain consummate buddhahood in unsurpassed, complete enlightenment by means of the four meditative concentrations and the five extrasensory powers, although all phenomena have the essential nature of nonentity, why is it, Blessed Lord, that bodhisattva great beings undertake the serial practice, serial training, and serial progression through which they will attain manifest perfect buddhahood in unsurpassed, complete enlightenment, despite the fact that all phenomena are of the essential nature of nonentity?” [B64]

59.14 “Subhūti,” replied the Blessed One, “bodhisattva great beings [F.175.a] hear in the beginning from the lord buddhas, bodhisattva great beings, arhats who revere many buddhas, those who are no longer subject to rebirth, those who are destined for only one more rebirth, and those entering the stream to nirvāṇa that the lord buddhas have the essential nature of nonentity, that bodhisattva great beings have the essential nature of nonentity, that pratyekabuddhas have the essential nature of nonentity, that arhats have the essential nature of nonentity, that those who are no longer subject to rebirth have the essential nature of nonentity, that those who are destined for only one more rebirth have the essential nature of nonentity, that those entering the stream to nirvāṇa have the essential nature of nonentity, that all the noble ones have the essential nature of nonentity, and that, at the very least, formative predispositions are without any essential nature at all, even to the extent of a hair-tip, whereupon those bodhisattva great beings think, ‘If even the lord buddhas have the essential nature of nonentity, and bodhisattva great beings, arhats, those who are destined for only one more rebirth, and those entering the stream to nirvāṇa have the essential nature of nonentity, in that case, whether I attain consummate buddhahood in unsurpassed, complete enlightenment, or whether I do not attain consummate buddhahood, I should attain consummate buddhahood in unsurpassed, complete enlightenment based on the fact that all phenomena are without essential nature, and then by whatever means I should establish all beings who engage in the perception of entities in nonentity.’

59.15 “Subhūti, those bodhisattva great beings manifestly set out for unsurpassed, complete enlightenment in order that all beings might attain final nirvāṇa. [F.175.b] They should undertake the serial practice, serial

training, {Ki.VI: 2} and serial progress in which bodhisattva great beings of the past have trained and attained consummate buddhahood in unsurpassed, complete enlightenment.

59.16 “In the beginning they should practice the six perfections, namely, the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom.

59.17 “When they practice the perfection of generosity, they themselves dispense gifts, and they also establish others in generosity. They praise generosity and also praise and take empathetic delight in other beings dispensing gifts. Having acquired great felicity through that generosity, they should dispense their gifts with a mind that is free from faults and free from miserliness. They dispense their gifts in the following way: they give food to those who need food, drink to those who need drink, transport to those who need transport, clothing to those who need clothing, incense to those who need incense, garlands to those who need garlands, unguents to those who need unguents, bedding to those who need bedding, asylum to those who need asylum, lamps who need lamps, and [everything else], up to and including any of the necessities of humankind, whatever they happen to be.

59.18 “On the basis of that generosity they perfect the aggregate of ethical discipline, and they acquire an exalted status among gods and an exalted status among human beings. On the basis of that generosity and ethical discipline, they acquire the aggregate of meditative stability. On the basis of that generosity, ethical discipline, and meditative stability, [F.176.a] they acquire the aggregate of wisdom. On the basis of that generosity, ethical discipline, meditative stability, and wisdom, they acquire the aggregate of liberation. On the basis of that generosity, ethical discipline, meditative stability, wisdom, and liberation, they acquire the aggregate of seeing the wisdom of liberation. On the basis of that generosity, ethical discipline, meditative stability, wisdom, liberation, and seeing the wisdom of liberation, they transcend the levels of the śrāvakas and pratyekabuddhas, and then enter a bodhisattva’s full maturity. Having entered into the maturity of the bodhisattvas, they refine the buddhafiels, bring beings to maturity, and attain all-aspect omniscience. Having attained all-aspect omniscience, they turn the wheel of the Dharma. Having turned the wheel of the Dharma, they establish beings individually in the three vehicles, and liberate them from cyclic existence. It is in this way, Subhūti, that although bodhisattva great beings do have their serial practice of generosity, all of it is nonapprehended. {Ki.VI: 3} If you ask why, it is because it is in this way without essential nature.

59.19 “Moreover, Subhūti, bodhisattva great beings, commencing from the time when they first begin to set their mind on enlightenment, themselves practice the perfection of ethical discipline, and they also encourage others toward the perfection of ethical discipline. They praise the perfection of ethical discipline, and also praise and take empathetic delight in others practicing the perfection of ethical discipline. They acquire an exalted status among gods and an exalted status among human beings. They give wealth to beings who are without wealth, and establish them in ethical discipline. They establish them in ethical discipline, [F.176.b] meditative stability, wisdom, liberation and seeing the wisdom of liberation. On the basis of that aggregate of ethical discipline, that aggregate of meditative stability, that aggregate of wisdom, that aggregate of liberation, and that aggregate of seeing the wisdom of liberation, they transcend the levels of the śrāvakas and pratyekabuddhas. Then, on the basis of that aggregate of ethical discipline, that aggregate of meditative stability, that aggregate of wisdom, that aggregate of liberation and that aggregate of seeing the wisdom of liberation, they enter a bodhisattva’s full maturity. Having entered into the maturity of the bodhisattvas, they refine the buddhafiels, bring beings to maturity, and then attain all-aspect omniscience. Having attained all-aspect omniscience, they turn the wheel of the Dharma. Having turned the wheel of the Dharma, they establish beings individually in the three vehicles, and liberate them from cyclic existence. Thus, Subhūti, although bodhisattva great beings do have their serial practice of ethical discipline, all of it is nonapprehended. If you ask why, it is because it is in this way without essential nature.

59.20 “Moreover, Subhūti, bodhisattva great beings, commencing from the time when they first begin to set their mind on enlightenment, themselves practice the perfection of tolerance, and they also encourage others toward the perfection of tolerance. They praise the perfection of tolerance, and also praise and take empathetic delight in others practicing the perfection of tolerance. When they practice the perfection of tolerance, they satisfy beings with gifts, establish them in ethical discipline, and establish them in meditative stability, wisdom, liberation, and seeing the wisdom of liberation. Then, on the basis of that aggregate of ethical discipline, [F.177.a] that aggregate of meditative stability, that aggregate of wisdom, that aggregate of liberation, and {Ki.VI: 4} that aggregate of seeing the wisdom of liberation, they transcend the levels of the śrāvakas and pratyekabuddhas. Then, on the basis of that aggregate of ethical discipline, that aggregate of meditative stability, that aggregate of wisdom, that aggregate of liberation, and that aggregate of seeing the wisdom of liberation, they enter a bodhisattva’s full maturity. Having entered into the maturity of the bodhisattvas, they refine

the buddhafiels, bring beings to maturity, and then attain all-aspect omniscience. Having attained all-aspect omniscience, they turn the wheel of the Dharma. Having turned the wheel of the Dharma, they establish beings individually in the three vehicles, and liberate them from cyclic existence. Thus, Subhūti, although bodhisattva great beings do have their serial practice of tolerance, all of it is nonapprehended. If you ask why, it is because it is in this way without essential nature.

59.21 “Moreover, Subhūti, bodhisattva great beings, commencing from the time when they first begin to set their mind on enlightenment, themselves undertake perseverance with respect to virtuous attributes, and they also encourage others toward perseverance. They praise perseverance, and also praise and take empathetic delight in others undertaking perseverance. When they practice the perfection of perseverance, they satisfy beings with gifts, establish them in ethical discipline, and establish them in meditative stability, wisdom, liberation, and seeing the wisdom of liberation. Then, on the basis of that aggregate of ethical discipline, that aggregate of meditative stability, [F.177.b] that aggregate of wisdom, that aggregate of liberation, and that aggregate of seeing the wisdom of liberation, they transcend the levels of the śrāvakas and pratyekabuddhas. Then, on the basis of that aggregate of ethical discipline, that aggregate of meditative stability, that aggregate of wisdom, that aggregate of liberation, and that aggregate of seeing the wisdom of liberation, they enter a bodhisattva’s full maturity. Having entered into the maturity of the bodhisattvas, they refine the buddhafiels, bring beings to maturity, and then attain all-aspect omniscience. Having attained all-aspect omniscience, they turn the wheel of the Dharma. Having turned the wheel of the Dharma, they establish beings individually in the three vehicles, and liberate them from cyclic existence. Thus, Subhūti, although bodhisattva great beings do have their serial practice of perseverance, all of it is nonapprehended. If you ask why, it is because it is in this way without essential nature. {Ki.VI: 5}

59.22 “Moreover, Subhūti, bodhisattva great beings, commencing from the time when they first begin to set their mind on enlightenment, themselves become absorbed in the immeasurable attitudes, the meditative concentrations, and the formless absorptions, and they also encourage others toward the immeasurable attitudes, the meditative concentrations, and the formless absorptions. They praise the immeasurable attitudes, the meditative concentrations, and the formless absorptions, and also praise and take empathetic delight in others becoming absorbed in the immeasurable attitudes, the meditative concentrations, and the formless absorptions. When they maintain the immeasurable attitudes, the meditative concentrations, and the formless absorptions, they satisfy beings with gifts, establish them

in ethical discipline, [F.178.a] and establish them in meditative stability, wisdom, liberation, and seeing the wisdom of liberation. Then, on the basis of that aggregate of ethical discipline, that aggregate of meditative stability, that aggregate of wisdom, that aggregate of liberation, and that aggregate of seeing the wisdom of liberation, they transcend the levels of the śrāvakas and pratyekabuddhas. Then, on the basis of that aggregate of ethical discipline, that aggregate of meditative stability, that aggregate of wisdom, that aggregate of liberation, and that aggregate of seeing the wisdom of liberation, they enter a bodhisattva's full maturity. Having entered into the maturity of the bodhisattvas, they refine the buddhafiels, bring beings to maturity, and then attain all-aspect omniscience. Having attained all-aspect omniscience, they turn the wheel of the Dharma. Having turned the wheel of the Dharma, they establish beings individually in the three vehicles, and liberate them from cyclic existence. Thus, Subhūti, although bodhisattva great beings do have their serial practice of meditative concentration, all of it is nonapprehended. If you ask why, it is because it is in this way without essential nature.

59.23 “Moreover, Subhūti, when bodhisattva great beings, commencing from the time when they first begin to set their mind on enlightenment, practice the perfection of wisdom, they satisfy beings with gifts, establish them in ethical discipline, and establish them in meditative stability, wisdom, liberation, and seeing the wisdom of liberation. When they practice the perfection of wisdom, they themselves dispense gifts, maintain ethical discipline, achieve tolerance, undertake perseverance, become absorbed in meditative concentration, and [F.178.b] cultivate wisdom, and they also establish others in generosity, ethical discipline, tolerance, perseverance, meditative concentration, and wisdom. They praise generosity, ethical discipline, tolerance, perseverance, meditative concentration, and wisdom, and also praise and take empathetic delight in others dispensing gifts, maintain ethical discipline, achieve tolerance, undertake perseverance, become absorbed in meditative concentration, and cultivate wisdom. When they practice the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, through skill in means {Ki.VI: 6} they transcend the levels of the śrāvakas and pratyekabuddhas, and then they enter a bodhisattva's full maturity. Having entered into the maturity of the bodhisattvas, they refine the buddhafiels, bring beings to maturity, and then attain all-aspect omniscience. Having attained all-aspect omniscience, they turn the wheel of the Dharma. Having turned the wheel of the Dharma, they establish beings individually in the three vehicles, and liberate them from cyclic existence. Thus, Subhūti,

although bodhisattva great beings do have their serial practice of wisdom, all of it is nonapprehended. If you ask why, it is because it is in this way without essential nature.

59.24 “Moreover, Subhūti, bodhisattva great beings should train in serial practice, serial training, and serial progress. When they initially set their minds on enlightenment, through focusing their attention with all-aspect omniscience in mind they realize that all phenomena [F.179.a] have the essential nature of nonentity. They should cultivate the recollection of the Buddha. They should cultivate the recollection of the Dharma, the recollection of the Saṅgha, the recollection of ethical discipline, the recollection of giving away, and the recollection of the god realms.

59.25 “Subhūti, if you ask how bodhisattva great beings should cultivate the recollection of the Buddha, in this regard, Subhūti, bodhisattva great beings do not focus their attention on the tathāgatas, arhats, completely awakened buddhas because of physical forms. They do not focus their attention on them because of feelings, perceptions, formative predispositions, or consciousness. If you ask why, it is because physical forms are without essential nature. That which is without essential nature is a nonentity. Feelings, perceptions, formative predispositions, and consciousness forms are without essential nature. That which is without essential nature is a nonentity. Nonentities cannot recollect nonentities. If you ask why, it is because being without recollection and being without attention is the recollection of the Buddha.

59.26 “Moreover, Subhūti, when bodhisattva great beings cultivate the recollection of the Buddha, they do not focus their attention on the tathāgatas, arhats, completely awakened buddhas because of the thirty-two major marks of a great person. They do not focus attention on them because of the golden complexion of their bodies, {Ki.VI: 7} and they do not focus attention on them because of their aureoles, extending a full arm span. They do not focus attention on them because of the eighty minor marks. If you ask why, it is because these are without essential nature. That which is without essential nature is a nonentity. Nonentities cannot recollect nonentities. If you ask why, it is because being without recollection and being without attention is the recollection of the Buddha.

59.27 “Moreover, Subhūti, when bodhisattva great beings cultivate the recollection of the Buddha, they do not focus their attention on the tathāgatas, arhats, completely awakened buddhas because of the aggregate of ethical discipline. [F.179.b] They do not focus their attention on them because of the aggregate of meditative stability, the aggregate of wisdom, the aggregate of liberation, or the aggregate of seeing the wisdom of liberation. If you ask why, it is because these are without essential nature.

That which is without essential nature is a nonentity. Nonentities cannot recollect nonentities. If you ask why, it is because being without recollection and being without attention is the recollection of the Buddha.

59.28 “Moreover, Subhūti, when bodhisattva great beings cultivate the recollection of the Buddha, they do not focus their attention on the tathāgatas, arhats, completely awakened buddhas because of the ten powers of the tathāgatas. They do not focus their attention on them because of the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas. If you ask why, it is because these are without essential nature. That which is without essential nature is a nonentity. Nonentities cannot recollect nonentities. If you ask why, it is because being without recollection and being without attention is the recollection of the Buddha.

59.29 “Moreover, Subhūti, when bodhisattva great beings cultivate the recollection of the Buddha, they do not focus their attention on the tathāgatas, arhats, completely awakened buddhas because of the links of dependent origination. If you ask why, it is because these are without essential nature. That which is without essential nature is a nonentity. Nonentities cannot recollect nonentities. If you ask why, it is because being without recollection and being without attention is the recollection of the Buddha. It is in this way, Subhūti, that bodhisattva great beings who practice the perfection of wisdom should cultivate the recollection of the Buddha, [knowing that] all phenomena have the essential nature of nonentity.

59.30 “It is in this way that serial practice, [F.180.a] serial training, and serial progress are discerned. Those who train in serial practice, and who train in serial training and serial progress, will, on the basis of the essential nature of nonentity, perfect all the perfections, all the aspects of emptiness, the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path. They will perfect the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, and the nine serial steps of meditative absorption. They will perfect the meditative stability of emptiness, the meditative stability of signlessness, {Ki.VI: 8} and the meditative stability of wishlessness. They will perfect the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, and great compassion. They will perfect the eighteen distinct qualities of the buddhas, and they will perfect [the goals], up to and including all-aspect omniscience. They will attain consummate buddhahood, [knowing that] all phenomena have the essential nature of nonentity. Since

the perception of entities and the perception of nonentities are both nonexistent in it, how could there possibly be even a speck of actions based on recollection, or without recollection!

59.31 “Subhūti, if one were to ask how bodhisattva great beings should cultivate the recollection of the Dharma, in that case, Subhūti, when bodhisattva great beings practice the perfection of wisdom, in cultivating the recollection of the Dharma, [F.180.b] they should not focus their attention on virtuous phenomena. They should not focus their attention on nonvirtuous phenomena. They should not focus their attention on mundane phenomena, supramundane phenomena, worldly phenomena, nonworldly phenomena, noble phenomena, ignoble phenomena, contaminated phenomena, uncontaminated phenomena, phenomena included in the realm of desire, phenomena included in the realm of form, phenomena included in the realm of formlessness, conditioned phenomena, or unconditioned phenomena. If you ask why, it is because these phenomena are without essential nature. That which is without essential nature is a nonentity. Nonentities cannot recollect nonentities. If you ask why, the recollection of the Dharma is without recollection and without attention. It is in this way, Subhūti, that bodhisattva great beings who have trained in that recollection of the Dharma will perfect [the goals], up to and including all-aspect omniscience, on the basis of the essential nature of nonentity. They will attain consummate buddhahood, [knowing that] all phenomena have the essential nature of nonentity. Since the perception of entities and the perception of nonentities are both nonexistent in it, how could there possibly be even a speck of actions based on recollection, or without recollection!

59.32 “Subhūti, if one were to ask how bodhisattva great beings should cultivate the recollection of the Saṅgha, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, in cultivating the recollection of the Saṅgha, they should focus their attention on the community of the śrāvakas of the Blessed One, comprising the four pairs of persons and eight types of individuals who are all endowed with the excellences of ethical discipline, meditative stability, wisdom, liberation, and seeing the wisdom of liberation, on the basis that they are of the essential nature of nonentity. [F.181.a] If you ask why, it is because these [persons and types of individuals] are without essential nature. That which is without essential nature is a nonentity. Nonentities cannot recollect nonentities. If you ask why, the recollection of the Saṅgha is without recollection and without attention. It is in this way, Subhūti, that bodhisattva great beings who have trained in that recollection of the Saṅgha will perfect [the goals], up to and including all-aspect omniscience, on the basis of the essential nature of nonentity. {Ki.VI: 9} They will attain consummate buddhahood, [knowing

that] all phenomena have the essential nature of nonentity. Since the perception of entities and the perception of nonentities are both nonexistent in it, how could there possibly be even a speck of actions based on recollection, or without recollection!

59.33 “Subhūti, if one were to ask how bodhisattva great beings should cultivate the recollection of ethical discipline, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, in cultivating the recollection of ethical discipline, they should maintain the ethical discipline of consummate meditative stability that is undamaged, unbroken, unblemished, flawless, nondegenerate, potent, praised by the wise, and utterly perfect, and they should focus their attention on this ethical discipline being of the essential nature of nonentity. If you ask why, it is because this [ethical discipline] is without essential nature. That which is without essential nature is a nonentity. Nonentities cannot recollect nonentities. If you ask why, the recollection of ethical discipline is without recollection and without attention. It is in this way, Subhūti, that bodhisattva great beings who have trained in that recollection of ethical discipline will perfect [the goals], up to and including all-aspect omniscience, on the basis of the essential nature of nonentity. [F.181.b] They will attain consummate buddhahood, [knowing that] all phenomena have the essential nature of nonentity. Since the perception of entities and the perception of nonentities are both nonexistent in it, how could there possibly be even a speck of actions based on recollection, or without recollection!

59.34 “Subhūti, if one were to ask how, when bodhisattva great beings practice the perfection of wisdom, they should recollect giving away, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, in cultivating the recollection of giving away, they should not focus their attention on giving away material things or giving away dharmas. Even when giving away their limbs and appendages, let alone other material objects, even when dispensing their generosity in that manner, they should not think, ‘I am giving gifts away. This thing is being given away. It should be given away to this [person].’ If you ask why, it is because these nonentities are without essential nature. That which is without essential nature is a nonentity. Nonentities cannot recollect nonentities. If you ask why, the recollection of giving away is without recollection and without attention. It is in this way, Subhūti, that bodhisattva great beings who have trained in that recollection of giving away will perfect [the goals], up to and including all-aspect omniscience, on the basis of the essential nature of nonentity. They will attain consummate buddhahood, [knowing that] all phenomena have the essential nature of nonentity. In that regard, since the

perception of entities and the perception of nonentities are both nonexistent, how could there possibly be even a speck of actions based on recollection, or without recollection! {Ki.VI: 10}

59.35 “Subhūti, one might ask how, when bodhisattva great beings practice the perfection of wisdom, [F.182.a] they should recollect the god realms. In cultivating the recollection of the god realms, Subhūti, bodhisattva great beings, with regard to those who are born among the gods of the Caturmahārājakāyika realm, the Trayastrimśa realm, the Yāma realm, the Tuṣita realm, the Nirmāṇarata realm, and the Paranirmitavaśavartin realm, as well as those frequenting the realm of form and those no longer subject to rebirth who frequent the realm of formlessness, should focus their attention on them on the basis that these are of the essential nature of nonentity. If you ask why, it is because these [god realms] are without essential nature. That which is without essential nature is a nonentity. Nonentities cannot recollect nonentities. If you ask why, the recollection of the god realms is without recollection and without attention. It is in this way, Subhūti, that bodhisattva great beings who have trained in that recollection of the god realms will perfect [the goals], up to and including all-aspect omniscience. They will attain consummate buddhahood, [knowing that] all phenomena have the essential nature of nonentity. Since the perception of entities and the perception of nonentities are both nonexistent in it, how could there possibly be even a speck of actions based on recollection, or without recollection!

59.36 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, commencing from the time when they first begin to set their mind on enlightenment, those who wish to perfect the path of the serial practice, serial training, and serial progress should, through focusing their attention with all-aspect omniscience in mind and on the basis of the essential nature of nonentity, train in the perfection of generosity. They should train in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, [F.182.b] the perfection of meditative concentration, and the perfection of wisdom. They should train in the emptiness of internal phenomena. They should train in the emptiness of external phenomena, the emptiness of external and internal phenomena, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They should train in the applications of mindfulness. They should train in the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the path. They should train in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of

meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. They should train in [the goals], up to and including all-aspect omniscience.

59.37 “Subhūti, in that manner bodhisattva great beings engage in serial practice, serial training, and serial progression, training in the essential nature of nonentity with respect to all phenomena. By training in the path of serial practice, serial training, and serial progression, bodhisattva great beings complete the perfection of generosity. On the basis of the essential nature of nonentity, they complete the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom. [F.183.a] They complete [all the goals], up to and including all-aspect omniscience. They will attain consummate buddhahood, [knowing that] all phenomena have the essential nature of nonentity. Since there are no entities in them, how could there possibly exist physical forms, feelings, perceptions, formative predispositions, consciousness, {Ki.VI: 11} any perfections, any aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, or [the goals], up to and including all-aspect omniscience? How could there possibly exist the wisdom of all-aspect omniscience? That would be impossible!”

59.38 The venerable Subhūti then asked the Blessed One, “Blessed Lord, if in that manner all phenomena are of the essential nature of nonentity, in that case, there are indeed no physical forms. There are indeed no feelings, perceptions, formative predispositions, or consciousness. There are indeed no sense fields, sensory elements, or dependent origination, nor are there any links of dependent origination. [F.183.b] There are no perfections, none of the aspects of emptiness, and no thirty-seven factors conducive to enlightenment. There are no truths of the noble ones, meditative concentrations, immeasurable attitudes, formless absorptions, aspects of liberation, serial steps of meditative absorption, emptiness, signlessness, wishlessness, extrasensory powers, meditative stabilities, dhāraṇī gateways, powers of the tathāgatas, fearlessnesses, kinds of exact knowledge, great

loving kindness, great compassion, or even the distinct qualities of the buddhas. There are no [goals], up to and including the wisdom of all-aspect omniscience.

59.39 “There are also no buddhas, Dharma, or saṅgha. There is indeed no path, no fruit, no afflicted mental state, no purification, no attainment, and no clear realization. There are no phenomena at all.”

59.40 The Blessed One then asked, “Subhūti, do you think that it is apprehensible whether all phenomena have or do not have an essential nature of nonentity?”

“No, Blessed Lord!” replied Subhūti. “It is not apprehensible whether all phenomena have or do not have an essential nature of nonentity.”

59.41 “In that case, Subhūti,” continued the Blessed One, “if all phenomena are of the essential nature of nonentity, why do you think that there are indeed no physical forms; no feelings, perceptions, formative predispositions, or consciousness; no sense fields, sensory elements, or links of dependent origination; no perfections, aspects of emptiness, or factors conducive to enlightenment; and no truths of the noble ones, meditative concentrations, [F.184.a] immeasurable attitudes, formless absorptions, aspects of liberation, serial steps of meditative absorption, emptiness, signlessness, wishlessness, extrasensory powers, meditative stabilities, dhāraṇī gateways, powers of the tathāgatas, fearlessnesses, kinds of exact knowledge, great loving kindness, great compassion, or distinct qualities of the buddhas? Why do you think there are no [goals], up to and including the wisdom of all-aspect omniscience; no buddhas, Dharma, or saṅgha; and no path, no fruit, {Ki.VI: 12} no afflicted mental states, no purification, no attainment, and no clear realization—nothing at all?”

59.42 “Blessed Lord,” replied Subhūti, “I am without doubt and I am without hesitation regarding all these phenomena. However, Blessed Lord, in the future there will be monks following the vehicle of the śrāvakas, following the vehicle of the pratyekabuddhas, or following the vehicle of the bodhisattvas who will say, ‘If all phenomena are of the essential nature of nonentity, who will be defiled or purified when all phenomena have the essential nature of nonentity?’ Since they will not understand affliction and purification, they will resort to immorality, mistaken views, misconduct, and wrong livelihood. Those who resort to immorality, mistaken views, misconduct, and wrong livelihood will be reborn in one of the three lower realms—the hells, the animal realm, or the world of Yama. Blessed Lord, seeing these fears that have not yet arisen, [F.184.b] I ask the tathāgata, arhat, completely awakened Buddha about this matter, although, Blessed Lord, I am without doubt and without hesitation regarding these phenomena.”

59.43 The Blessed One replied, “Excellent, Subhūti! Excellent. It is as you have said.”

59.44 *This completes the fifty-ninth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 60

- 60.1 The venerable Subhūti further asked the Blessed One, “Blessed Lord, if all phenomena have the essential nature of nonentity, what is the goal that bodhisattva great beings see in embarking on unsurpassed, complete enlightenment for the sake of beings?”
- 60.2 The Blessed One replied, “Subhūti, in the way that all phenomena have the essential nature of nonentity, in that way too do bodhisattva great beings embark on unsurpassed, complete enlightenment. If you ask why, Subhūti, it is because apprehending is feeble.⁵¹⁸ Those possessing the notion of apprehending are without attainment, without clear realization, and without unsurpassed complete enlightenment.”
- 60.3 “Blessed Lord, with regard to nonapprehension, is there attainment, clear realization, or unsurpassed, complete enlightenment?”
- 60.4 “Subhūti,” replied the Blessed One, “it is because the realm of phenomena is without agitation that nonapprehension is attainment, that nonapprehension is clear realization, and that nonapprehension is unsurpassed, complete enlightenment. Those who wish to attain that which is without apprehending, or to have clear realization of it, or to attain unsurpassed, complete enlightenment with respect to it, [F.185.a] merely wish to agitate the realm of phenomena.” {Ki.VI: 13}
- 60.5 “Blessed Lord, if in that manner there is no attainment, no clear realization, and no unsurpassed, complete enlightenment with respect to that which is without apprehending, but nonetheless nonapprehension is attainment, nonapprehension is clear realization, and nonapprehension is unsurpassed, complete enlightenment, how then, Blessed Lord, could there possibly be bodhisattva great beings of the first level? How could there possibly be [bodhisattva great beings] of the second level, how could there possibly be [bodhisattva great beings] of the third level, and so on? How could there possibly be [bodhisattva great beings] of the tenth level? How could there possibly be acceptance that phenomena are nonarising? How could there

possibly be extrasensory powers that derive from maturation? How could there possibly be generosity that derives from maturation? How could there possibly be ethical discipline, tolerance, perseverance, or meditative concentration that derive from maturation? How could there possibly be wisdom that derives from maturation? How could there possibly be the thirty-seven factors conducive to enlightenment that derive from maturation? If, abiding in these maturational attributes, they bring beings to maturity, refine the buddhafi elds, and serve the lord buddhas with food, drink, clothing, bedding, palaces, resources, flowers, incense, perfume, garlands, unguents, powders, religious robes, parasols, victory banners, banners, butter lamps, or any other worthy excellences of gods and humans, and do so without interruption until final nirvāṇa is attained, and their [virtuous actions] are not exhausted even after being matured with respect to the sacred relics [of the buddhas] and the śrāvakas, how then, Blessed Lord, [F.185.b] will bodhisattva great beings not agitate the realm of phenomena?"

60.6 The Blessed One replied, "It is because bodhisattva great beings do not agitate the realm of phenomena owing to nonapprehension that there is the first level of bodhisattva great beings, that there is the second level, the third level, and so on, up to and including the tenth level. It is for this reason that there is acceptance that phenomena are nonarising; that there are extrasensory powers that derive from maturation; that there are generosity, ethical discipline, tolerance, perseverance, meditative concentration, and wisdom that derive from maturation; that there are the thirty-seven factors conducive to enlightenment that derive from maturation; and that there are the roots of virtuous action that derive from maturation. It is through these roots of virtuous action that bodhisattva great beings bring beings to maturity, refine the buddhafi elds, and serve the lord buddhas with food, drink, clothing, bedding, palaces, resources, flowers, incense, perfume, garlands, unguents, powders, religious robes, parasols, victory banners, banners, butter lamps, and any other worthy excellences of gods and humans, and do so without interruption until final nirvāṇa is attained, and that these are not exhausted even after being matured with respect to the sacred relics [of the buddhas] and the śrāvakas."

60.7 "Blessed Lord, what is the distinction and what is the difference between nonapprehension on the one hand and generosity, ethical discipline, tolerance, perseverance, meditative concentration, wisdom, and extrasensory powers on the other?" {Ki.VI: 14} [F.186.a]

60.8 "Subhūti," replied the Blessed One, "there is no difference at all between nonapprehension on the one hand and generosity, ethical discipline, tolerance, perseverance, meditative concentration, wisdom, and immaculate

extrasensory powers on the other. And yet, Subhūti, immaculate generosity, ethical discipline, tolerance, perseverance, meditative concentration, wisdom, and immaculate extrasensory powers, are revealed to be different.”

60.9 “Blessed Lord, how are immaculate generosity, ethical discipline, tolerance, perseverance, meditative concentration, wisdom, and extrasensory powers revealed to be different?”

60.10 “In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, they give gifts without apprehending gifts, without apprehending the act of giving, without apprehending the giver, and without apprehending the recipient. They maintain ethical discipline without apprehending ethical discipline. They practice tolerance without apprehending tolerance. They undertake perseverance without apprehending perseverance. They become absorbed without apprehending meditative stability. They cultivate wisdom without apprehending wisdom. They practice extrasensory powers without apprehending extrasensory powers. They practice the applications of mindfulness without apprehending the applications of mindfulness. They practice the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the path without apprehending the path [and so forth]. They practice the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, and the formless absorptions without apprehending the formless absorptions [and so forth]. [F.186.b] They practice the aspects of liberation and the serial steps of meditative absorption without apprehending the serial steps of meditative absorption [and so forth]. They practice emptiness, signlessness, and wishlessness without apprehending wishlessness [and so forth]. They practice the extrasensory powers, meditative stabilities, dhāraṇī gateways, powers of the tathāgatas, fearlessnesses, and kinds of exact knowledge without apprehending the kinds of exact knowledge [and so forth]. They practice great loving kindness, great compassion, and the distinct qualities of the buddhas without apprehending the distinct qualities of the buddhas [and so forth]. They bring beings to maturity without apprehending beings. They refine the buddhafiels without apprehending the buddhafiels. They attain consummate buddhahood in enlightenment without apprehending the attributes of the buddhas. It is in this way, Subhūti, that bodhisattva great beings practice the perfection of wisdom without apprehending anything. Subhūti, when bodhisattva great beings practice the perfection of wisdom in that manner, it will be difficult for evil Māra or the gods of the domain of Māra to intrude.”⁵¹⁹ {Ki.VII: 15}

60.11 The venerable Subhūti then asked the Blessed One, “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, how do they acquire the six perfections through a single setting of their minds on enlightenment, and how do they [similarly] acquire the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the four applications of mindfulness, [F.187.a] the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path? How do they [similarly] acquire the three gateways of liberation, the four truths of the noble ones, the eight aspects of liberation, the nine serial steps of meditative absorption, and the five extrasensory powers? How do they [similarly] acquire the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of external and internal phenomena, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities? How do they [similarly] acquire the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, the thirty-two major marks of a great person, and the eighty minor marks?”

60.12 “In this regard, Subhūti,” replied the Blessed One, “whatever gifts bodhisattva great beings may dispense, these are not acquired by anything other than the perfection of wisdom. Whatever ethical discipline is kept, whatever tolerance is cultivated, whatever perseverance is undertaken, whatever meditative stability is maintained, and whatever wisdom is cultivated, these are not acquired by anything other than the perfection of wisdom. In whichever meditative concentrations, immeasurable attitudes, and formless absorptions one is absorbed; whatever applications of mindfulness are cultivated; whatever correct exertions, supports for miraculous ability, faculties, powers, branches of enlightenment, and noble eightfold path are cultivated; and whatever three gateways of liberation, [F.187.b] truths of the noble ones, aspects of liberation, serial steps of meditative absorption, and extrasensory powers are cultivated, these are not acquired by anything other than the perfection of wisdom. Whatever aspects of emptiness are cultivated—from the emptiness of internal phenomena up to and including the emptiness of the essential nature of nonentities—and whatever meditative stabilities, dhāraṇī gateways, powers of the tathāgatas, fearlessnesses, kinds of exact knowledge, great loving kindness, great compassion, and eighteen distinct qualities of the buddhas are cultivated, these are not acquired by anything other than the perfection of wisdom. Whatever major marks and excellent minor marks are brought into being,

these are not acquired by anything other than the perfection of wisdom. Subhūti, bodhisattva great beings who practice the perfection of wisdom in that manner perfect the six perfections through a single setting of the mind on enlightenment, and [similarly] they perfect the meditative concentrations, the immeasurable attitudes, and the formless absorptions. They [similarly] perfect the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. They [similarly] perfect the gateways of liberation, the truths of the noble ones, the aspects of liberation, the serial steps of meditative absorption, and the extrasensory powers. They [similarly] perfect the emptiness of internal phenomena and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, the meditative stabilities, the dhāraṇī gateways, the powers [of the tathāgatas], the fearlessnesses, [F.188.a] the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas. They [similarly] perfect the major marks of a great person and the excellent minor marks.”

60.13 “Blessed Lord, how, through a single setting of the mind on enlightenment, do bodhisattva great beings who have been embraced by the perfection of wisdom acquire the six perfections? How do they acquire the meditative concentrations, the immeasurable attitudes, and the formless absorptions? How do they acquire the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path? How do they acquire the gateways of liberation, the truths of the noble ones, the aspects of liberation, the serial steps of meditative absorption, and the extrasensory powers? How do they acquire all the aspects of emptiness? How do they acquire the meditative stabilities, the dhāraṇī gateways, {Ki.VII: 16} the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas? How do they acquire the thirty-two major marks of a great person and the excellent eighty minor marks?”

60.14 “In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, whatever gifts they dispense, they dispense them having been embraced by the perfection of wisdom, and in this they are without dualistic perception. Whatever ethical discipline they keep, [F.188.b] whatever tolerance they cultivate, whatever perseverance they undertake, whatever meditative stability they are absorbed in, and whatever wisdom they cultivate, they do so having been embraced by the perfection of wisdom, and in this they are without dualistic perception. Whatever aspects of emptiness they cultivate—from the emptiness of

internal phenomena up to and including the emptiness of the essential nature of nonentities—they do so having been embraced by the perfection of wisdom, and in this they are without dualistic perception. Whatever factors conducive to enlightenment they cultivate, they do so having been embraced by the perfection of wisdom, and in this they are without dualistic perception. Whatever truths of the noble ones, meditative concentrations, immeasurable attitudes, formless absorptions, aspects of liberation, serial steps of meditative absorption, gateways of liberation—emptiness, signlessness, and wishlessness—meditative stabilities, dhāraṇī gateways, powers of the tathāgatas, fearlessnesses, kinds of exact knowledge, great loving kindness, great compassion, and distinct qualities of the buddhas they cultivate, they do so having been embraced by the perfection of wisdom, and in this they are without dualistic perception. Whatever major marks and excellent minor marks they actualize, they do so having been embraced by the perfection of wisdom, and in this they are without dualistic perception.”

60.15 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom how do they dispense gifts, and in this be without dualistic perception? How do they cultivate ethical discipline, tolerance, perseverance, meditative stability, and wisdom, and [F.189.a] in this be without dualistic perception? How do they cultivate the emptiness of internal phenomena [and the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, and in this be without dualistic perception? How do they cultivate the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas, and in this be without dualistic perception? How do they actualize the thirty-two major marks and the excellent eighty minor marks, and in this be without dualistic perception?”

60.16 “In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, they complete the perfection of generosity—that is to say, they complete the perfection of generosity after having integrated all six perfections in that perfection of generosity. They also complete the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative stability, and the

perfection of wisdom—that is to say, they complete the perfection of wisdom [and so forth] after having integrated all six perfections in that perfection of wisdom [and so forth].

60.17 “When they practice the perfection of wisdom, they complete the factors conducive to enlightenment— [F.189.b] that is to say, they complete the factors conducive to enlightenment after having integrated all six perfections in those factors conducive to enlightenment.

60.18 “Subhūti, at the time when bodhisattva great beings practice the perfection of wisdom and dispense gifts, they dispense gifts while maintaining a mind that is devoid of contaminants. Indeed, those who maintain a mind that is devoid of contaminants do not observe what is the gift, to whom is it given, by whom is it given, what is the act of giving, or any other mental concept. They dispense gifts with a mind that is free from concepts, without contaminants, devoid of miserliness, and without attachment, and they do not even observe that mind. {Ki.VII: 17} Just as they do not observe that mind, in the same way they do not observe generosity, nor do they observe anything at all, up to and including all attributes.

60.19 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom and maintain ethical discipline with a mind that is free from concepts, they do not observe that ethical discipline, nor do they observe anything at all, up to and including all attributes. [B65]

60.20 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom and cultivate tolerance with a mind that is free from concepts, they do not observe that tolerance, nor do they observe anything at all, up to and including all attributes.

60.21 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom and undertake perseverance with a mind that is free from concepts, they do not observe that perseverance, [F.190.a] nor do they observe anything at all, up to and including all attributes.

60.22 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom and are absorbed in meditative stability with a mind that is free from concepts, they do not observe that mental stability, nor do they observe anything at all, up to and including all attributes.

60.23 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom and cultivate wisdom with a mind that is free from concepts, they do not observe that wisdom, nor do they observe anything at all, up to and including all attributes.

60.24 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, and with a mind that is free from concepts actualize the emptiness of internal phenomena [and the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, and

the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, great loving kindness, great compassion, the thirty-two major marks, and the excellent eighty minor marks, [F.190.b] they do not observe those attributes, nor do they observe anything at all, up to and including all those attributes.” {Ki.VII:18}

60.25 Subhūti then asked, “Blessed Lord, since all phenomena are without concepts, uneffected, unapprehended, and unconditioned, how do bodhisattva great beings complete the perfection of generosity? How do they complete the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative stability, and the perfection of wisdom? How do they complete the emptiness of internal phenomena [and the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, and the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas?”

60.26 “In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, they dispense generosity with a mind that is free from concepts concerning all phenomena that are signless, uneffected, unapprehended, and unconditioned. They dispense to those who ask for them [F.191.a] food, drink, clothing, transport, bedding, lodging, houses, riches, grain, precious jewels, gold, gems, pearls, beryl, conch, quartz, coral, pure gold, and silver, up to all other resources suitable for humankind, including wives, sons, daughters, and [necessities] external and internal, ancillary and subsidiary, as well as kingdoms, whichever are appropriate, embellished with ornaments. If someone were to come near and say to them, ‘What is the point of dispensing such gifts of yours, which are useless and ephemeral?’ at that [time] when bodhisattva great beings

practice the perfection of wisdom they would think, ‘Although these beings say to me, “What is the point of dispensing such gifts of yours, which are useless and ephemeral,” even so I should dispense gifts; I should not *not* dispense gifts!’ And then, making common cause with all beings, they would dedicate those gifts to unsurpassed, complete enlightenment. When they make this dedication, by all means they do so without considering what is the gift, for whom is the gift, whose is the gift, what is being dispensed, for whom is it being dispensed, who is dispensing, what is being dedicated, to whom is it being dedicated, by whom is it being dedicated,⁵²⁰ or any such concepts. They do not observe any such entity {Ki.VII: 19} that they would dispense, or with respect to which, having been dispensed, they would make a dedication toward unsurpassed, complete enlightenment. If you ask why, it is because all entities are empty in accordance with the emptiness of internal phenomena, [F.191.b] empty in accordance with the emptiness of external phenomena, empty in accordance with the emptiness of external and internal phenomena, and empty in accordance with [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. So when they observe all phenomena to be empty, what would be dedicated, to whom would the dedication be made, and by whom would the dedication be made? Dedications such as this are the best of dedications; they are unpoisoned dedications in accord with the realm of phenomena.

60.27 “Subhūti, when these bodhisattva great beings practice the perfection of wisdom, they bring beings to maturity and acquire the buddhafi elds in that all phenomena are signless, uneffected, unapprehended, unoriginated, and unconditioned. They complete the perfection of generosity. They complete the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative stability, and the perfection of wisdom. They complete all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas.

60.28 “Although they complete the perfection of generosity from the start, they do not accept any ripening [of past actions]— [F.192.a] and yet resources nevertheless materialize for them just by their so wishing. Subhūti, this is just like when all the excellent resources of the gods of the Paranirmitavaśavartin realm arise just by their so wishing. In the same way, Subhūti, all the

excellent resources of bodhisattva great beings, too, arise just by their so wishing. Through these resources they venerate the lord buddhas and also satisfy the world with its gods, humans, and asuras. They gather beings with their perfection of generosity, and establish them in the three vehicles with their skillful means. So it is, Subhūti, that when bodhisattva great beings practice the perfection of wisdom, they complete the perfection of generosity in that all phenomena are signless, uneffected, unapprehended, unoriginated, and unconditioned.

60.29 “Subhūti, if you ask how, when bodhisattva great beings practice the perfection of wisdom, they complete the perfection of ethical discipline, starting from the time when they first begin to set their mind on enlightenment with a mind that is devoid of concepts, in that all phenomena are signless, uneffected, unapprehended, unoriginated, and unconditioned, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they do complete the perfection of ethical discipline, starting from the time when they first begin to set their mind on enlightenment with a mind that is devoid of concepts, in that all phenomena are signless, uneffected, unapprehended, unoriginated, and unconditioned. They acquire the ethical discipline of the noble ones, which is included within the uncontaminated path and acquired on the basis of the true nature. [F.192.b] Their ethical discipline is unimpaired, untainted, unadulterated, unsullied, undiminished, independent, utterly perfect, and praised by the learned. They do not seize on anything at all that may be acquired on the basis of that ethical discipline, including physical forms, feelings, perceptions, formative predispositions, consciousness, and [the causal and fruitional attributes], up to and including the thirty-two major marks of a great person {Ki.VII: 20} and the excellent eighty minor marks, as well as the great and lofty royal families, the great and lofty priestly families, and the great and lofty householder families; the gods of the Caturmahārājakāyika realm; the gods of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmita-vaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariṣadya, Mahābrahmā Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttāśubha, Apramāṇāśubha, Śubhakṛtsna, Bṛhat, and the nonperceptual realms; the gods of Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha; the gods of the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception; and the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and the authority of a universal emperor. In addition, making common cause with all beings, they dedicate this ethical

discipline to all-aspect omniscience by means of a signless dedication and an unapprehended and nondual dedication, on the basis of worldly convention rather than ultimate reality. [F.193.a]

60.30 “After completing the perfection of ethical discipline, through skillful means they attain the four meditative concentrations without relishing them. They attain divine clairvoyance. Through the maturation of this divine clairvoyance they see all the lord buddhas, as many as are alive and present, teaching the Dharma in the immeasurable, countless, and inestimable world systems of the eastern direction. Such visions are not squandered until they have themselves attained consummate buddhahood in unsurpassed, complete enlightenment. Through the maturation of this divine clairvoyance they also see all the lord buddhas, as many as are alive and present, teaching the Dharma in the immeasurable, countless, and inestimable world systems of each of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith. Such visions are not squandered until they have themselves attained consummate buddhahood in unsurpassed, complete enlightenment.

60.31 “With pure divine cliraudience, surpassing that of human beings, they hear the words spoken by those lord buddhas. They will not squander that which they have heard until, through that which they have heard,⁵²¹ they have acted for the benefit of themselves and others.

60.32 “With consciousness of the thoughts [of others], their thoughts know the minds of those lord buddhas. They will not squander that consciousness of the thoughts [of others] until they have acted for the benefit of all beings. {Ki.VII: 21}

60.33 “With knowledge of the recollection of past lives, they know the past and future roots of the virtuous action of beings, [F.193.b] and they reveal and elucidate them to those beings, encouraging them and rejoicing in them, so that these beings come to wish in particular for that which has been revealed, [and so forth], up to and including that in which they rejoice.

60.34 “With knowledge that contaminants have ceased, they establish beings in the fruit of entering the stream to nirvāṇa, and they establish them in the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and in arhatship. They establish them in individual enlightenment, and they establish them in enlightenment. Similarly, they establish beings in those roots of virtuous action that accord with their capacities.

60.35 “Subhūti, so it is that when bodhisattva great beings practice the perfection of wisdom, they complete the perfection of ethical discipline with a mind that is devoid of concepts, in that all phenomena are signless, unaffected, unapprehended, unoriginated, and unconditioned.

“Subhūti, if you ask how, when bodhisattva great beings practice the perfection of wisdom, they complete the perfection of tolerance with a mind that is devoid of concepts in that all phenomena are signless, uneffected, unapprehended, unoriginated, and unconditioned, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom with a mind that is devoid of concepts in that all phenomena are signless, uneffected, unapprehended, unoriginated, and unconditioned, they cultivate both the tolerance that patiently endures afflictions and the acceptance that phenomena are nonarising, starting from the time when they first begin to set their mind on enlightenment until they are seated at the site of enlightenment. In this regard, the tolerance of bodhisattva great beings [F.194.a] that patiently endures afflictions is such that even though all beings might repeatedly approach them, scolding them, speaking unpleasant words, beating them and hitting them with clods and sticks, and striking them with weapons, those bodhisattva great beings will not allow any opportunity for even a single thought of agitation to arise. They should reflect as follows: ‘There is no one at all who abuses me and speaks unpleasant words, or who binds and beats me. Nor is there anyone who is being scolded, addressed with unpleasant words, beaten, or hit. No such person is apprehended.’ As for the acceptance of bodhisattva great beings that phenomena are nonarising, when bodhisattva great beings reflect on the essential nature of all phenomena, they do not even apprehend reality, so how could they possibly apprehend the inherent nature of phenomena! It is because they do not observe the essential nature of all phenomena that they acquire the acceptance that phenomena are nonarising. If you ask why they are said to be tolerant, they are tolerant because afflictive mental states do not arise and because wisdom is not cut off. These constitute the acceptance that phenomena are nonarising. Abiding in these two aspects of tolerance and acceptance, they complete the four meditative concentrations, and they complete the four immeasurable attitudes, the four formless absorptions, the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, {Ki.VII: 22} the seven branches of enlightenment, the noble eightfold path, the three gateways of liberation, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas. [F.194.b] Abiding in these attributes of the noble ones, which are uncontaminated, supramundane, and not common to all the śrāvakas and pratyekabuddhas, they complete the extrasensory powers of the noble ones.

- 60.37 “Having completed the extrasensory powers, they dwell in the six perfections and in those five extrasensory powers: through divine clairvoyance they see all the lord buddhas, as many as are alive and present, teaching the Dharma in the immeasurable, countless, and inestimable world systems of the eastern direction. Having seen all these lord buddhas, they acquire the recollection of the buddhas, and their recollection of the buddhas will never be interrupted until they have attained consummate buddhahood in unsurpassed, complete enlightenment. Abiding in all these attributes of the noble ones, which are uncontaminated, supramundane, and not common to the śrāvakas and pratyekabuddhas, they complete the extrasensory powers that are the attributes of the noble ones.
- 60.38 “Having completed the extrasensory powers, they dwell in the six perfections and in those five extrasensory powers, and through divine clairvoyance they see all the lord buddhas, as many as are alive and present, teaching the Dharma in the immeasurable, countless, and inestimable world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith. Having seen these lord buddhas, they acquire the recollection of the buddhas, and their recollection of the buddhas will never be interrupted until they have attained consummate buddhahood in unsurpassed, complete enlightenment.
- 60.39 “Through divine clairauidience, surpassing that of human beings, [F.195.a] they hear the words spoken by those lord buddhas, and having heard them, they retain them, and having retained them, they emphasize the real nature. Having emphasized the real nature, they also then teach the Dharma to beings in accordance with the real nature.
- 60.40 “Through knowledge of the thought patterns [of others], their thoughts know the minds of those lord buddhas, and they also know the mindsets of all noble ones, all the śrāvakas and pratyekabuddhas, and all beings. Having comprehended with their thoughts the mindsets of all beings, they teach the Dharma in accordance with the real nature.
- 60.41 “Through knowledge of the recollection of past lives, they comprehend the roots of virtuous action of beings, and they also reveal them to those beings, encouraging them, praising them, and rejoicing in them.
- 60.42 “As for knowledge that contaminants have ceased, through knowledge that contaminants have ceased, they establish beings in the three vehicles.
- 60.43 “Subhūti, when bodhisattva great beings practice the perfection of wisdom, they complete the perfection of tolerance with a mind that is devoid of concepts in that all phenomena are signless, uneffected, unapprehended, unoriginated, and unconditioned. These bodhisattva great beings practice the perfection of wisdom. They bring beings to maturity and refine the

buddhafiels. Having brought beings to maturity and refined the buddhafiels, they conduct themselves in all-aspect omniscience. Having perfected all-aspect omniscience, [F.195.b] they attain consummate buddhahood in unsurpassed, complete enlightenment. Having attained consummate buddhahood in unsurpassed, complete enlightenment, they turn the wheel of the Dharma. Having turned the wheel of the Dharma, they liberate beings from cyclic existence by means of the three vehicles.

60.44 “Subhūti, so it is that when bodhisattva great beings practice the perfection of wisdom, they complete the perfection of tolerance in that all phenomena are signless, uneffected, unapprehended, unoriginated, and unconditioned. {Ki.VII: 23}

60.45 “Subhūti, if you ask how, when bodhisattva great beings practice the perfection of wisdom, they complete the perfection of perseverance with a mind that is devoid of concepts, in that all phenomena are signless, uneffected, unapprehended, unoriginated, and unconditioned, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they possess physical perseverance and they possess mental perseverance, with a mind that is devoid of concepts in that all phenomena are signless, uneffected, unapprehended, unoriginated, and unconditioned, starting from the time when they first begin to set their mind on enlightenment.

60.46 “Abiding in physical perseverance, they achieve and maintain the first meditative concentration, and then they achieve and maintain the second meditative concentration, the third meditative concentration, and the fourth meditative concentration. Absorbed in the fourth meditative concentration, they experience many modes of miraculous ability—they can touch the sun and moon with their hands, and [F.196.a] hold sway with their physical body as far as the world realms of Brahmā. They venerate all the lord buddhas, as many as are alive and present in the immeasurable, countless, and inestimable world systems of the ten directions, with robes, alms, bedding, medicines, and many resources, and these robes, alms, bedding, medicines, and many resources will not be depleted until they attain consummate buddhahood in unsurpassed, complete enlightenment. Even after attaining consummate buddhahood in enlightenment, they will continue to please the world with its gods, humans, and asuras by means of clothing, alms, bedding, medicines, and many resources. Even after attaining final nirvāṇa, many reliquary offerings will appear before their sacred relics. Through mastery of miraculous abilities, they will listen to the Dharma in the presence of those lord buddhas, and they will never squander that which they have heard until they have attained consummate buddhahood in unsurpassed, complete enlightenment. Conducting themselves in all-aspect omniscience,

they also bring beings to maturity and refine the buddhafi elds. So it is, Subhūti, that when bodhisattva great beings practice the perfection of wisdom, those who possess physical perseverance complete the perfection of perseverance in that all phenomena are signless, uneffected, unapprehended, unoriginated, and unconditioned. [F.196.b]

60.47 “Subhūti, if you ask how bodhisattva great beings complete the perfection of perseverance endowed with mental perseverance, comprehending the aspects of the uncontaminated noble path, in that all phenomena are signless, uneffected, unapprehended, unoriginated, and unconditioned, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they possess mental perseverance with a mind that is devoid of concepts, in that all phenomena are signless, uneffected, unapprehended, unoriginated, and unconditioned, starting from the time when they first begin to set their mind on enlightenment. They do not allow any opportunity for nonvirtuous actions of body to arise, they do not allow any opportunity for nonvirtuous actions of speech to arise, and they do not allow any opportunity for nonvirtuous actions of mind to arise.

60.48 “They do not entertain notions⁵²² of anything being ‘permanent’ or ‘impermanent,’ ‘imbued with happiness’ or ‘imbued with suffering,’ ‘self’ or ‘nonself,’ ‘at peace’ or ‘not at peace,’ ‘virtuous’ or ‘nonvirtuous,’ ‘mundane’ or ‘supramundane,’ ‘afflicted’ or ‘unafflicted,’ ‘inadmissible’ or ‘admissible,’ ‘contaminated’ or ‘uncontaminated,’ ‘defiled’ or ‘purified,’ or ‘conditioned’ or ‘unconditioned.’ They do not lay claim to notions of anything being ‘the realm of desire,’ ‘the realm of form,’ ‘the realm of formlessness,’ ‘the contaminated realms,’ ‘the uncontaminated realms,’ [F.197.a] ‘the first meditative concentration,’ ‘the second meditative concentration,’ ‘the third meditative concentration,’ ‘the fourth meditative concentration,’ ‘loving kindness,’ ‘compassion,’ ‘empathetic joy,’ ‘equanimity,’ ‘the sphere of infinite space,’ [Ki.VII: 24] ‘the sphere of infinite consciousness,’ ‘the sphere of nothing-at-all,’ ‘the sphere of neither perception nor nonperception,’ ‘the perfection of generosity,’ ‘the perfection of ethical discipline,’ ‘the perfection of tolerance,’ ‘the perfection of perseverance,’ ‘the perfection of meditative concentration,’ ‘the perfection of wisdom,’ ‘the emptiness of internal phenomena,’ [the other aspects of emptiness], up to and including ‘the emptiness of the essential nature of nonentities,’ ‘the applications of mindfulness,’ ‘the correct exertions,’ ‘the supports for miraculous ability,’ ‘the faculties,’ ‘the powers,’ ‘the branches of enlightenment,’ ‘the noble eightfold path,’ ‘the truths of the noble ones,’ ‘the meditative concentrations,’ ‘the immeasurable attitudes,’ ‘the formless absorptions,’ ‘the aspects of liberation,’ ‘the serial steps of meditative absorption,’ ‘emptiness,’ ‘signlessness,’ ‘wishlessness,’ ‘the extrasensory powers,’ ‘the meditative

stabilities,' 'the dhāraṇī gateways,' 'the powers of the tathāgatas,' 'the fearlessnesses,' 'the kinds of exact knowledge,' 'great loving kindness,' 'great compassion,' or even the distinct qualities of the buddhas are 'permanent' or 'impermanent,' 'imbued with happiness' or 'imbued with suffering,' 'self' or 'nonself,' 'at peace' or 'not at peace,' 'virtuous' or 'nonvirtuous,' 'mundane' or [F.197.b] 'supramundane,' 'afflicted' or 'unafflicted,' 'inadmissible' or 'admissible,' 'contaminated' or 'uncontaminated,' 'defiled' or 'purified,' or 'conditioned' or 'unconditioned.' They do not lay claim to the fruit of entering the stream to nirvāṇa, and they do not misconstrue the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, the state of the bodhisattvas, or unsurpassed, complete enlightenment. They do not lay claim to notions of 'one who has entered the stream to nirvāṇa,' 'one who is destined for only one more rebirth,' 'one who is no longer subject to rebirth,' or an 'arhat,' 'pratyekabuddha,' 'bodhisattva,' or 'buddha.'

60.49 "Nor indeed do they lay claim to these beings as ranked on the level of insight,⁵²³ these as ranked on the level of attenuated refinement, these as ranked at a lower status, these as ranked at a higher status, these as ranked as having the status of pratyekabuddhas, these as ranked as having knowledge of the path, or these as ranked as having all-aspect omniscience. If you ask why, it is because there is no essential nature⁵²⁴ for ranking them as having any such essential natures. Those endowed with such mental perseverance act for the benefit of beings even though they have actualized [their goal], but they do not at all apprehend those beings. They also complete the perfection of perseverance, but they do not at all apprehend that perfection of perseverance. They also complete the attributes of the buddhas, but they do not at all apprehend the attributes of the buddhas. [F.198.a] They also refine the buddhafiels, but they do not at all apprehend the buddhafiels. Endowed with such mental perseverance, they acquire all virtuous attributes but they are not attached to them. Those without attachment act for the benefit [of others] and proceed from buddhafiels to buddhafiels. They proceed from mundane realm to mundane realm. They conjure emanations by whatever miraculous abilities and miracles they wish to employ. That is to say, they conjure emanations by causing a shower of flowers to fall, by causing the fragrance of incense to waft, by causing thunder to reverberate, by causing the sound of songs and music to resonate, by causing earthquakes, by displaying appearances, or by displaying a world made of the seven precious metals and gems. In whatever circumstances, they also sacrifice their own bodies for the sake of beings. Sometimes they sacrifice themselves for the sake of beings.

Sometimes they discharge delicious fragrance. Sometimes they make great offerings, without the taking of life. {Ki.VII: 25} Sometimes they extricate infinite beings from improper paths. They avert them from killing, and they release them from stealing, sexual misconduct, slander, words of reprimand, lying, nonsensical chatter, covetousness, malice, and wrong views. They benefit some through generosity and they benefit some through ethical discipline. For some they give up their limbs and appendages. For some they renounce their children and wives. For some they renounce a kingdom. For some they sacrifice themselves. Thus they act for the benefit of beings by whatever means they can bring about the benefit of beings. So it is, Subhūti, [F.198.b] that when bodhisattva great beings practice the perfection of wisdom, those who possess mental perseverance complete the perfection of perseverance, in that all phenomena are signless, uneffected, unapprehended, unoriginated, and unconditioned.

60.50 “Subhūti, if you ask how, when bodhisattva great beings practice the perfection of wisdom, they complete the perfection of meditative concentration in that all phenomena are signless, uneffected, unapprehended, unoriginated, and unconditioned, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they dwell in the perfection of meditative concentration with a mind that is devoid of concepts, in that all phenomena are signless, uneffected, unapprehended, unoriginated, and unconditioned, starting from the time when they first begin to set their mind on enlightenment. With the exception of the meditative stabilities of the tathāgatas, they complete all the [other] meditative stabilities. They achieve and maintain the first meditative concentration, where there is freedom from desires, and freedom from negative and nonvirtuous attributes, while ideation and scrutiny are present, alongside the joy and bliss that arise from that freedom. They [similarly] achieve and maintain the second meditative concentration, the third meditative concentration, and the fourth meditative concentration. They achieve and maintain [the immeasurable attitudes], extensively permeating all worlds encompassed by the realm of phenomena and infinite space in all respects with thoughts endowed with loving kindness, compassion, empathetic joy, and equanimity. They achieve and maintain the sphere of infinite space, [F.199.a] the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception. Abiding in this perfection of meditative stability, they are absorbed in the eight aspects of liberation, both consecutively and in reverse order, and then they arise from them. They achieve and maintain the nine serial steps of meditative absorption, the meditative stability of emptiness, the meditative stability of signlessness, and the meditative stability of wishlessness. They

achieve and maintain the meditative stability *without obstacles*, and they achieve and maintain the meditative stability that resembles lightning, the authentic meditative stability, and the vajra-like meditative stability. Abiding in this perfection of meditative stability, through the wisdom of knowledge of the path, they master all meditative stabilities included within knowledge of the path. {Ki.VII: 26} They transcend the level of bright insight, and they transcend the level of the spiritual family, the eighth-lowest level, the level of insight, the level of attenuated refinement, the level of no attachment, the level of [an arhat's] spiritual achievement, and the level of the pratyekabuddhas. Having transcended the level of the pratyekabuddhas, they enter a bodhisattva's full maturity. Having entered into the maturity of the bodhisattvas, they perfect the level of the buddhas. While engaging on these [levels], they do not in the interim acquire the fruits [of the path] until they have attained the wisdom of all-aspect omniscience. Abiding in this perfection of meditative stability, they perfect the extrasensory powers. They venerate the lord buddhas and, proceeding from buddhafiield to buddhafiield, they continue to venerate the lord buddhas. [F.199.b] They develop the roots of virtuous action through which, in the presence of those lord buddhas, they refine the buddhafiields and bring beings to maturity. Proceeding from mundane realm to mundane realm, they act on behalf of beings. Some beings they attract by means of generosity. Some they attract by means of ethical discipline. Some they attract by means of meditative stability. Some they attract by means of wisdom. Some they attract by means of liberation. Some they attract by means of the wisdom of liberation.

60.51 "They establish some in the fruit of entering the stream to nirvāṇa, and they establish some in the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and in arhatship. They establish some in individual enlightenment, and they establish some in unsurpassed, complete enlightenment.

60.52 "They engage beings in whichever virtuous attributes will manifestly elevate them. Abiding in this perfection of meditative stability, they actualize all the dhāraṇī gateways, they attain the four kinds of exact knowledge, and they also acquire the extrasensory powers that arise from the maturation [of past actions]. They will never again be reborn in a mother's womb owing to past actions and afflicted mental states. They will never again be reliant on desires, but there is no rebirth at all that they will not assume in order to bring beings to maturity. They will be untainted even by the defects of birth. If you ask why, it is because when they discern, are aware, and understand that all phenomena resemble a magical display, they know that all conditioned phenomena resemble a magical display, and they act for the benefit of all beings. [F.200.a] By knowing that all conditioned phenomena

are like a magical display, they generate great compassion for beings, with the thought, 'Alas! These beings have experienced much suffering in cyclic existence although all phenomena are like a magical display. At some time or another I will establish all those imbued with suffering in quiescent nirvāṇa!' Since beings, or [even] the concept 'being,' are not apprehended, they do not apprehend anything at all, and then, on the basis of worldly convention rather than ultimate reality, they establish beings in that nonapprehensible state.

60.53 "Abiding in this perfection of meditative stability, they practice all the meditative concentrations, liberating meditative stabilities, and absorptions, and they will never be separated from the perfection of meditative stability until they have attained consummate buddhahood in unsurpassed, complete enlightenment. {Ki.VII: 27} Abiding in this perfection of meditative stability, through knowledge of the path they actualize all-aspect omniscience. Abiding in it, they abandon all reincarnation due to propensities, and then act both for the benefit of themselves and for the benefit of others. Acting for the benefit of themselves and others, they become worthy of the service of the world with its gods, human beings, and asuras. So it is, Subhūti, that when bodhisattva great beings practice the perfection of wisdom, they complete the perfection of meditative stability, with a mind that is devoid of concepts in that all phenomena are signless, uneffected, unapprehended, unoriginated, and unconditioned.

60.54 "Subhūti, if you ask how, when bodhisattva great beings practice the perfection of wisdom, they complete the cultivation of the perfection of wisdom [F.200.b] with a mind that is devoid of concepts, in that all phenomena are signless, uneffected, unapprehended, unoriginated, and unconditioned, in this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they do not observe anything at all that is true or absolutely existing, with a mind devoid of concepts in that all phenomena are signless, uneffected, unapprehended, unoriginated, and unconditioned, starting from the time when they first begin to set their mind on enlightenment. They do not observe the truth or absolute existence of physical forms, and they do not observe the truth or absolute existence of feelings, perceptions, formative predispositions, or consciousness. Since they do not observe the truth or absolute existence of physical forms and do not observe the truth or absolute existence of feelings, perceptions, formative predispositions, or consciousness, they do not even observe the arising of physical forms, and they do not even observe the arising of feelings, perceptions, formative predispositions, or consciousness. Since they do not even observe the arising of physical forms and they do not observe the arising of feelings, perceptions, formative predispositions, or

consciousness, they do not observe the sensory portal for the arising of physical forms, and they do not observe the sensory portal for the arising of feelings, perceptions, formative predispositions, or consciousness. Since they do not observe the sensory portal for the arising of physical forms, and they do not observe the sensory portal for the arising of feelings, perceptions, formative predispositions, or consciousness, they do not observe the grouping of physical forms, [F.201.a] and they do not observe the grouping of feelings, perceptions, formative predispositions, and consciousness. They do not observe them as hollowness or voidness. They do not observe the truth or absolute existence of [any attributes or goals], up to and including all-aspect omniscience. Since they do not observe the arising of all-aspect omniscience [and so forth], they do not observe the sensory portal for the arising of all-aspect omniscience [and so forth]. Since they do not observe the sensory portal for the arising of all-aspect omniscience [and so forth], they do not observe the grouping of all-aspect omniscience [and so forth]. They do not observe them as hollowness or voidness.

60.55 “When they reflect in that manner, they do not apprehend the inherent existence of physical forms, and they do not apprehend the inherent existence of feelings, perceptions, formative predispositions, or consciousness. They do not apprehend the inherent existence of [the attributes and goals], up to and including all-aspect omniscience. When they practice the perfection of wisdom in that manner, they realize that all phenomena have the essential nature of nonentity. Realizing this, when they engage with the emptiness of internal phenomena, engage with the emptiness of external phenomena, engage with the emptiness of external and internal phenomena, and engage with [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, they are not fixated upon anything at all, whether physical forms, feelings, perceptions, formative predispositions, consciousness, the sense fields, the sensory elements, the links of dependent origination, the perfections, the aspects of emptiness, the factors conducive to enlightenment, the noble [F.201.b] truths, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, {Ki.VII: 28} the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, the distinct qualities of the buddhas, or [the goals], up to and including unsurpassed, complete enlightenment.

60.56 “When they practice the perfection of wisdom as the essential nature of nonentity, they complete the path of enlightenment. In this way they complete the six perfections, all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas. They complete the thirty-two major marks and the eighty excellent minor marks of a great person.

60.57 “Those who maintain these attributes through which the path of enlightenment is ripened, after completing the six perfections, [F.202.a] all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment, and after completing [the fruitional attributes], up to and including the five extrasensory powers that originate from the maturation [of past actions], then help with generosity those beings who should be helped with generosity. They help with ethical discipline those who should be helped with ethical discipline. They help with tolerance those who should be helped with tolerance. They help with perseverance those who should be helped with perseverance. They help with meditative stability those who should be helped with meditative stability. They help with wisdom those who should be helped with wisdom. They help with liberation those who should be helped with liberation. They help with seeing the wisdom of liberation those who should be helped with seeing the wisdom of liberation. They establish in the fruit of entering the stream to nirvāṇa those who should be established in the fruit of entering the stream to nirvāṇa. They establish in the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and unsurpassed, complete enlightenment those who should be established in unsurpassed, complete enlightenment [and so forth].

60.58 “Emanating through many modes of miraculous ability, they travel to world systems as numerous as the grains of sand of the river Gaṅgā. They materialize at will those world systems numerous as the grains of sand of the river Gaṅgā from whatever precious gems and metals they wish. [F.202.b] Fulfilling the aspirations of beings, they proceed from world system to world system, and having seen these world systems, they acquire the buddhafi elds that they wish for. However many resources and joys they need—just like the resources and joys in the god realm of Paranirmitavaśavartin, and those of other buddhafi elds, which do not need to be sought—will arise in their

buddhafiels. Engaging in knowledge of the path through the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, which derive from the maturation [of past actions], as well as through the extrasensory powers that derive from the maturation [of past actions] and through the path of enlightenment that derives from the maturation [of past actions], they attain the fulfilment of all attributes, and then subsequently they will attain all-aspect omniscience. If they attain consummate buddhahood in unsurpassed, complete enlightenment, commensurate with physical forms not being acquired; commensurate with feelings, perceptions, formative predispositions, and consciousness not being acquired; commensurate with the sense fields, the sensory elements, and the links of dependent origination not being acquired; and also commensurate with virtuous, nonvirtuous, mundane, supramundane, contaminated, uncontaminated, conditioned, and unconditioned attributes not being acquired, {Ki.VII: 29} then all the resources and joys in that buddhafielf will be without acquisition. If you ask why, it is because all phenomena are without acquisition owing to their being nonapprehensible. [F.203.a] Indeed, they teach the Dharma to beings so that they might not acquire anything.

60.59 “So it is, Subhūti, that when bodhisattva great beings practice the perfection of wisdom, they complete the perfections in that all phenomena are signless, uneffected, unapprehended, unoriginated. and unconditioned. They complete [all causal and fruitional attributes], up to and including the distinct qualities of the buddhas.”

60.60 *This completes the sixtieth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 61

61.1 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, since all phenomena are indivisible, signless, and empty of their own defining characteristics, how could the cultivation of the six perfections, namely the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, be fulfilled? How indeed are contaminated and uncontaminated phenomena differentiated? How is the perfection of generosity gathered in the perfection of wisdom? How are the perfection of ethical discipline, [F.203.b] the perfection of tolerance, the perfection of perseverance, and the perfection of meditative concentration gathered in the perfection of wisdom? How are [all causal and fruitional attributes], up to and including the distinct qualities of the buddhas, gathered in the perfection of wisdom? Blessed Lord, how is it conceived that such phenomena do indeed have different defining characteristics when their sole defining characteristic is that they are without defining characteristics?”

61.2 The Blessed One replied to the venerable Subhūti, “In this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they dispense generosity, maintain ethical discipline, cultivate tolerance, undertake perseverance, cultivate meditative stability, and cultivate wisdom while abiding in the five aggregates of appropriation that are dreamlike. They dispense generosity, maintain ethical discipline, cultivate tolerance, undertake perseverance, cultivate meditative stability, and cultivate wisdom while abiding in the five aggregates of appropriation that are like a magical display, like a mirage, like an optical aberration, like an echo, like a reflection, like a gandharva spirit town, and like a phantom. They should reflect that the five aggregates of appropriation, which are dreamlike, are without defining characteristics, and that the five aggregates of appropriation, which are like a magical display, like a mirage, like an optical aberration, like an echo, like a

reflection, like a gandharva spirit town, and like a phantom, are without defining characteristics. If you ask why, it is because a dream is without any essential nature, and a magical display, a mirage, an optical aberration, an echo, a reflection, a gandharva spirit town, [F.204.a] and a phantom are without any essential nature. {Ki.VII: 30} Anything that is without essential nature is without defining characteristics. That which is without defining characteristics has the sole defining characteristic that it is without defining characteristics.

61.3 “For this reason, Subhūti, you should know that generosity is without defining characteristics, the dispenser [of generosity] is without defining characteristics, and the recipient is without defining characteristics. Those who dispense generosity [and so forth], while knowing this, fulfill the perfection of generosity. When they fulfill the perfection of generosity they do not turn away from the perfection of ethical discipline. They do not turn away from the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, or the perfection of wisdom. Abiding in these six perfections, they perfect the four meditative concentrations, and they perfect the four immeasurable attitudes and the four formless absorptions. They perfect the four applications of mindfulness, and they perfect the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path. They perfect the emptiness of internal phenomena and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. They perfect the meditative stability of emptiness, the meditative stability of signlessness, the meditative stability of wishlessness, the eight aspects of liberation, the nine serial steps of meditative absorption, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the kinds of exact knowledge, [F.204.b] the ten powers of the tathāgatas, the four fearlessnesses, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.

61.4 “Abiding in these attributes of the noble ones, which arise from the maturation [of past actions] and are indeed supramundane and uncommon, they travel to the immeasurable, countless, and inestimable world systems of the ten directions through their miraculous ability, and approach all the lord buddhas who reside in them, and venerate them with robes, alms, bedding, medicines, and many useful things. They act for the sake of beings through all sorts of resources and joys. They attract through their generosity those beings who are attracted by generosity. They attract through their wisdom [and so forth] those who are attracted by ethical discipline, tolerance, perseverance, meditative concentration, and wisdom. They attract through all-aspect omniscience [and all the attributes and goals] those who are

attracted by [all the attributes and goals], up to and including all-aspect omniscience. They attract through their respective virtuous attributes those who are attracted by the corresponding virtuous attributes. Endowed with those roots of virtuous action and with mastery over all phenomena, they accept [rebirth] in cyclic existence, but are untainted by the sufferings of cyclic existence. For the sake of beings, they accept the excellent resources of gods and humans. They attract beings with those excellent resources. Knowing that all phenomena are without defining characteristics, [F.205.a] they know the fruit of entering the stream to nirvāṇa but do not dwell in it. They know the fruit of being destined for only one more rebirth, {Ki.VII: 31} the fruit of no longer being subject to rebirth, and arhatship, but they do not dwell in them. They know individual enlightenment, but they do not dwell in it. If you ask why, it is because, having known all phenomena, they attain the all-aspect omniscience that is uncommon to the śrāvakas and pratyekabuddhas. So it is, Subhūti, that bodhisattva great beings, who know all phenomena to be without defining characteristics, know that the six perfections are without defining characteristics. They know that [all the attributes and goals], up to and including all-aspect omniscience, are without defining characteristics.

61.5 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they complete the perfection of ethical discipline, while abiding in the five aggregates of appropriation that are dreamlike, and abiding in the five aggregates of appropriation that are like a magical display, like a mirage, like an optical aberration, like an echo, like a reflection, like a gandharva spirit town, and like a phantom. Subhūti, knowing the five aggregates of appropriation to be dreamlike, and knowing the five aggregates of appropriation to be like a magical display, like a mirage, like an optical aberration, like an echo, like a reflection, like a gandharva spirit town, and like a phantom, these bodhisattva great beings also complete the perfection of ethical discipline, which is without defining characteristics, undamaged, unimpaired, faultless, unsullied, nondegenerate, abundant in splendor, praised by the learned, utterly perfect, sublime, uncontaminated, [F.205.b] included in the path, and supramundane.

61.6 “Maintaining these attributes, they maintain the conventional ethical disciplines⁵²⁵ in which precepts are adopted, and they also maintain ethical discipline acquired on the basis of the true nature, ethical discipline conjoined with restraint,⁵²⁶ ethical discipline that is apprehended, ethical discipline that is habitual, and ethical discipline that is not habitual. Endowed with such ethical disciplines, they do not assert the supremacy of anything at all, and so they lay no claims by thinking, ‘Through this ethical discipline, may I be reborn equal in fortune to the great and lofty royal

families, or may I be reborn equal in fortune to the great and lofty priestly families, or among the great and lofty householder families!’ They lay no claims by thinking, ‘May I become a minor king or a universal emperor! May I be reborn equal in fortune to the gods of the Caturmahārājakāyika realm! May I be reborn equal in fortune to the gods of the Trayastriṃśa realm, to those of the Yāma realm, or those of the Tuṣita realm, those of the Nirmāṇarata realm, and those of the Paranirmitavaśavartin realm! {Ki.VII: 32} May I attain the fruit of one who has entered the stream to nirvāṇa! May I attain the fruit of one destined for only one more rebirth, or the fruit of one no longer subject to rebirth, arhatship, individual enlightenment, or [unsurpassed, complete] enlightenment!’

61.7 “If you ask why, it is because all phenomena are without defining characteristics. Since they have a sole defining characteristic—the defining characteristic of the essential nature of nonentity—phenomena that are without defining characteristics cannot acquire phenomena that are without defining characteristics. Nor can phenomena that have dissimilar defining characteristics acquire phenomena that have dissimilar defining characteristics. Nor can phenomena with dissimilar defining characteristics or without defining characteristics acquire phenomena with dissimilar defining characteristics or without defining characteristics. So it is, Subhūti, that bodhisattva great beings who practice the perfection of wisdom will complete the perfection of ethical discipline that is without defining characteristics, [F.206.a] and then embark on the maturity of the bodhisattvas. When they have embarked on the maturity of the bodhisattvas, they will accept that phenomena are nonarising. When they engage in knowledge of the path, they will attain the five extrasensory powers that arise through the maturation [of past actions], and then they will dwell in the five hundred dhāraṇī gateways and the five hundred gateways of meditative stability. Having attained the four kinds of exact knowledge, they will venerate the lord buddhas. Traveling from buddhafiield to buddhafiield, they will bring beings to maturation, and also acquire the buddhafiields. Even if they frequent cyclic existence with its five classes of living beings, they will never be tainted by the ripening of past actions that is associated with cyclic existence. Just as a phantom may stand, move, rest, sit, or even lie down, but no going, coming, resting, sitting, or lying down is apprehended, in the same way they may even act on behalf of beings, but they do not apprehend beings or even the concept of a being. [B66]

61.8 “Subhūti, just as a tathāgata, arhat, completely awakened buddha, who is said to be utterly at peace, may attain consummate buddhahood in unsurpassed, complete enlightenment, and then turn the wheel of the Dharma, and even after causing immeasurable beings to attain final nirvāṇa

through the two vehicles, may no longer discern any such bodhisattva prophesied to attain unsurpassed, complete enlightenment, and let go of the formative predispositions of his [current] lifespan while sending forth an emanation, [F.206.b] and pass into final nirvāṇa in the expanse of nirvāṇa, where there is no residue of the aggregates—and that emanation, Subhūti, would then, after one eon has passed, prophesy bodhisattva great beings to attain unsurpassed, complete enlightenment and itself pass into final nirvāṇa, {Ki.VII: 33} although no physical form, feelings, perceptions, formative predispositions, consciousness, or entity could be apprehended at all with respect to that [emanation] that has attained final nirvāṇa—in the same way, Subhūti, bodhisattva great beings do not apprehend beings or the concept of a being, and yet they indeed act on behalf of beings. So it is, Subhūti, that when bodhisattva great beings practice the perfection of wisdom, they complete the perfection of ethical discipline without defining characteristics.

61.9 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they complete the perfection of tolerance without defining characteristics, while abiding in the five aggregates of appropriation that are dreamlike, and abiding in the five aggregates of appropriation that are like an echo, like an optical aberration, like a magical display, like a mirage, and like a phantom.

61.10 “Subhūti, if you ask how bodhisattva great beings complete the perfection of tolerance while maintaining attributes that are without defining characteristics, in this regard, Subhūti, bodhisattva great beings complete the perfection of tolerance through two modes of tolerance. [F.207.a] If you ask what these two are, they comprise the tolerance of the experience [of suffering] and the tolerance that understands phenomena. If you ask what is the tolerance of the experience [of suffering], this implies that, starting from the time when they first begin to set their mind on enlightenment until they are seated at the site of enlightenment, even if all beings were to approach those bodhisattva great beings and reprimand them, or rebuke them with unpleasant words and speak mendacious and harsh words, or strike or beat them with clods of earth, clubs, and weapons, seeking to complete the perfection of tolerance, these bodhisattva great beings would not have even the slightest thought imbued with anger or malice. But they should above all cultivate compassion for those beings, thinking, ‘Alas, these beings are tormented by the ailments of afflicted mental states. I should not have negative thoughts toward them. Rather, I should accept them because I have accepted those aggregates that are inimical.’ Imbued with loving kindness and resorting to compassion, such reflections are called the tolerance of the experience [of suffering].

- 61.11 “If you ask what is the tolerance that understands phenomena, since even those beings are ultimately nonapprehensible, [bodhisattvas] should think, ‘Who is scolding me, reprimanding me with unpleasant words, or speaking mendacious and harsh words? Who is beating me with clods and clubs, or striking me with weapons? All formative predispositions are illusion-like. They are hollow, void, vacuous, and like space. They are without self, any sentient beings, life forms, living beings, life, living creatures, individual personalities, human beings, or persons. Since all these conceptual thoughts derive from imagination, who is scolding me, reprimanding me with unpleasant words, or speaking mendacious and harsh words? Who is beating me with clods and clubs, or striking me with weapons? [F.207.b] Owing to the emptiness of essential nature and owing to the emptiness of ultimate reality, I should not conceptualize in these ways.’ This is called the tolerance that understands phenomena. Reflecting in that manner, they perfect the perfection of tolerance. Those who have perfected the perfection of tolerance attain the acceptance that phenomena are nonarising.”
- 61.12 Then Subhūti asked, “Blessed Lord, what is the acceptance that phenomena are nonarising? What is its extent? What is its cognition?”
- 61.13 “Subhūti,” replied the Blessed One, “not even the slightest phenomena arise—this denotes nonarising. Acceptance is said to be that through which it is cognized. Through this cognition, they acquire the acceptance that phenomena are nonarising.” {Ki.VII:34}
- 61.14 “Blessed Lord, what are the distinctions between the acceptance that śrāvakas and pratyekabuddhas have with respect to [the truth] that phenomena are nonarising, and the acceptance that bodhisattvas have with respect to [the truth] that phenomena are nonarising?”
- 61.15 “Subhūti,” replied the Blessed One, “the acceptance of bodhisattva great beings includes the cognition and correct exertion of those who enter the stream to nirvāṇa. The acceptance of bodhisattva great beings includes the cognition and correct exertion of those who are destined for only one more rebirth. The acceptance of bodhisattva great beings includes the cognition and correct exertion of those who are no longer subject to rebirth. The acceptance of the bodhisattva great beings includes the cognition and correct exertion of those who are arhats. The acceptance of bodhisattva great beings includes the cognition and correct exertion of those who are pratyekabuddhas. [F.208.a] This then is the distinction between the acceptance of the śrāvakas and pratyekabuddhas, and the acceptance of the bodhisattvas.
- 61.16 “Subhūti, bodhisattva great beings who possess such acceptance surpass all the śrāvakas and pratyekabuddhas. Abiding in this acceptance that phenomena are nonarising, which derives from the maturation [of past

actions], they practice the path of the bodhisattvas, and perfect the knowledge of the path. By perfecting this, they will not lack the thirty-seven factors conducive to enlightenment, or the meditative stabilities of emptiness, signlessness, and wishlessness. They will not lack the five extrasensory powers, and since they will not lack the five extrasensory powers, they will bring beings to maturation, and refine the buddhafi elds. Having brought beings to maturation and refined the buddhafi elds, they will attain all-aspect omniscience through the wisdom of a single instant. So it is, Subhūti, that when bodhisattva great beings practice the perfection of wisdom, they will perfect the perfection of tolerance, which is without defining characteristics.

61.17 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they exert physical and mental perseverance, while abiding in the five aggregates of appropriation that are dreamlike, and abiding in the five aggregates of appropriation that are like an echo, like an optical aberration, like a magical display, like a mirage, and like a phantom. Through physical perseverance, they actualize miraculous abilities; {Ki.VII: 35} [F.208.b] traversing the world systems of all the cardinal and intermediate directions, they act for the sake of beings and refine the buddhafi elds. Through physical perseverance, they will bring beings to maturation, encourage them to engage in the three vehicles, and establish them in those vehicles. So it is, Subhūti, that when bodhisattva great beings practice the perfection of wisdom, they will perfect the perfection of tolerance, which is without defining characteristics.

61.18 “One who possesses mental perseverance, which is included within the path and the branches of the path free from contaminants, will perfect the integration of all the following virtuous attributes: the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the three gateways to liberation, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. Practicing in that manner, bodhisattva great beings will perfect all-aspect omniscience, and by perfecting that, they will abandon all the connecting propensities. Having abandoned all the connecting propensities, they will perfect the excellent major marks, [F.209.a] and after acquiring an aureole, they will turn the wheel of the Dharma, in the three times and in its twelve

aspects. Through this turning [of the wheel], the world systems of the great trichiliocosm will shake, shudder, and judder in six ways;⁵²⁷ they will rock, reel, and totter, and they will quiver, careen, and convulse.

61.19 “All world systems of the great trichiliocosm will also be permeated with great luminosity. The words of the tathāgatas, arhats, completely awakened buddhas, wherever they arise and their intonation resonates, will be heard by all those beings who are present in the world systems of the great trichiliocosm. All of them will attain emancipation through the three vehicles. Subhūti, this perfection of perseverance that bodhisattva great beings have is endowed with such great benefits. Abiding in the perfection of perseverance, bodhisattva great beings will perfect all the attributes of the buddhas and attain all-aspect omniscience.

61.20 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they complete the perfection of meditative stability,⁵²⁸ while abiding in the five aggregates of appropriation that are dreamlike, and abiding in the five aggregates of appropriation that are like an echo, like an optical aberration, like a magical display, like a mirage, {Ki.VII: 36} and like a phantom. If you ask why, in this regard, Subhūti, those bodhisattva great beings who practice the perfection of wisdom will achieve and maintain the first meditative concentration, and then they will achieve and maintain the second meditative concentration, [F.209.b] the third meditative concentration, and the fourth meditative concentration. They will also achieve and maintain loving kindness, compassion, empathetic joy, and equanimity, and they will achieve and maintain [the formless absorptions in] the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception. They will cultivate the meditative stabilities of emptiness, signlessness, and wishlessness. They will cultivate the meditative stability that resembles lightning. They will cultivate the authentic meditative stability. With the exception of dwelling in the vajra-like meditative stability and [attaining] the meditative stabilities of the tathāgatas, they will also achieve and maintain all the meditative stabilities of the śrāvakas and pratyekabuddhas, and any other categories of meditative stability and meditative absorption, their bodies permeated with them all. But they will not relish these meditative stabilities or the fruits of these meditative absorptions. If you ask why, it is because bodhisattva great beings understand that these meditative stabilities are without defining characteristics and have an essential nature of nonentity. So how could anything without defining characteristics possibly relish an attribute that is without defining characteristics! How could anything that is a nonentity possibly relish something that is a nonentity! Since they do not relish anything, they will not be reborn through

the power of these meditative stabilities in the realm of form or in the realm of formlessness. If you ask why, it is because they do not even apprehend those two realms, nor do they apprehend anyone entering into absorption, nor anything by which they would enter into absorption. Since all phenomena are nonapprehensible, they will complete the perfection of meditative stability that is without defining characteristics. [F.210.a] Through this perfection of meditative stability, they will transcend the levels of the śrāvakas and the pratyekabuddhas.”

61.21 “Blessed Lord, how do bodhisattva great beings complete the perfection of meditative stability and transcend the levels of the śrāvakas and the pratyekabuddhas?”

61.22 “Subhūti,” replied the Blessed One, “bodhisattva great beings have been well trained in the emptiness of internal phenomena, and they have been well trained in the emptiness of external phenomena, the emptiness of external and internal phenomena, and in [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. So, with respect to these aspects of emptiness, they do not apprehend anything at all that would attain the fruit of entering the stream to nirvāṇa, or the fruit of being destined for only one more rebirth, or the fruit of no longer being subject to rebirth, or arhatship, or individual enlightenment, or anything in which they should dwell. All-aspect omniscience, too, is empty of these aspects of emptiness. Through these aspects of emptiness, they will absolutely transcend the levels of the śrāvakas and the pratyekabuddhas, [Ki.VII: 37] and enter a bodhisattva’s full maturity.”

61.23 “Blessed Lord, what is the immaturity of bodhisattva great beings, and what is the maturity of the bodhisattvas?”

“Subhūti, all apprehending constitutes the immaturity of bodhisattva great beings. All nonapprehension constitutes their maturity,” replied the Blessed One.

61.24 “Blessed Lord, what is apprehending? What is the nonapprehension?”

“Subhūti,” replied the Blessed One, “physical forms [F.210.b] constitute apprehending for bodhisattva great beings. Subhūti, feelings, perceptions, formative predispositions, and consciousness constitute apprehending for bodhisattva great beings. The eyes and sights constitute apprehending for bodhisattva great beings. The ears and sounds, the nose and odors, the tongue and tastes, the body and tangibles, and the mental faculty and mental phenomena constitute apprehending for bodhisattva great beings. Visual consciousness, visually compounded sensory contact, and feelings conditioned by visually compounded sensory contact constitute apprehending. Auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, mental consciousness, mentally

compounded sensory contact [and so forth], and feelings conditioned by mentally compounded sensory contact [and so forth], all constitute apprehending. The earth element, the water element, the fire element, the wind element, the space element, and the consciousness element constitute apprehending. Fundamental ignorance, formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death constitute apprehending. All the perfections, all the aspects of emptiness, all the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, [F.211.a] great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas all constitute apprehending. [All the goals], up to and including all-aspect omniscience, constitute apprehending. These are indicative of the immaturity [of bodhisattva great beings].

61.25 “Subhūti, the maturity [of bodhisattva great beings] is that in which even the expressions of these attributes are nonapprehensible—from physical forms, feelings, perceptions, formative predispositions, consciousness, the sense fields, the sensory elements, the links of dependent origination, all the perfections, all the aspects of emptiness, all the factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, [and to all the goals], up to and including all-aspect omniscience.

61.26 “If you ask why, Subhūti, it is because physical forms are without inherent existence, and whatever is without inherent existence is indescribable. Feelings, perceptions, formative predispositions, and consciousness are without inherent existence, and whatever is without inherent existence is indescribable. The sense fields, the sensory elements, and the links of dependent origination are without inherent existence, and whatever is without inherent existence is indescribable. {Ki.VII: 38} All the perfections, all the aspects of emptiness, and all the factors conducive to enlightenment are without inherent existence, and whatever is without inherent existence is indescribable. The noble [F.211.b] truths, the meditative concentrations, the

formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are without inherent existence, and whatever is without inherent existence is indescribable. The ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas are without inherent existence, and whatever is without inherent existence is indescribable. [All the goals], up to and including all-aspect omniscience, are without inherent existence, and whatever is without inherent existence is indescribable. These, Subhūti, are indicative of the maturity of bodhisattva great beings.

61.27 “If bodhisattva great beings perfect all the meditative stabilities and meditative absorptions that enter into this maturity, and indeed will not be reborn on account of these meditative stabilities and meditative absorptions, how could they possibly be reborn through desire, hatred, or delusion, let alone lapse into cyclic existence with its five types of living beings due to the conditioning of past actions, while maintaining [those stabilities and absorptions]? On the contrary, they dwell in attributes that are like a magical display, and act for the benefit of all beings, but they do not apprehend either beings or their magical display. Since they do not apprehend beings or their magical display, they indeed bring beings to maturation and acquire the buddhafi elds. So it is, Subhūti, that when bodhisattva great beings practice the perfection of wisdom, [F.212.a] they complete the perfection of meditative stability, and from then, as long as they turn the wheel of the Dharma, they turn the wheel of emptiness, signlessness, and wishlessness, which is without apprehending.

61.28 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they comprehend all phenomena in the manner of a dream, and they comprehend all phenomena in the manner of an echo, in the manner of an optical aberration, in the manner of a magical display, in the manner of a mirage, and in the manner of a phantom.”

61.29 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, how do they definitively comprehend that all phenomena are like a dream. How do they definitively comprehend that all phenomena are like an echo, like an optical aberration, like a magical display, like a mirage, and like a phantom?”

61.30 “In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, they do not see dreams and they do not see viewers of dreams. They do not hear echoes and they do not see hearers of echoes. They do not see optical aberrations and they do not see viewers of optical aberrations. They do not see magical displays and they

do not see viewers of magical displays. {Ki.VII: 39} They do not see mirages and they do not see viewers of mirages. They do not see phantoms and they do not see viewers of phantoms. If you ask why, it is because dreams are the erroneous misconceptions of ordinary simple people. Echoes are their erroneous misconceptions. Optical aberrations are their erroneous misconceptions. Magical displays are their erroneous misconceptions. Mirages are their erroneous misconceptions, and phantoms are their erroneous misconceptions. Arhats do not see dreams and they do not see viewers of dreams. [F.212.b] They do not hear echoes and they do not see hearers of echoes. They do not see optical aberrations and they do not see viewers of optical aberrations. They do not see magical displays and they do not see viewers of magical displays. They do not see mirages and they do not see viewers of mirages. They do not see phantoms and they do not see viewers of phantoms. [Others], up to and including pratyekabuddhas, as well as bodhisattvas and the tathāgatas, arhats, completely awakened buddhas, do not see dreams and they do not see viewers of dreams. They do not hear echoes and they do not see hearers of echoes. They do not see optical aberrations and they do not see viewers of optical aberrations. They do not see magical displays and they do not see viewers of magical displays. They do not see mirages and they do not see viewers of mirages. They do not see phantoms and they do not see viewers of phantoms. If you ask why, all phenomena have the essential nature of nonentity because they are not genuinely true, equivalent to final nirvāṇa. All phenomena are without absolute existence because they are absolutely untrue. In that case, when bodhisattva great beings practice the perfection of wisdom, how could they possibly acquire the notion of an entity, or the notion of absolute existence, or the notion of something that is true? That would be impossible!

61.31 “If you ask why, it would not be the perfection of wisdom if one were to apprehend the essential nature, absolute existence, or authenticity of anything. When bodhisattva great beings practice the perfection of wisdom in this manner, they are not attached to physical forms, and they are not attached to feelings, perceptions, formative predispositions, or consciousness. They are not attached to the sense fields, the sensory elements, or the links of dependent origination. [F.213.a] They are not attached to the realm of desire, and they are not attached to the realm of form or the realm of formlessness. They are not attached to the perfection of generosity, and they are not attached to the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative stability, or the perfection of wisdom. They are not attached to the emptiness of internal phenomena, and they are not attached to [the other aspects of emptiness], up to and including the emptiness of the essential

nature of nonentity. They are not attached to the thirty-seven factors conducive to enlightenment. They are not attached to the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers. They are not attached to the meditative stabilities or the dhāraṇī gateways. They are not attached to the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, or the distinct qualities of the buddhas. They are not attached to [the goals], up to and including all-aspect omniscience.

61.32 “Abiding in this perfection of wisdom, they perfect the first [bodhisattva] level, without any longing for it arising. If you ask why, since they do not even apprehend that level, how could longing for it possibly arise! Abiding in this perfection of wisdom, they perfect the second level, the third level, the fourth level, the fifth level, {Ki.VII: 40} the sixth level, the seventh level, the eighth level, the ninth level, and [F.213.b] the tenth level, without any longing for them arising. If you ask why, since they do not even apprehend those levels, how could longing for them possibly arise! While practicing the perfection of wisdom, they do not even apprehend this perfection of wisdom. When they practice the perfection of wisdom that is without apprehending, they perceive that all phenomena are indeed gathered within this perfection of wisdom, but they do not at all apprehend these phenomena. If you ask why, it is because these phenomena and the perfection of wisdom are nondual and indivisible. If you ask why, it is because these phenomena are not to be at all differentiated. Indeed, all phenomena are indivisible because they denote the realm of phenomena, they denote the real nature, and they denote the very limit of reality.”

61.33 “Blessed Lord, since all phenomena are indivisible, how are phenomena revealed to be virtuous or nonvirtuous? How are phenomena revealed to be mundane or supramundane? How are phenomena revealed to be contaminated or uncontaminated? How are phenomena revealed to be conditioned or unconditioned?”

61.34 “Subhūti,” replied the Blessed One, “do you think that with regard to the reality of all phenomena there exists the description of anything—conditioned or unconditioned, or similarly, pertaining to the fruit of entering the stream to nirvāṇa, or the fruit of being destined for only one more rebirth, or the fruit of no longer being subject to rebirth, or arhatship, individual enlightenment, or even the bodhisattvas?”

“No, Blessed Lord!”

61.35 “For that reason, Subhūti,” continued the Blessed One, [F.214.a] “you should know that all phenomena are indivisible, all phenomena are without defining characteristics, they are nonarising, and they are unoriginated. Subhūti, formerly, when I engaged in the conduct of a bodhisattva, I did not apprehend the inherent existence of anything at all—‘physical forms,’ ‘feelings,’ ‘perceptions,’ ‘formative predispositions,’ ‘consciousness,’ ‘sense fields, sensory elements, and links of dependent origination,’ ‘all the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment,’ ‘[all the fruitional attributes], up to and including the distinct qualities of the buddhas,’ ‘virtuous and nonvirtuous attributes,’ ‘afflicted, unafflicted, mundane, supramundane, contaminated, uncontaminated, common, uncommon, conditioned, and unconditioned attributes,’ or ‘the fruit of entering the stream to nirvāṇa,’ ‘the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, or arhatship,’ or ‘individual enlightenment,’ or ‘[the other goals], up to and including all-aspect omniscience.’ So it is, Subhūti, that when bodhisattva great beings practice the perfection of wisdom, starting from the time when they first begin to set their mind [on enlightenment], until they attain consummate buddhahood in unsurpassed, complete enlightenment, that they should be skillful with regard to the essential nature of all phenomena, without apprehending anything. {Ki.VII: 41} Skillful with regard to the essential nature of all phenomena, bodhisattva great beings perfect the path of enlightenment, and bring beings to maturation and [F.214.b] acquire the buddhafi elds. Abiding in them, they attain consummate buddhahood in unsurpassed, complete enlightenment, and then in various ways they also instruct beings so that they are disciplined, and no longer appear within the three levels of existence. So it is, Subhūti, that bodhisattva great beings should train in this perfection of wisdom in a manner that is signless.”⁵²⁹

61.36 *This completes the sixty-first chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”* {Ki.VIII: 43}

62.

CHAPTER 62: TEACHING THE MANIFESTATION OF THE MAJOR AND MINOR MARKS AND THE PERFECTION OF WISDOM

- 62.1 {Ki.VIII: 44} Thereupon, the venerable Subhūti asked the Blessed One, “Blessed Lord, since all phenomena are dreamlike nonentities, with the essential nature of nonentity and empty of intrinsic defining characteristics, how then can it be established that these are virtuous phenomena, these are nonvirtuous phenomena, these are mundane phenomena, these are supramundane phenomena, these are contaminated phenomena, these are uncontaminated phenomena, these are conditioned phenomena, these are unconditioned phenomena, these will be conducive to actualizing the fruit of entering the stream to nirvāṇa, these will be conducive to actualizing the fruit of being destined for only one more rebirth or the fruit of no longer being subject to rebirth and arhatship, these will be conducive to individual enlightenment, and these will be conducive to unsurpassed, complete enlightenment? Since all phenomena that resemble an echo, phenomena that resemble an optical aberration, and that resemble a magical display, a mirage, and a phantom are nonentities with the essential nature of nonentity, and empty of intrinsic defining characteristics, how can it be established that these are virtuous phenomena, these are nonvirtuous phenomena, [F.215.a] these are mundane phenomena, these are supramundane phenomena, these are contaminated phenomena, these are uncontaminated phenomena, these are conditioned phenomena, these are unconditioned phenomena, these will be conducive to actualizing the fruit of entering the stream to nirvāṇa, these will be conducive to actualizing the fruit of being destined for only one more rebirth or the fruit of no longer being subject to rebirth and arhatship, these will be conducive to individual enlightenment, and these will be conducive to unsurpassed, complete enlightenment?”⁵³⁰

62.2 “In this regard, Subhūti,” replied the Blessed One, “common, simple people who have not studied [this discourse] apprehend dreams and they also apprehend viewers of dreams. They apprehend echoes and they also apprehend hearers of echoes. They apprehend optical aberrations and they also apprehend viewers of optical aberrations. They apprehend magical displays and they also apprehend viewers of magical displays. They apprehend mirages and they also apprehend viewers of mirages. They apprehend phantoms and they also apprehend viewers of phantoms. {Ki.VIII: 45} Then, on that basis, they actualize virtuous formative predispositions through body, speech, and mind. They also actualize nonvirtuous formative predispositions through body, speech, and mind. They also actualize formative predispositions of the meritorious, nonmeritorious, and neutral sorts through body, speech, and mind.

62.3 “On the other hand, bodhisattva great beings who practice the perfection of wisdom teach the Dharma to beings, [F.215.b] while abiding in the twofold emptiness—that is to say the emptiness of the unlimited and the emptiness of that which has neither beginning nor end—[and they say], ‘These three realms are empty. In them there are no physical forms, feelings, perceptions, formative predispositions, consciousness, sense fields, or sensory elements. They are a dream, they are an echo, they are an optical aberration, they are a magical display, they are a mirage, and they are a phantom. In them there are no aggregates, sense fields, or sensory elements. In them there is no dream or viewer of dreams. There is no echo or hearer of echoes. There is no optical aberration or viewer of optical aberrations. There is no magical display or creator of magical displays. There is no mirage or viewer of mirages. There is no phantom or viewer of phantoms. All these phenomena are nonentities and of the essential nature of nonentity, but you perceive aggregates when there are no aggregates! You perceive sense fields when there are no sense fields! You perceive sensory elements when there are no sensory elements! Since all these phenomena arise erroneously from dependent origination, and have been grasped through the maturation of past actions, why else would you perceive the nonentity of all phenomena as entities?’

62.4 “When bodhisattva great beings practice the perfection of wisdom, with skill in means, they turn miserly beings away from miserliness, and commit them to the perfection of generosity. The dispensing of generosity on the part of those [beings] is conducive to great resources. But turning them away from that [indulgence], [the bodhisattvas] then commit them to ethical discipline. The adopting of ethical discipline on the part of those [beings] is conducive to rebirth in the exalted realms. But turning them away from that [indulgence], [the bodhisattvas] then commit them to meditative stability. The meditative stability on the part of those [beings] is conducive to rebirth

in the worlds of Brahmā. [F.216.a] But turning them away from [that indulgence, the bodhisattvas] commit them to the first meditative concentration, and from the first meditative concentration, they commit them to the second meditative concentration. They turn them away from the second meditative concentration and commit them to the third meditative concentration. They turn them away from the third meditative concentration and commit them to the fourth meditative concentration. They turn them away from the fourth meditative concentration and commit them to the [formless] absorption of the sphere of infinite space. They turn them away from the [formless] absorption of the sphere of infinite space, and commit them to the [formless] absorption of the sphere of infinite consciousness. They turn them away from the [formless] absorption of the sphere of infinite consciousness, and commit them to the [formless] absorption of the sphere of nothing-at-all. They turn them away from the [formless] absorption of the sphere of nothing-at-all, and commit them to the [formless] absorption of the sphere of neither perception nor nonperception.

62.5 “Thereupon, through many ways they turn some beings away from generosity and the fruit of generosity, {Ki.VIII: 46} and inspire them, induce them, and establish them in the expanse of nirvāṇa, where there is no residue of the aggregates. Through many ways they turn them away from ethical discipline and the fruit of ethical discipline, and induce them toward the expanse of nirvāṇa, where there is no residue of the aggregates. Through many ways, they turn them away from meditative stability and the fruit of meditative stability, and induce them toward the expanse of nirvāṇa, where there is no residue of the aggregates. Through many ways, they also turn some beings away from the meditative stabilities, the [formless] absorptions, the fruit of the meditative stabilities, and the fruit of the [formless] absorptions, and, reversing their resolve, induce them to enter and become established in the expanse of nirvāṇa, where there is no residue of the aggregates.

62.6 “They then reveal, encourage, praise, and rejoice in [the causal and fruitional attributes], training and inducing [beings] and establishing them in the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the three gateways of liberation, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways,

[F.216.b] the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.

62.7 “Through these [attributes], which are without contaminants, immaterial, unrevealed, and unimpeded, they establish in the fruit of entering the stream to nirvāṇa those who strive toward the fruit of entering the stream to nirvāṇa. They establish in the fruit of being destined for only one more rebirth those who strive toward the fruit of being destined for only one more rebirth. They establish in the fruit of no longer being subject to rebirth those who strive toward the fruit of no longer being subject to rebirth. They establish in arhatship those who strive toward arhatship. They establish in individual enlightenment those who strive toward individual enlightenment. They describe and reveal the path of [unsurpassed] enlightenment to those who strive toward unsurpassed, complete enlightenment, encouraging, praising, and rejoicing in them, while training, inducing, and establishing them in it. So it is, Subhūti, that when bodhisattva great beings practice the perfection of wisdom, they establish that all phenomena are dreamlike, like an echo, like an optical aberration, like a magical display, like a mirage, like a phantom, nonentities with an essential nature of nonentity, and empty of intrinsic defining characteristics.”

62.8 The venerable Subhūti then said to the Blessed One, “Blessed Lord, how wonderful and marvelous it is that when bodhisattva great beings practice this profound perfection of wisdom, they should establish that all phenomena are of the essential nature of nonentity, that all phenomena are endowed with the emptiness of the unlimited [F.217.a] and the emptiness of that which has neither beginning nor end, and yet [distinguish that] these are virtuous phenomena, these are nonvirtuous phenomena, these are mundane phenomena, these are supramundane phenomena, these are inadmissible phenomena, these are admissible phenomena, these are contaminated phenomena, these are uncontaminated phenomena, these are conditioned phenomena, these are unconditioned phenomena, these will be conducive to actualizing the fruit of entering the stream to nirvāṇa, these will be conducive to actualizing the fruit of being destined for only one more rebirth or the fruit of no longer being subject to rebirth and the fruit of arhatship, these will be conducive to individual enlightenment, and these will be conducive to unsurpassed, complete enlightenment!”

62.9 The Blessed One replied to the venerable Subhūti, “Subhūti, it is so! It is so. It is wonderful and marvelous that when bodhisattva great beings practice this profound perfection of wisdom accordingly, they may establish that all phenomena are of the essential nature of nonentity, that all phenomena are endowed with the emptiness of the unlimited and the

emptiness of that which has neither beginning nor end, and yet [distinguish that] these are virtuous phenomena, these are nonvirtuous phenomena, these are mundane phenomena, these are supramundane phenomena, these are inadmissible phenomena, these are admissible phenomena, these are contaminated phenomena, these are uncontaminated phenomena, these are conditioned phenomena, these are unconditioned phenomena, these will be conducive to actualizing the fruit of entering the stream to nirvāṇa, these will be conducive to actualizing the fruit of being destined for only one more rebirth or the fruit of no longer being subject to rebirth and [F.217.b] the fruit of arhatship, these will be conducive to individual enlightenment, and that these will be conducive to unsurpassed, complete enlightenment.

62.10 “If, Subhūti, you understand these wondrous and marvelous attributes of bodhisattva great beings, {Ki.VIII: 47} [you will appreciate that] it is not easy for all the śrāvakas and pratyekabuddhas to repay the favors of those bodhisattva great beings. Indeed, there is no one among you who can surpass these attributes of bodhisattva great beings.”

62.11 Subhūti then asked, “Blessed Lord, what are the wonderful and marvelous attributes of bodhisattva great beings who practice the perfection of wisdom, which are unknown to all śrāvakas and pratyekabuddhas?”

62.12 “For that, Subhūti, you should listen carefully and pay attention!” replied the Blessed One. “I will explain. In this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they are established in the six perfections, which arise through the maturation [of past actions]. They are established in all the aspects of emptiness, the thirty-seven factors conducive to enlightenment, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. They may traverse the world systems of the cardinal and intermediate directions, [F.218.a] and they benefit through their generosity those beings who are to be benefited through generosity. They benefit with their ethical discipline, tolerance, perseverance, meditative concentration, and wisdom those beings who are to be benefited through wisdom [and so forth]. They benefit with the first meditative concentration, the second meditative concentration, the third meditative concentration, and the fourth meditative concentration those beings who are to be benefited through the fourth meditative concentration [and so forth]. They benefit with the absorption in the sphere of infinite space, the absorption in the sphere of

infinite consciousness, the absorption in the sphere of nothing-at-all, and the absorption in the sphere of neither perception nor nonperception those beings who are to be benefited through the absorption in the sphere of neither perception nor nonperception [and so forth]. They benefit through loving kindness those beings who are to be benefited through loving kindness. They benefit through compassion, empathetic joy, and equanimity those beings who are to be benefited through equanimity [and so forth]. They benefit through the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the truths of the noble ones, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, [F.218.b] the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, and great compassion those who are to be benefited through great compassion [and so forth]. They benefit through [the goals], up to and including all-aspect omniscience, those beings who are to be benefited through all-aspect omniscience [and so forth].”

62.13 Subhūti then asked, “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, how do they benefit beings through generosity?”

62.14 “In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, they dispense food to those who need food, drink to those who need drink, transport to those who need transport, garlands to those who need garlands, perfume to those who need perfume, unguents to those who need unguents, clothing to those who need clothing, bedding to those who need bedding, dwellings to those who need dwellings, and so on, up to and including whichever resources are appropriate. {Ki.VIII: 48} Just as they make offerings and donations to the tathāgatas, arhats, completely awakened buddhas, and just as they make donations to pratyekabuddhas, arhats, those no longer subject to rebirth, those destined for only one more rebirth, those who have entered the stream to nirvāṇa, those who have progressed in an authentic direction, and those who have set out in an authentic direction, in the same way they also dispense their generosity to all beings, including those who are human beings and those who have been born as animals, based on the notion that phenomena are undifferentiated. If you ask why, it is because all phenomena [F.219.a] are undifferentiated. By dispensing undifferentiated generosity, they attain that which is undifferentiated, all-aspect omniscience.

- 62.15 “Subhūti, if bodhisattva great beings were to perceive living creatures included within the animal realm as not worthy recipients of their generosity, and were to think, ‘The worthy recipient of my generosity is the completely awakened buddha, but not those included in the animal realm,’ then they would lack the attributes of a bodhisattva. If you ask why, it is because bodhisattva great beings who have set their minds on enlightenment and then reflected that they should benefit some beings through their generosity, but not benefit others through their generosity, have not entered authentically upon unsurpassed, complete enlightenment. After benefiting them all through generosity, they will be reborn within great and lofty royal families. They will be reborn within great and lofty priestly families. They will be reborn within great and lofty householder families. Then those who have benefited from this same generosity will gradually, by means of the three vehicles, attain final nirvāṇa in the expanse of nirvāṇa, where there is no residue of the aggregates.
- 62.16 “If all the mass of living creatures were to resolve to kill bodhisattva great beings, those bodhisattva great beings should not set their minds on another course, wondering whether to give to them or not to give to them, but instead should dispense generosity to those masses of living creatures with an undisturbed mind. If you ask why, it is because [F.219.b] they have authentically set out toward unsurpassed, complete enlightenment for the sake of all beings. If they were to discriminate, the lord buddhas, the bodhisattva great beings, the pratyekabuddhas, arhats, and disciples, as well as the world with its gods, humans, and asuras, who have requested them from the start to be a lord-protector of all beings, or to be their sanctuary, refuge, or ally, would then reproach them.
- 62.17 “Moreover, Subhūti, if human or nonhuman beings were to approach bodhisattva great beings, asking to sever their limbs and appendages, saying, ‘I am your suppliant,’ at that time they should not be of two minds, wondering whether they should give them or not give them. If you ask why, because these bodhisattva great beings have assumed their physical body for the sake of beings with the aspiration that they should act for the benefit of all beings through their physical body, they should set their minds on the thought, ‘Since I have assumed this physical body for the sake of these beings, may they carry it off and depart without having to ask for it!’ Subhūti, it is in this manner {Ki.VIII: 49} that bodhisattva great beings should train in the perfection of wisdom.
- 62.18 “Moreover, Subhūti, when bodhisattva great beings see a beggar, [F.220.a] they should think, ‘Since the inherent existence of anything cannot be apprehended, who is it that dispenses generosity, to whom should generosity be dispensed, and what should be dispensed?’ If you ask why, it

is because these phenomena are empty, owing to the emptiness of the unlimited. In emptiness there is nothing to which [generosity] is dispensed nor is there anything from which it is taken away. It is thus, Subhūti, that bodhisattva great beings should train in the perfection of wisdom, that is to say, in the emptiness of internal phenomena and in [all the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. When they dispense generosity, abiding in emptiness, they will always perfect their perfection of generosity, without interruption. Those who have perfected their perfection of generosity will not think there is anyone cutting or severing them, even though their outer and inner attributes may be severed or cut.

62.19 “Subhūti, when I observe the world from here with the buddha eye, in all the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, I see that there are bodhisattva great beings who have deliberately journeyed to the great hells and after alleviating the sufferings of the great hells, teach the Dharma to those denizens of the hells by means of three sorts of miracles—miraculous magical abilities, miraculous revealing, and miraculous instructing. Through miraculous magical abilities, they have alleviated the sufferings of the great hells and then through miraculous revealing and miraculous instructing they teach the Dharma. [F.220.b] Indeed, these bodhisattva great beings teach the Dharma through loving kindness, compassion, empathetic joy, and equanimity. Consequently, beings of the hells believe in those bodhisattva great beings, they become elevated from those great hells, they arise from those great hells and are born as gods and as human beings in accord with their fortune, and gradually they put an end to suffering by means of the three vehicles.

62.20 “Subhūti, when I observe the world from here with the buddha eye, in all the world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, I see that there are bodhisattva great beings who have deliberately journeyed to the great hells and after alleviating the sufferings of the great hells, teach the Dharma to those denizens of the hells by means of three sorts of miracles—miraculous magical abilities, miraculous revealing, and miraculous instructing. {Ki.VIII: 50} Through miraculous magical abilities they have alleviated the sufferings of the great hells and then through miraculous revealing and miraculous instructing they teach the Dharma. Indeed, these bodhisattva great beings teach the Dharma through loving kindness, compassion, empathetic joy, and equanimity. Consequently, beings of the hells believe in those bodhisattva great beings, they become

elevated from those great hells, [F.221.a] they arise from those great hells and are born as gods and as human beings in accord with their fortune, and gradually they put an end to suffering by means of the three vehicles.

62.21 “Subhūti, when I observe the world from here with the buddha eye, in all the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, I see that there are bodhisattva great beings who are venerating the lord buddhas. Those bodhisattva great beings venerate the lord buddhas in such a way that they only please them and never fail to please them, are only accepted by them and never fail to be accepted by them, and only respect them and never fail to respect them. Those bodhisattva great beings maintain the Dharma taught by those lord buddhas, and having maintained it, they retain it and never squander it until they have attained consummate buddhahood in unsurpassed, complete enlightenment.

62.22 “Subhūti, when I observe the world from here with the buddha eye, in all the world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, I see that there are bodhisattva great beings who are venerating the lord buddhas. Those bodhisattva great beings venerate the lord buddhas in such a way that they only please them and never fail to please them, are only accepted by them and never fail to be accepted by them, and only respect them and never fail to respect them. [F.221.b] Those bodhisattva great beings maintain the Dharma taught by those lord buddhas, and having maintained it, they retain it and never squander it until they have attained consummate buddhahood in unsurpassed, complete enlightenment. [B67]

62.23 “Also, Subhūti, when I observe the world from here with the buddha eye, in all the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, I see those bodhisattva great beings sacrificing themselves for the sake of beings in the animal realm; the limbs and appendages of these bodhisattva great beings being severed, cut, and scattered in the ten directions; and beings, including those of the animal realm, feeding upon the flesh of those bodhisattva great beings. Consequently, they acquire loving kindness for those bodhisattva great beings, and having acquired loving kindness they become elevated from the animal realm, arise therefrom, and are born among the gods and human beings. Having been born in these realms, they also please the lord buddhas, venerate the lord buddhas, and listen to the Dharma from the lord buddhas. Emphasizing the real nature, by means of the three vehicles—the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the great vehicle—they gradually attain final nirvāṇa in the expanse of nirvāṇa where there is

no residue of the aggregates. [F.222.a] It is in this manner, Subhūti, that bodhisattva great beings who set their minds on unsurpassed, complete enlightenment, and emphasize the real nature, achieve many acts of benefit.

62.24 “Subhūti, when I observe the world from here with the buddha eye, in all the world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, I see those bodhisattva great beings sacrificing themselves for the sake of beings in the animal realm; the limbs and appendages of these bodhisattva great beings being severed, cut, and scattered in the ten directions; and beings, including those of the animal realm, feeding upon the flesh of those bodhisattva great beings. Consequently, they acquire loving kindness for those bodhisattva great beings, and having acquired loving kindness they become elevated from the animal realm, arise therefrom, and are born among the gods and human beings. Having been born in these realms, they also please the lord buddhas, {Ki.VIII: 51} venerate the lord buddhas, and listen to the Dharma from the lord buddhas. Emphasizing the real nature, by means of the three vehicles—the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the great vehicle—they gradually attain final nirvāṇa in the expanse of nirvāṇa where there is no residue of the aggregates. It is in this manner, Subhūti, that bodhisattva great beings who set their minds on unsurpassed, complete enlightenment, [F.222.b] and emphasize the real nature, achieve many acts of benefit.

62.25 “Subhūti, when I observe the world from here with the buddha eye, in all the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, I see those bodhisattva great beings allaying all the many sufferings endured by the denizens of the realm of anguished spirits in the realms of the anguished spirits, and teaching the Dharma so that they might abandon miserliness. There those denizens of the realm of anguished spirits set their minds on loving kindness toward those bodhisattva great beings, and they are elevated from those realms of the anguished spirits. Arising from those realms of the anguished spirits, they are born through those very roots of virtuous action in the world of the gods and in the world of human beings. Until they attain final nirvāṇa in the expanse of nirvāṇa where there is no residue of the aggregates, they will never be separated from the lord buddhas.

62.26 “Also, Subhūti, when I observe the world from here with the buddha eye, in all the world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, I see those bodhisattva great beings allaying all the many sufferings endured

by the denizens of the realm of anguished spirits in the realms of the anguished spirits, and teaching the Dharma so that they might abandon miserliness. There those denizens of the realm of anguished spirits set their minds on loving kindness toward those bodhisattva great beings, and they are elevated from those realms of the anguished spirits. Arising from those realms of the anguished spirits, they are born through those very roots of virtuous action [F.223.a] in the world of the gods and in the world of human beings. Until they attain final nirvāṇa in the expanse of nirvāṇa where there is no residue of the aggregates, they will never be separated from the lord buddhas.

62.27 “Subhūti, when I observe the world from here with the buddha eye, in all the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, I see bodhisattva great beings teaching the Dharma to the gods of the Caturmahārājakāyika realm and teaching the Dharma to the gods of the Trayastriṃśa realm, the Yāma realm, the Tuṣita realm, the Nirmāṇarata realm, and the Paranirmitavaśavartin realm. These gods listen to the Dharma from those bodhisattva great beings and gradually they have attained, are attaining, and will attain final nirvāṇa by means of the three vehicles. {Ki.VIII:52}

62.28 “In this regard, Subhūti, they know that those gods who are mostly intoxicated by the five attributes of the senses become depressed when they perceive their celestial palaces ablaze, and teach them the Dharma, saying, ‘Friends, if all that is conditioned is impermanent, all that is conditioned is suffering, all that is conditioned is without self, all that is conditioned is unstable, all that is conditioned is unreliable, and all that is conditioned is changeable, who could possibly place their trust in all phenomena that are conditioned!’

62.29 “Subhūti, when I observe the world from here with the buddha eye, in all the world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, [F.223.b] I see bodhisattva great beings teaching the Dharma to the gods of the Caturmahārājakāyika realm and teaching the Dharma to the gods of the Trayastriṃśa realm, the Yāma realm, the Tuṣita realm, the Nirmāṇarata realm, and the Paranirmitavaśavartin realm. These gods listen to the Dharma from those bodhisattva great beings and gradually they have attained, are attaining, and will attain final nirvāṇa by means of the three vehicles.

62.30 “In this regard, Subhūti, they know that those gods who are mostly intoxicated by the five attributes of the senses become depressed when they perceive their celestial palaces ablaze, and teach them the Dharma, saying, ‘Friends, if all that is conditioned is impermanent, all that is conditioned is

suffering, all that is conditioned is without self, all that is conditioned is unstable, all that is conditioned is unreliable, and all that is conditioned is changeable, who could possibly place their trust in all phenomena that are conditioned!’

62.31 “Subhūti, when I observe the world from here with the buddha eye, in all the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, I see bodhisattva great beings teaching the Dharma to beings who are fixated on the view of Brahmā and separating them from those views with the words, ‘Friends, when all phenomena are empty, how could you possibly cultivate such views! When all phenomena are void and absolutely hollow, how could you possibly cultivate such views!’ It is in this manner, Subhūti, that bodhisattva great beings teach the Dharma to beings, while maintaining great compassion. Subhūti, this is most wonderful! [F.224.a] It is a marvelous attribute of bodhisattva great beings.

62.32 “Also, Subhūti, when I observe the world from here with the buddha eye, in all the world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, I see bodhisattva great beings teaching the Dharma to beings who are fixated on the view of Brahmā and separating them from those views with the words, ‘Friends, when all phenomena are empty, how could you possibly cultivate such views! When all phenomena are void and absolutely hollow, how could you possibly cultivate such views!’ It is in this manner, Subhūti, that bodhisattva great beings teach the Dharma to beings, while maintaining great compassion. Subhūti, this is most wonderful! It is a marvelous attribute of bodhisattva great beings.

62.33 “Subhūti, when I observe the world from here with the buddha eye, in all the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, I see bodhisattva great beings teaching the Dharma to beings, attracting humankind by means of the four attractive qualities. If you ask what are these four, they comprise generosity, pleasant speech, purposeful activity, and harmony.

62.34 “Subhūti, when I observe the world from here with the buddha eye, in all the world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, along with the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, I see bodhisattva great beings teaching the Dharma to beings, attracting humankind by means of the four attractive qualities. If you ask what are these four, they comprise generosity, [F.224.b] pleasant speech, purposeful activity, and harmony.

“Subhūti, if you ask how bodhisattva great beings attract beings through generosity, in this regard, Subhūti, bodhisattva great beings attract beings through two kinds of gifts. If you ask what are these two, they comprise material gifts and gifts of the Dharma. Subhūti, if you ask how bodhisattva great beings attract beings through material gifts, in this case, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they give away gold, silver, gems, pearls, beryl, conch, quartz, coral, pure gold, food, drink, parasols, clothing, incense, garlands, unguents, bedding, mats, sustenance, women, men, horses, elephants, or their own [flesh],⁵³¹ whereupon they say, ‘O beings, come here! You may carry off that which is ostensibly mine without having to ask! Take it and go!’ {Ki.VIII: 53} Having bestowed their generosity through that gift, they cause them to take refuge in the buddhas, they cause them to take refuge in the Dharma and they cause them to take refuge in the saṅgha. They encourage some to adopt the five precepts. They cause some to engage in the eightfold observance. They establish some on the paths of the ten virtuous actions. They establish some in the first meditative concentration, some in the second meditative concentration, some in the third meditative concentration, and some in the fourth meditative concentration. They establish some in loving kindness, some in compassion, some in empathetic joy, and some in equanimity. They establish some in the sphere of infinite space, some in the sphere of infinite consciousness, [F.225.a] some in the sphere of nothing-at-all, and some in the sphere of neither perception nor nonperception. They encourage some toward the recollection of the Buddha, some toward the recollection of the Dharma, some toward the recollection of the Saṅgha, some toward the recollection of ethical discipline, some toward the recollection of giving away, and some toward the recollection of the god realms. They encourage some to examine the perception of the physical body as impurity, and so forth, and some [to examine it] as purity. They encourage some toward the four applications of mindfulness, some toward the four correct exertions, some toward the four supports for miraculous ability, some toward the five faculties, some toward the five powers, some toward the seven branches of enlightenment, and some toward the noble eightfold path. They encourage some toward the meditative stabilities of emptiness, signlessness, and wishlessness, some toward the eight aspects of liberation, some toward the nine serial steps of meditative absorption, some toward the ten powers of the tathāgatas, some toward the four fearlessnesses, some toward the four kinds of exact knowledge, some toward great loving kindness, some toward great compassion, and some toward the eighteen distinct qualities of the buddhas. They encourage some toward to actualization of the thirty-two major marks of a great person, and some toward the eighty minor marks. They encourage

some toward the fruit of entering the stream to nirvāṇa, some toward the fruit of being destined for only one more rebirth, some toward the fruit of no longer being subject to rebirth, some toward arhatship, and some toward individual enlightenment. [F.225.b] They encourage some toward [unsurpassed] enlightenment, some toward knowledge of the path, and some toward all-aspect omniscience. {Ki.VIII: 54} Subhūti, when bodhisattva great beings practice the perfection of wisdom in that manner, they dispense material gifts to beings and through skillful means establish them in unsurpassed security. This, Subhūti, is a wonderful and marvelous attribute of bodhisattva great beings.

62.36 “Subhūti, if you ask how, when bodhisattva great beings practice the perfection of wisdom, they attract beings with the gift of the Dharma, in this case, Subhūti, the gift of the Dharma is twofold—mundane and supramundane. Subhūti, if you ask what constitutes the mundane gift of the Dharma, it is the description, explanation, and unerring demonstration of mundane phenomena, including impure aspects, along with the four meditative concentrations, the four pure abidings, the four formless absorptions, and the five extrasensory powers. In addition, it includes mundane attributes that are common to ordinary, simple people. These, Subhūti, constitute the mundane gift of the Dharma.

62.37 “Subhūti, having dispensed that mundane gift of the Dharma, bodhisattva great beings through many ways then dissuade beings from accepting mundane dharmas without error, and after dissuading them, they also establish them through skill in means in the noble ones’ dharmas and in the fruits of the noble ones’ dharmas. If you ask what are the noble ones’ dharmas and the fruits of the noble ones’ dharmas, the *noble ones’ dharmas* comprise the thirty-seven factors conducive to enlightenment and [F.226.a] the three gateways of liberation. The *fruits of the noble ones’ dharmas* comprise the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and arhatship.

62.38 “Subhūti, the noble ones’ dharmas of bodhisattva great beings also include knowledge of the fruit of entering the stream to nirvāṇa, knowledge of the fruit of being destined for only one more rebirth, knowledge of the fruit of no longer being subject to rebirth, knowledge of arhatship, knowledge of the perfection of generosity, knowledge of the perfection of ethical discipline, knowledge of the perfection of tolerance, knowledge of the perfection of perseverance, knowledge of the perfection of meditative concentration, knowledge of the perfection of wisdom, knowledge of the emptiness of internal phenomena, and knowledge of [the other aspects of emptiness], up to and including the emptiness of the essential nature of

nonentity; knowledge of the thirty-seven factors conducive to enlightenment; knowledge of the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, and the extrasensory powers; as well as knowledge of the meditative stabilities and the dhāraṇī gateways; knowledge of the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and the eighteen distinct qualities of the buddhas; and knowledge of great loving kindness, great compassion, great empathetic joy, and great equanimity. In addition, they include knowledge of mundane and supramundane phenomena, of contaminated and [F.226.b] uncontaminated phenomena, and of conditioned and unconditioned phenomena. {Ki.VIII: 55} With the exception of the wisdom of all-aspect omniscience, these are all the noble ones' dharmas of bodhisattva great beings.

62.39 “Then, if you ask what constitutes the fruit of the noble ones' dharmas of bodhisattva great beings, this denotes the abandonment of all the afflicted mental states and their connecting propensities. This is the fruit of the noble ones' dharmas of bodhisattva great beings.”

62.40 The venerable Subhūti then asked the Blessed One, “Blessed Lord, will bodhisattva great beings also attain all-aspect omniscience?”

“Subhūti, it is so! It is so,” replied the Blessed One. “Bodhisattva great beings will also attain all-aspect omniscience.”⁵³²

62.41 “Blessed Lord, if bodhisattva great beings will also attain all-aspect omniscience, what then is the distinction between bodhisattva great beings and the tathāgatas, arhats, completely awakened buddhas?”

“There is a distinction,” replied the Blessed One.

62.42 “What is the distinction?”

“Bodhisattva great beings will attain all-aspect omniscience, but the tathāgatas are those said to have already acquired that wisdom,” replied the Blessed One. “If you ask why, for those who dwell in it and have attained nonobfuscation with respect to all phenomena, it is not said that the mind of the bodhisattva is one thing and the mind of the tathāgata, arhat, completely awakened buddhas another. [F.227.a]

62.43 “Such then, Subhūti, is the bodhisattva great beings' mundane gift of Dharma. Based on that, the supramundane gift of Dharma will emerge. It is in this manner, Subhūti, that bodhisattva great beings engage beings in the mundane giving of Dharma, and through skill in means will establish them in the noble ones' supramundane giving of Dharma, and then establish them in [the goals], up to and including all-aspect omniscience.

62.44 “Subhūti, if you ask what constitutes the bodhisattva great beings’ supramundane giving of Dharma that is not shared in common with all ordinary people, it is as follows: the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven aspects of enlightenment, the noble eightfold path, the three gateways to liberation, the eight aspects of liberation, the nine serial steps of meditative absorption, the ten sense fields of complete suffusion, the eight sense fields of mastery, seclusion devoid of afflicted mental states, knowledge based on aspiration, the six extrasensory powers, {Ki.VIII: 56} the four utter purities, the ten controls, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the three unguarded states, the three consolidations of enlightened intention, the undiminished reality, the renunciation of the obscuration of propensities, the eighteen distinct qualities of the buddhas, great loving kindness, great compassion, [F.227.b] the thirty-two major marks and eighty minor marks of a great person, the five hundred dhāraṇī gateways, and the gateways of meditative stability. These are said to constitute the supramundane giving of Dharma.

62.45 “In this regard, Subhūti, if you ask what constitute the four applications of mindfulness, [they comprise mindfulness of body, feelings, thoughts, and phenomena. Bodhisattva great beings] should continue to observe the body—the inner body, the outer body, and the outer and inner body combined. As they conduct themselves, diligent, alert, and mindful, they are rid of the world’s attractions and dissatisfactions. They continue to observe the origin [of suffering] with respect to the body, they continue to observe the cessation [of suffering] with respect to the body, and they continue to observe the origin and cessation [of suffering] with respect to the body. They continue [to do so] without dwelling on the body, and they are not acquisitive of anything at all in the world.

62.46 “They continue to observe inner feelings, outer feelings, outer and inner feelings combined, inner thoughts, outer thoughts, outer and inner thoughts combined, and inner phenomena, outer phenomena, and outer and inner phenomena combined. As they conduct themselves, diligent, alert, and mindful, they are rid of the world’s attractions and dissatisfactions. They continue to observe the origin [of suffering] with respect to phenomena [and so forth], they continue to observe the cessation [of suffering] with respect to phenomena [and so forth], and they continue to observe the origin and cessation [of suffering] with respect to phenomena [and so forth]. They continue [to do so] without dwelling on phenomena [and so forth], and they are not acquisitive of anything at all in the world.

- 62.47 “Subhūti, if you ask what constitute the four correct exertions, [bodhisattva great beings] resolve that negative and nonvirtuous attributes that have not yet arisen might not be developed. They struggle so that negative and nonvirtuous attributes that have previously arisen might be renounced. They resolve and strive that virtuous attributes that have not yet arisen might be developed. They resolve that virtuous attributes that have previously arisen should flourish and absolutely increase, [F.228.a] their cultivation reaching complete perfection.
- 62.48 “Subhūti, if you ask what constitute the four supports for miraculous abilities, they comprise the support for miraculous ability that combines the meditative stability of resolution with the formative force of exertion, and the supports for miraculous ability that combine the meditative stabilities of perseverance, thought, and scrutiny with the formative force of exertion.
- 62.49 “Subhūti, if you ask what constitute the five faculties, they comprise the faculty of faith, the faculty of perseverance, the faculty of recollection, the faculty of meditative stability, and the faculty of wisdom. These are called the five faculties.
- 62.50 “Subhūti, if you ask what constitute the five powers, they comprise the power of faith, the power of perseverance, the power of recollection, the power of meditative stability, and the power of wisdom. These are called the five powers. {Ki.VIII:57}
- 62.51 “Subhūti, if you ask what constitute the seven branches of enlightenment, they comprise the branch of enlightenment that entails correct recollection, the branch of enlightenment that entails correct doctrinal analysis, the branch of enlightenment that entails correct perseverance, the branch of enlightenment that entails correct delight, the branch of enlightenment that entails correct mental and physical refinement, the branch of enlightenment that entails correct meditative stability, and the branch of enlightenment that entails correct equanimity. These are called the seven branches of enlightenment.
- 62.52 “Subhūti, if you ask what constitutes the noble eightfold path, it comprises correct view, correct ideation, correct speech, correct action, correct livelihood, correct effort, correct recollection, and correct meditative stability. These are called the noble eightfold path.
- 62.53 “If you ask what constitute the three meditative stabilities, they comprise the meditative stability of emptiness, the meditative stability of signlessness, [F.228.b] and the meditative stability of wishlessness. If you ask what constitutes the meditative stability of emptiness, one-pointedness of mind with respect to the aspects of emptiness and the aspects of voidness—that is called the meditative stability of emptiness. If you ask what constitutes the meditative stability of signlessness, one-pointedness of mind with respect to

the aspects of peace and the aspects of signlessness—that is called the meditative stability of signlessness. If you ask what constitutes the meditative stability of wishlessness, one-pointedness of mind with respect to the aspects of impermanence and the aspects of suffering—that is called the meditative stability of wishlessness.

62.54 “If you ask what constitute the eight aspects of liberation, they are as follows: The first aspect of liberation is that which ensues when corporeal beings observe physical forms. The second aspect of liberation is that which ensues when formless beings endowed with internal perception observe external physical forms. The third aspect of liberation ensues when beings are inclined toward pleasant states. The fourth aspect of liberation ensues when one achieves and dwells in the sphere of infinite space. The fifth aspect of liberation ensues when one achieves and dwells in the sphere of infinite consciousness. The sixth aspect of liberation ensues when one achieves and dwells in the sphere of nothing-at-all. The seventh aspect of liberation ensues when one achieves and dwells in the sphere of neither perception nor nonperception. The eighth aspect of liberation ensues when one achieves and dwells in the cessation of perceptions and feelings. These are called the eight aspects of liberation. {Ki.VIII: 58}

62.55 “If you ask what constitute the nine serial steps of meditative absorption, in this regard, [the first ensues] when someone achieves and then maintains the first meditative concentration, that is to say, when there is freedom from desires, and freedom from negative and nonvirtuous attributes, while ideation and scrutiny are present, alongside the joy and bliss that arise from that freedom. [F.229.a] [The second ensues] when someone achieves and then maintains the second meditative concentration, that is to say, when there is an intense inner clarity consequent on the calming of ideation and scrutiny—the absence of ideation and the absence of scrutiny being due to one-pointed mental focus—while the joy and bliss that arise from meditative stability are present. [The third ensues] when someone achieves and then maintains the third meditative concentration free from joy, abiding in equanimity due to the absence of attachment to joy, while both mindfulness and alertness are present, and bliss is still experienced by the body. This is what sublime beings describe as ‘mindful, abiding in bliss, and equanimous.’ [The fourth ensues] when someone achieves and then maintains the fourth meditative concentration, that is to say, when even that sense of bliss is abandoned and suffering has also been eliminated. Here, neither suffering nor bliss is present because even former blissful and unhappy states of mind have subsided, while equanimity and mindfulness are utterly pure. [The fifth ensues] when someone achieves and then maintains the sphere of infinite space, that is to say, when the perceptions of physical forms have been

completely transcended in all respects, the perceptions of obstructed phenomena have subsided, the mind does not engage with diverse perceptions, and one thereby thinks, 'Space is infinite.' [The sixth ensues] when someone achieves and then maintains the sphere of infinite consciousness, that is to say, when the sphere of infinite space has been completely transcended in all respects, and one thinks, 'Consciousness is infinite.' [The seventh ensues] when someone achieves and then maintains the sphere of nothing-at-all, that is to say, when the sphere of infinite consciousness has been completely transcended in all respects, and one thinks, 'There is nothing at all.' [The eighth ensues] when someone achieves and then maintains the sphere of neither perception nor nonperception, that is to say, when the sphere of nothing-at-all has been completely transcended in all respects. [F.229.b] [The ninth ensues] when someone achieves and then maintains the cessation of perceptions and feelings, that is to say, when the sphere of neither perception nor nonperception has been completely transcended in all respects. These are called the nine serial steps of meditative absorption.

62.56 "If you ask what constitute the ten sense fields of complete suffusion, they comprise the complete suffusion of the earth element, the complete suffusion of the water element, the complete suffusion of the fire element, the complete suffusion of the wind element, the complete suffusion of blueness, the complete suffusion of yellowness, the complete suffusion of redness, the complete suffusion of whiteness, the complete suffusion of consciousness, and the complete suffusion of the space element. These are called the ten sense fields of complete suffusion.

62.57 "If you ask what are the eight sense fields of mastery, they are as follows:⁵³³ The first sense field of mastery refers to the [miraculous] perceptual transformation that ensues when one who perceives inner forms regards subtle external forms,⁵³⁴ along with pleasant colors and unpleasant colors, but understands these forms, having attained mastery over them, and sees them, having attained mastery over them. The second sense field of mastery refers to the [miraculous] perceptual transformation that ensues when one who perceives inner forms regards gross external forms, along with pleasant colors and unpleasant colors, but understands these forms, having attained mastery over them, and sees them, having attained mastery over them. The third sense field of mastery refers to the [miraculous] perceptual transformation that ensues when one who perceives inner formlessness regards subtle external forms, pleasant colors, and unpleasant colors, but understands these forms, having attained mastery over them, and sees them, having attained mastery over them. [F.230.a] The fourth sense field of mastery refers to the [miraculous] perceptual transformation that

ensues when one who perceives inner formlessness regards gross external forms, pleasant colors, and unpleasant colors, but understands these forms, having attained mastery over them, and sees them, having attained mastery over them. The fifth sense field of mastery refers to the [miraculous] perceptual transformation that ensues when one who perceives inner formlessness regards blue external forms, blue colors, and blue reflections—blue hues that are as blue, for example, as the flax blossom or [blue] cloth made in Vārāṇasī—but understands these forms, having attained mastery over them, and sees them, having attained mastery over them. The sixth sense field of mastery refers to the [miraculous] perceptual transformation that ensues when one who perceives inner formlessness regards yellow external forms, yellow colors, and yellow reflections—yellow hues that are as yellow, for example, as the cassia flower or [yellow] cloth made in Vārāṇasī—but understands these forms, having attained mastery over them, and sees them, having attained mastery over them. {Ki.VIII: 59} The seventh sense field of mastery refers to the [miraculous] perceptual transformation that ensues when one who perceives inner formlessness regards red external forms, red colors, and red reflections—red hues that are as red, for example, as the pentapetes flower or [red] cloth made in Vārāṇasī—but understands these forms, having attained mastery over them, and sees them, having attained mastery over them. The eighth sense field of mastery refers to the [miraculous] perceptual transformation that ensues when one who perceives inner formlessness regards white external forms, white colors, and white reflections—white hues that are as white, for example, as the lights of the [morning] star Venus or [white] cloth made in Vārāṇasī— [F.230.b] but understands these forms, having attained mastery over them, and sees them, having attained mastery over them.

62.58 “If you ask what is seclusion devoid of afflicted mental states, this refers to the conduct of bodhisattva great beings, abiding in meditative concentration, who achieve through that meditative stability the power to ensure that the afflicted mental states of other beings and other individuals do not arise. That is called seclusion devoid of afflicted mental states.

62.59 “If you ask what is knowledge based on aspiration, this refers to the knowledge of the three times that bodhisattva great beings acquire or the knowledge that they want when, abiding in meditative concentration, they mentally aspire that ‘this should be known.’ Arising from that meditative stability, they then consummate their aspirations and indeed understand that [specific] knowledge. This is called knowledge based on aspiration.

62.60 “If you ask what are the six extrasensory powers, they comprise the extrasensory power of miraculous abilities, the extrasensory power of divine clairvoyance, the extrasensory power of divine clairauidience, the

extrasensory power of knowing the minds of others, the extrasensory power of recollecting past lives, and the extrasensory power of knowing that contaminants have ceased. These are called the six [extrasensory powers].

62.61 “If you ask what are the four utter purities, they comprise the utter purity of the physical body, the utter purity of objective referents, the utter purity of mind, and the utter purity of wisdom. These are called the four [utter purities].

62.62 “If you ask what are the ten controls, they comprise control over the lifespan, control over mind, control over resources, control over actions, control over birth, control over resolve, control over aspiration, control over miraculous abilities, control over wisdom, and control over phenomena. [F.231.a] These are called the ten [controls].

62.63 “Subhūti, if you ask what constitute the ten powers of the tathāgatas, in this regard, Subhūti, they are as follows: (1) The tathāgatas definitively know that phenomena that are possible are indeed possible. They definitively know that phenomena that are impossible are indeed impossible. (2) They definitively know through contingencies and causes the maturation of the past, future, and present actions [of beings], and of those who undertake such actions. {Ki.VIII: 60} (3) They definitively know various realms and their multiple constituents. (4) They definitively know the diverse volitions and multiple volitions of other beings and other individuals. (5) They definitively know whether the acumen of other beings and other individuals is superior or inferior. (6) They definitively know the paths that lead anywhere. (7) They definitively know [with respect to other beings and other individuals] the faculties, powers, branches of enlightenment, meditative concentrations, aspects of liberation, meditative stabilities, formless absorptions, and defiled or purified mental states that they have established. (8)⁵³⁵ They definitively know with pure divine clairvoyance, surpassing the sight of human beings, [all the circumstances of] beings—they perceive their deaths and rebirths, how they proceed to blissful realms and inferior realms, with pleasant or unpleasant complexions, positive or negative attributes, and how they proceed in accordance with their past actions. (9) They can recollect former lives in their many facets, recollecting a single past life, and from that recollecting anything up to a hundred past lives, a thousand past lives, a hundred thousand past lives, or even a hundred billion trillion past lives. Recollecting even an eon, they can also recollect up to a hundred eons, many hundreds of eons, many thousands of eons, many hundreds of thousands of eons, and even many hundred billion trillions of eons. [F.231.b] They can recollect and make statements about aspects of many former lives, along with their whereabouts and circumstances, saying, ‘I was such [an individual]. My name was this. My family was this. My clan was this. This

was the food I ate. This was the duration I lived. The limits of my lifespan were of that extent.' And, 'After I died and transmigrated, I was born as so-and-so, and then after dying and transmigrating I have been born here.' (10) They definitively know the liberation of mind, the liberation of wisdom, and the state that is free from contaminants because all contaminants have ceased. As such they know that these beings conduct themselves physically in negative ways, these conduct themselves verbally in negative ways, these conduct themselves mentally in negative ways, these deprecate the noble ones, these hold wrong views, and for such reasons once their body has perished they will fall into negative, inferior realms and be reborn in the hells. These beings, on the other hand, conduct themselves physically in positive ways, these conduct themselves verbally in positive ways, these conduct themselves mentally in positive ways, these do not deprecate the noble ones, these hold genuine views, and for such reasons, once their body has perished, they will proceed to the blissful exalted realms and be reborn among the gods. These ten are the powers of the tathāgatas. [F.232.a]

62.64 "Subhūti, if you ask what constitute the four fearlessnesses [claimed by] the tathāgatas, they are as follows: (1) When I claim to have attained completely awakened buddhahood, if some virtuous ascetic, brahmin, god, demon, Brahmā, or any other creature should say that I have not attained consummate buddhahood with respect to these [particular] dharmas here, I would correctly disregard that reason for contradicting me, based on their worldly doctrines. By correctly disregarding that reason, I have found ease and dwell in it. To have attained this absence of trepidation is to have attained fearlessness. I claim my exalted place as a great leader. I will rightly roar the lion's roar in the midst of the assembly! I will turn the wheel of Brahmā that has not previously been turned in the world, in conformity with the Dharma, by any virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else!

62.65 (2) "When I claim I am one whose contaminants have ceased, if some virtuous ascetic, brahmin, god, demon, Brahmā, or any other creature should say that these [particular] contaminants [of mine] have not ceased, I would correctly disregard that reason for contradicting me, based on their worldly doctrines. By correctly disregarding that reason, I have found ease and dwell in it. To have attained this absence of trepidation is to have attained fearlessness. I claim my exalted place as a great leader. I will rightly roar the lion's roar in the midst of the assembly! I will turn the wheel of Brahmā which has not previously been turned in the world, in conformity with the Dharma, by any virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else! [F.232.b]

- 62.66 (3) “When I claim to have explained those phenomena that cause obstacles [on the spiritual path], if some virtuous ascetic, brahmin, god, demon, Brahmā, or any other creature should insist that even though one might depend on those phenomena, there will be no obstacles, I would correctly disregard that reason for contradicting me, based on their worldly doctrines. By correctly disregarding that reason, I have found ease and dwell in it. To have attained this absence of trepidation is to have attained fearlessness. I claim my exalted place as a great leader. I will rightly roar the lion’s roar in the midst of the assembly! I will turn the wheel of Brahmā which has not previously been turned in the world, in conformity with the Dharma, by any virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else!
- 62.67 (4) “When I claim to have shown the path that leads to realizing the emancipation of the noble and that will genuinely bring an end to suffering for those who make use of it, if some virtuous ascetic, brahmin, god, demon, Brahmā, or any other creature should say that even if one emphasizes this [path], suffering will not cease, I would correctly disregard that reason for contradicting me, based on their worldly doctrines. By correctly disregarding that reason, I have found ease and dwell in it. To have attained this absence of trepidation is to have attained fearlessness. I claim my exalted place as a great leader. I will rightly roar the lion’s roar in the midst of the assembly! I will turn the wheel of Brahmā which has not previously been turned in the world, in conformity with the Dharma, by any virtuous ascetic, brahmin, god, demon, Brahmā, or anyone else! [F.233.a] These four are called the fearlessnesses.⁵³⁶
- 62.68 “If you ask what constitute the four kinds of exact knowledge of the tathāgatas, they comprise exact knowledge of meanings, exact knowledge of dharmas, exact knowledge of their language and lexical explanations, and exact knowledge of their eloquent expression. If you ask what these entail, they respectively refer to meanings, to dharmas, to language and lexical explanations, and to eloquent expression.⁵³⁷
- 62.69 “Subhūti, if you ask what constitute the three unguarded states of the tathāgatas, the tathāgatas are endowed with pure conduct of body, and since they do not act impurely with their bodies, the tathāgatas have no wish to stop anyone who comes to find out if this is so. That is the first unguarded state. The tathāgatas are endowed with pure conduct of speech, and since they are without impure conduct of speech, the tathāgatas have no wish to stop anyone who comes to find out if this is so. That is the second unguarded state. The tathāgatas are endowed with pure conduct of mind,

and since they are without impure conduct of mind, the tathāgatas have no wish to stop anyone who comes to find out if this is so. That is the third unguarded state.

62.70 “If you ask, in that regard, what are the three consolidations of the tathāgatas’ attitude, when the tathāgatas teach the Dharma, even when there are some who listen attentively with their ears cocked, focusing their minds on paying attention, [F.233.b] and emphasizing care for the Dharma, the tathāgatas will not be delighted, comforted, or distracted by that. This is the first consolidation of their attitude. Even when there are some who do not listen attentively with their ears cocked, focus their minds on paying attention, or emphasize care for the Dharma, the tathāgatas will not be angered by that, they will not become intolerant, and they will not lose confidence. This is the second consolidation of their attitude. Even when there are some who do listen attentively with their ears cocked, focusing their minds on paying attention, and emphasizing care for the Dharma, and others who do not listen attentively with their ears cocked, focusing their minds on paying attention, or emphasizing care for the Dharma, the tathāgatas will neither be delighted nor angered by that, and they will maintain equanimity with their mind and understanding directed toward them all. This is the third consolidation of their attitude. {Ki.VIII: 61}

62.71 “If you ask what is the undiminished reality of the tathāgatas, it is that through which the lord buddhas never cease to act for the benefit of all beings, in order to teach the Dharma that is meaningful. This is called the undiminished reality.

62.72 “If you ask what is the tathāgatas’ renunciation of the obscuration of propensities: the śrāvakas and pratyekabuddhas, even though they have all renounced afflicted mental states, still undergo the transformations of the physical body, but the tathāgatas do not. This is called the tathāgatas’ renunciation of the obscuration of propensities.

62.73 “If you ask what constitutes the great compassion of the tathāgatas, according to worldly convention, [F.234.a] the tathāgatas who are endowed with great compassion are said to reflect at all times—thrice during the day and thrice during the night—in order to inspect the roots of virtuous action. That is to say, the great compassion of the lord buddhas in actuality always appears to inspect the infinite beings who are to be brought to maturation. This is called great compassion.

62.74 “Subhūti, if you ask what constitute the eighteen distinct qualities of the buddhas that the tathāgatas have, they are as follows: (1) the tathāgatas are without clumsiness; (2) they are not noisy; (3) they are without false memories; (4) they are without differentiating perceptions; (5) they are without uncomposed minds; (6) they are without the indifference that lacks

discernment; (7) they do not degenerate in their resolution; (8) they do not degenerate in their perseverance; (9) they do not degenerate in their recollection; (10) they do not degenerate in their meditative stability; (11) they do not degenerate in their wisdom; (12) they do not degenerate in their liberation, nor do they degenerate in their seeing the wisdom of liberation; (13) all the activities of their bodies are preceded by wisdom and followed by wisdom; (14) all the activities of their speech are preceded by wisdom and followed by wisdom; (15) all the activities of their minds are preceded by wisdom and followed by wisdom; (16) they engage in the perception of wisdom that is unobstructed and unimpeded with respect to the past; (17) they engage in the perception of wisdom that is unobstructed and unimpeded with respect to the future; and (18) they engage in the perception of wisdom that is unobstructed and unimpeded with respect to the present. These comprise the distinct qualities of the buddhas.

62.75 “Subhūti, if you ask what is the all-aspect omniscience of the tathāgatas, its defining characteristic is that there are no defining characteristics in that which is without apprehending, controlled by mindfulness, and [F.234.b] quiescent. This is called all-aspect omniscience. [B68]

62.76 “If you ask what are the thirty-two major marks of a great person that the tathāgatas have, they are as follows: (1) They have hands and feet that are marked with the motif of the wheel. (2) They have feet that are well positioned. (3) They are endowed with hands and feet that are webbed. (4) They have hands and feet that are tender and soft. (5) They have seven prominent parts [the backs of the legs, the arms, the shoulders, and the nape]. (6) They have long toes and fingers. (7) They are endowed with broad heels. (8) They have a body that is tall and upright. (9) They have legs that are ample, [making the ankle bones inconspicuous]. (10) Their limbs have body hairs that curl upward. (11) They are endowed with calves resembling those of Śarabha Aiṇeya, the king of ungulates. (12) They are endowed with arms that reach down the thighs when standing upright. (13) They are endowed with a contracted male organ. (14) They are endowed with a golden complexion. (15) They are endowed with skin of extremely delicate complexion. (16) They are endowed with head hair that grows distinctly, curling to the right. (17) Their face is adorned with a hair ringlet [between the eyebrows]. (18) Their torso resembles that of a lion.⁵³⁸ (19) They are endowed with amply curved and elegant shoulders. (20) They are endowed with extremely broad collarbones. (21) They are endowed with a superior organ of taste. (22) They are endowed with a girth like the banyan tree. (23) They are endowed with the uṣṇīṣa on the crown of the head. (24) They are endowed with an extremely long [and slender] tongue. (25) They are endowed with the divine voice of Brahmā. (26) They are endowed with lion-

like jaws. (27) They are endowed with extremely white teeth. (28) They are endowed with extremely even teeth. (29) They are endowed with close-fitting teeth. (30) They are endowed with a full set of forty even teeth. (31) The whites of their eyes and dark pupils are sharply demarcated. (32) They have eyelashes like those of a cow.

62.77 “Concerning these [thirty-two major marks], (1) the tathāgatas’ hands and feet are marked with the motif of a wheel with a thousand spokes, {Ki.VIII: 62} a hub, and a circumference, which are complete in all respects, as if they had been carved from bone or ivory. That is how their hands and feet are marked with the motif of the wheel. (2) Their feet are well positioned since the two soles of the feet evenly touch the ground, without wobbling. [F.235.a] (3) They are endowed with hands and feet that are webbed in that their fingers and toes are webbed together in the manner of the king of swans. (4) They have hands and feet that are tender and soft—they are extremely soft and tender, like a ball of tree cotton. (5) They are endowed with seven prominent parts in that the arms, legs, shoulders, and nape are amply formed. (6) They have long toes and fingers in that their fingers and toes are [unusually] long. (7) They are endowed with broad heels in that their heels are [unusually] long. (8) They have a body that is tall and upright as they are [unusually] tall, exceeding seven cubits in height. (9) They have legs that are ample in that the kneecaps and ankle bones are inconspicuous. (10) Their limbs have body hairs that curl upward as their hairs point upward, curling to the right. (11) They are endowed with calves resembling those of Śarabha Aiṇeya, the king of ungulates, in that their calves are tapered and round like the calves of the ungulate Aiṇeya, or like bamboo or grass stems. (12) They are endowed with arms that reach down the thighs when standing upright, since, standing upright and without bending down, the palms of both hands can touch the kneecaps. (13) They are endowed with a contracted male organ, their male organ being sheathed in an aesthetically pleasing manner, like a thoroughbred elephant or a thoroughbred horse. (14) They are endowed with a golden complexion in that they have a color resembling the purest gold. (15) They are endowed with skin of extremely delicate complexion as it is delicate and smooth in complexion, like the purest gold or silver, such that no dust adheres to their body. (16) They are endowed with hairs that grow distinctly, curling to the right, their body hairs being well separated and growing distinctly and not in twos. (17) Their face is adorned with a hair ringlet in that they are embellished with a hair ringlet between the eyebrows that is as [white] in color as a water lily, the moon, milk, or hoarfrost, with a luminosity surpassing even a hundred suns and moons. (18) Their torso resembles that of a lion,⁵³⁹ being [unusually] large. (19) They are endowed with amply

curved and elegant shoulders, these being tightly articulated [F.235.b] with the neck and amply rounded. (20) They are endowed with extremely broad collarbones, their collarbones being well formed, like polished golden door bolts. (21) They are endowed with a superior organ of taste because no disorders of wind, bile, or phlegm impair it, and its consciousness is matchless. (22) They are endowed with a girth like the banyan tree in that the length of their body is proportionate to its width. (23) They are endowed with the *uṣṇīṣa* on the crown of the head with the head being proportionate, well formed, and elegant, and the *uṣṇīṣa* being round and excellent, coiled to the right. (24) They are endowed with an extremely long and slender tongue in that the tongue is extremely long, and it resembles the color of the petals of a red lotus flower. (25) They are endowed with the divine voice of Brahmā, their voice being like that of Brahmā or the *kalaviṅka* bird. (26) They are endowed with lion-like jaws in that their jaws are well formed, beautifully developed like the surface of a mirror, and pleasant. (27) They are endowed with extremely white teeth, as they have teeth that are extremely white like water lilies or fragments of conch. (28) They are endowed with extremely even teeth, their teeth being positioned neither too high nor too low. (29) They are endowed with close-fitting teeth in that their teeth are without gaps between them. (30) They are endowed with a full set of forty even teeth in that the upper and lower sets are not crooked. (31) They have eyes of which the whites of the eye and dark pupil are sharply demarcated, those light and dark parts of the eyes being distinct, utterly pure, and uncovered by redness. {Ki.VIII: 63} (32) They have eyelashes like those of a cow in that the upper and lower lashes are well positioned and untangled.

62.78 “In this regard, (1) they have hands and feet that are marked with the motif of the wheel because they have received and accompanied spiritual teachers, sat listening to the Dharma, and paid their respects to temples, stūpas, and so forth. This is a prior indication that they will have an extremely large assembly. (2) They have feet that are well positioned because they have been steadfast in their commitments. This is a prior indication that they will be unswerving and extremely steadfast. [F.236.a] (3) They are endowed with hands and feet that are webbed because they have become familiar with the four attractive qualities—generosity, pleasant speech, purposeful activity, and harmony. This is a prior indication that they will swiftly gather [disciples]. (4–5) They have hands and feet that are tender and soft and they are endowed with seven prominent parts because they have granted the enjoyment of delicious food, delicacies, and drink. These two are prior indications that they will receive delicious food, delicacies, and drink. (6–8) They have long toes and fingers, broad heels, and a body that is tall and upright because they have released [living creatures] from bondage,

acted in the service of living things, and renounced the killing of living creatures. These are prior indications that they will have a long lifespan. (9–10) They have legs that are well rounded, [making the ankle bones inconspicuous,] and their limbs have body hairs that curl upward because they have adopted virtuous attributes and, having grasped them, enhanced them, without permitting them to be eclipsed. These are prior indications that they will possess attributes that do not degenerate. (11) They are endowed with calves resembling those of Śarabha Aiṇeya, the king of ungulates, because they have acted in the service of classical learning and the arts [in particular], they have donated [works] to others, and they have acquired them themselves. This is a prior indication that they will swiftly acquire [such works]. (12) They are endowed with arms that reach down the thighs when standing upright because, when asked for the property and wealth that they possessed, they have given it without dismay and without refusing to do so. This is a prior indication that they will possess and master resources. (13) They are endowed with a contracted male organ because they have exhorted associates, friends, allies who do not live apart, and those beings who do live apart to practice chastity, and they have guarded words of secrecy. This is a prior indication that they will have many [spiritual] heirs. (14–15) They are endowed with a golden complexion and skin of extremely delicate complexion because they have donated seats, clothing, houses, palaces, and excellent dwellings. These two are prior indications that they will acquire seats, clothing, houses, palaces, and excellent dwellings. (16–17) They are endowed with hairs that grow distinctly, curling to the right, and their face is adorned with a hair ringlet [between the eyebrows] because they have abandoned social diversions, and served, revered, and obeyed their superiors, including preceptors, masters, parents, and siblings, in the appropriate manner. [F.236.b] These are prior indications that they will be peerless. (18–19) Their torso resembles that of a lion and they are endowed with amply curved and elegant shoulders because they neither speak unpleasant words nor do they scold anyone, but maintain harmony, speaking pleasant words with eloquence. These are prior indications that they will be invincible. (20–21) They are endowed with extremely broad collarbones and a superior organ of taste because they have donated medicines, aid, medical treatment, {Ki.VIII: 64} and beneficial foods to invalids. These are prior indications that they will have few illnesses. (22–23) They are endowed with a girth like the banyan tree, and the uṣṇīṣa on the crown of the head, because they have themselves given to others and previously dispensed the things that others have wished for, including meadows, retinues, beverages, pools, bridges spanning places hard to cross, food, garlands, platforms, and temples. These are prior indications that they

will acquire great dominion. (24–25) They are endowed with an extremely long and slender tongue and the divine voice of Brahmā because over a long time they have spoken pleasant, gentle, and comforting words. These two are prior indications that they will possess speech endowed with five qualities, which comprise [speech that is] (i) comprehensible and sensible, (ii) delightful to hear and lacking in discord, (iii) deep and melodious, (iv) clear and pleasant to the ears, and (v) undisturbed and lucid. (26) They are endowed with lion-like jaws because for a long time they have abandoned nonsensical chatter and speak in a timely manner. This is a prior indication that their words will be heard by all. (27–28) They are endowed with extremely white teeth and extremely even teeth because they have engaged in pure livelihood through both acts of service and words that are without contempt. [F.237.a] These are prior indications that they will have an entourage that has previously been assembled. (29–30) They are endowed with close-fitting teeth and a full set of forty even teeth because over a long time they have spoken words that are true and without slander. These are prior indications that they will not be separated from their entourage. (31–32) They have [deep blue eyes] in which the light and dark parts are distinct, and they have eyelashes like those of a cow, because they gaze [upon beings] with eyes devoid of attachment, hatred, and delusion, without considering their defects, as if embracing them on their lap [like a mother]. These are prior indications that they will be beautiful in all respects. Subhūti, these are the thirty-two major marks of a great person that the tathāgatas possess.

- 62.79 “If you ask what constitute the tathāgatas’ eighty minor marks, they are as follows:⁵⁴⁰ (1) The lord buddhas are endowed with copper-colored nails—that is to say, they are detached from any conditioning. (2) The lord buddhas are endowed with glossy nails—indicating that they have a mind intent on bringing spiritual and temporal well-being to [all] beings, resembling the love of friendship. (3) The lord buddhas are endowed with elevated nails—indicating that they emerge within high families and clans. (4) The lord buddhas are endowed with round fingers and toes—indicating that their conduct is without the inadmissible transgressions. (5) The lord buddhas are endowed with compact fingers and toes—indicating that they have absolutely amassed the roots of virtuous action. (6) The lord buddhas are endowed with tapering fingers and toes—indicating that they have gradually accomplished the roots of virtuous action. (7) The lord buddhas are endowed with inconspicuous blood vessels and nerves—indicating that their actions of body, speech, and mind and their livelihoods are very detached. (8) The lord buddhas are endowed with blood vessels and nerves that are unknotted—indicating that they are liberated from the knots of

afflicted mental states. (9) The lord buddhas are endowed with inconspicuous ankles—indicating that they possess the qualities of being utterly detached. (10) [F.237.b] The lord buddhas are endowed with legs that are well proportioned—indicating that they are liberated from all imbalances. {Ki.VIII: 65} (11) The lord buddhas are endowed with the gait of a lion—indicating that they are lions among men. (12) The lord buddhas are endowed with the gait of an elephant—indicating that they are elephants among men. (13) The lord buddhas are endowed with the gait of a swan—indicating that they move through space like the king of swans. (14) The lord buddhas are endowed with the gait of a leading bull—indicating that they are leaders among men. (15) The lord buddhas are endowed with a gait turning to the right—indicating that they have acquired the path of harmony. (16) The lord buddhas are endowed with an elegant gait—indicating that they are elegant to behold. (17) The lord buddhas are endowed with a steady gait—indicating that their mind is never erratic. (18) The lord buddhas are endowed with a body that is most excellent—indicating that they display the attributes of pure ethical discipline. (19) The lord buddhas are endowed with a body that is utterly refined—indicating that they have utterly refined negative attributes. (20) The lord buddhas are endowed with a body that is tapering—indicating that they gradually reveal their attributes. (21) The lord buddhas are endowed with a body that is utterly clean—indicating that they have cleanliness of body, speech, and mind. (22) The lord buddhas are endowed with a body that is utterly soft—indicating that they have a mind that is naturally gentle. (23) The lord buddhas are endowed with a body that is utterly pure—indicating that they have a mind that is naturally pure. (24) The lord buddhas are endowed with utterly perfect minor marks—indicating that their doctrine and discipline are utterly perfect. (25) The lord buddhas [F.238.a] are endowed with a large and beautiful body—indicating that they reveal enlightened attributes that are expansive and noble. (26) The lord buddhas are endowed with a well-proportioned body—indicating that they have a mind that regards all beings as the same. (27) The lord buddhas are endowed with an utterly youthful body—indicating that they reveal the doctrine that is supremely gentle. (28) The lord buddhas are endowed with a body that is not bent over—indicating that they have a mind that is never discouraged. (29) The lord buddhas are endowed with a body that is extremely compact—indicating that they have purified all the roots of nonvirtuous action. (30) The lord buddhas are endowed with a body that is extremely firm—indicating that they have utterly vanquished and ended the recurrence [of rebirth]. (31) The lord buddhas are endowed with elegant and beautiful limbs and appendages—indicating that they excellently reveal the links and subsidiary links of

dependent origination. (32) The lord buddhas are endowed with undimmed and pure sense perception—indicating that their vision is utterly pure. (33) The lord buddhas are endowed with a round abdomen—indicating that they have disciples who maintain ethical discipline. (34) The lord buddhas are endowed with an extremely well-shaped abdomen—indicating that they have utterly refined all the defects of cyclic existence. (35) The lord buddhas are endowed with an abdomen that is not wrinkled—indicating that they have conquered the mound of pride. (36) The lord buddhas are endowed with an evenly shaped abdomen—indicating that they have averted the cessation of phenomena. (37) The lord buddhas are endowed with a navel that is deep—indicating that they have utterly comprehended the profound Dharma. (38) The lord buddhas are endowed with a navel that curls to the right—indicating that they have disciples who maintain harmony. (39) The lord buddhas are endowed with [a body] that is beautiful in all respects—indicating that their disciples form a saṅgha that is beautiful in all respects. (40) [F.238.b] The lord buddhas are utterly chaste in their habitual conduct—indicating that they have a mind that is utterly chaste. (41) The lord buddhas are endowed with a body that is unblemished by moles—indicating that they possess the Dharma and Vinaya that are divorced from the teaching of negative attributes. (42) The lord buddhas are endowed with hands that are extremely soft like tree cotton—indicating that they teach the Dharma whereby lightness [of body], like tree cotton, is attained. (43) The lord buddhas have hands with brilliant lines—indicating that they have acquired the status of a great ascetic owing to their loving kindness for kinsmen, and ordinary people. (44) The lord buddhas have hands with deep lines—indicating that they are extremely profound and steadfast. (45) The lord buddhas have hands with long lines—indicating that they teach the expansive doctrine of tolerance. (46) The lord buddhas are endowed with a face that is not too long—indicating that they establish and make known the topics of training in not too long a time. (47) The lord buddhas are endowed with a face that appears like a form being reflected—indicating that they have reflections that spread forth in the world. (48) The lord buddhas are endowed with a tongue that is extremely soft—indicating that they have first gently mollified and then disciplined [their disciples]. (49) The lord buddhas are endowed with a tongue that is extremely slender—indicating that they possess a mass of subtle enlightened attributes. (50) The lord buddhas are endowed with a tongue that is extremely red—indicating that the profundity of their Dharma and Vinaya is hard for ordinary attached persons to estimate. (51) The lord buddhas are endowed with a voice like the trumpeting of an elephant or the roar of a dragon—indicating that they are without trepidation, just like the trumpeting of an elephant or the roar of a

dragon. (52) The lord buddhas are endowed with speech that is pleasant, gentle, and comforting—indicating that they have disciples whose speech is pleasant, gentle, and comforting. (53) The lord buddhas are endowed with teeth that are extremely round—indicating that they have transcended the fetters of the rebirth process. (54) [F.239.a] The lord buddhas are endowed with teeth that are sharp—indicating that they discipline living creatures who are sharp. (55) The lord buddhas are endowed with teeth that are extremely white—indicating that their Dharma and Vinaya are extremely pure. (56) The lord buddhas are endowed with teeth that are even—indicating that they are evenly established in the [bodhisattva] levels. (57) The lord buddhas are endowed with teeth that are tapering—indicating that they teach the Dharma in which clear realization gradually emerges. (58) The lord buddhas are endowed with a nose that is prominent—indicating that they are seated on the prominent mountain of wisdom. (59) The lord buddhas are endowed with a nose that is extremely clean—indicating that they have as disciples persons who are clean. (60) The lord buddhas are endowed with eyes that are long—indicating that they have the attributes of the buddhas that are perfectly vast. (61) The lord buddhas are endowed with eyes that are pure—indicating that their vision is extremely pure. (62) The lord buddhas are endowed with eyelashes that are dense—indicating that they have amassed a large congregation of beings. {Ki.VIII: 67} (63) The lord buddhas are endowed with eyes like lotus petals, in which the light and dark parts are distinct—indicating that they delight gods, asuras, human beings, and the foremost of youth with their eyes like lotus petals, in which the white sclera and dark iris are distinct. (64) The lord buddhas are endowed with long eyebrows—indicating that they always have an expansive vision. (65) The lord buddhas are endowed with soft eyebrows—indicating that they are expert in gentle discipline. (66) The lord buddhas have eyebrows with hairs of even length—indicating that they understand all faults. (67) The lord buddhas have shiny eyebrows—indicating that they discipline persons to be mollified with the moist oil of the roots of virtuous action. (68) [F.239.b] The lord buddhas are endowed with excellent ears and long earlobes—indicating that they have extensive understanding of the supreme phenomenon. (69) The lord buddhas are endowed with ears of equal size—indicating that they have triumphed over the continuum of afflicted mental states. (70) The lord buddhas are endowed with sense organs of hearing that are undiminished—indicating that they discipline beings of undiminished aspiration. (71) The lord buddhas are endowed with a forehead that is well formed—indicating that they have refined all aspects of the view. (72) The lord buddhas are endowed with a forehead that is broad—indicating that they absolutely discipline those expounding

opposing arguments. (73) The lord buddhas are endowed with a head that is very broad—indicating that they have absolutely perfected genuine aspirations. (74) The lord buddhas are endowed with hair as black as a bee—indicating that they have averted the bees of the sense objects. (75) The lord buddhas are endowed with thick hair—indicating that they have ended the latent impulses that are abandoned through [the paths of] insight and cultivation. (76) The lord buddhas are endowed with soft hair—indicating that their gentle mind comprehends the essence of the teaching. (77) The lord buddhas are endowed with untangled hair—indicating that they have a mind that is always undisturbed. (78) The lord buddhas are endowed with smooth hair—indicating that they are utterly devoid of harsh speech. (79) The lord buddhas are endowed with fragrant hair—indicating that they have established living creatures in harmony with the perfumed flowers of the branches of enlightenment. (80) The lord buddhas have hands and feet adorned with the glorious *śrīvatsa* motif, the auspicious *svāstika* motif, and the *nandyāvarta* motif. [F.240.a] Subhūti, these constitute the eighty minor marks of the tathāgatas, arhats, completely awakened buddhas.⁵⁴¹

62.80 “So it is, Subhūti, that the explaining, teaching, and demonstrating of attributes such as these to others is called the gift of the supramundane doctrine. It is in this manner, Subhūti, that bodhisattva great beings attract beings with material gifts and the gift of the Dharma. This, Subhūti, is indeed a wonderful and marvelous doctrine of bodhisattva great beings.

62.81 “Subhūti, if you ask how bodhisattva great beings attract beings with their pleasant speech, in this regard, Subhūti, bodhisattva great beings attract beings through the six perfections. Thus, it is by means of the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom—all these six perfections—that bodhisattva great beings attract beings through their pleasant speech. If you ask why, it is because there are no virtuous attributes that are not subsumed in these six perfections. It is in this manner, Subhūti, that bodhisattva great beings attract beings through their pleasant speech.⁵⁴²

62.82 “Subhūti, if you ask how bodhisattva great beings attract beings through their purposeful activity, in this regard, Subhūti, bodhisattva great beings attract beings through their purposeful activity by means of these six perfections. If you ask why, it is because there are no virtuous attributes that are not subsumed in these six perfections. It is in this manner, Subhūti, [F.240.b] that bodhisattva great beings attract beings through their purposeful activity.⁵⁴³

- 62.83 “Subhūti, if you ask how bodhisattva great beings attract beings through their harmony, in this regard, Subhūti, bodhisattva great beings attract beings through their harmony by means of these six perfections. If you ask why, it is because there are no virtuous attributes that are not subsumed in these six perfections. It is in this manner, Subhūti, that bodhisattva great beings attract beings through their harmony. This too, Subhūti, is a wonderful and marvelous doctrine of bodhisattva great beings.⁵⁴⁴
- 62.84 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they instruct other bodhisattva great beings and teach them the Dharma, saying, ‘Come here, noble children! May you become skilled in the formation of syllables! That is to say, may you become skilled in the formation of a single syllable! May you become skilled in the formation of anything from two syllables up to the forty-two syllables!’⁵⁴⁵ May you realize all the natural expressions [of speech] that are refined through a single syllable. May you realize all the natural expressions [of speech] that are refined through two syllables. {Ki.VIII: 68} May you realize all the natural expressions [of speech] that are refined through anything up to forty-two syllables! May you cultivate the gathering of anything up to and including forty-two syllables in a single syllable! May you cultivate the gathering of a single syllable in the forty-two syllables!’
- 62.85 “Subhūti, those bodhisattva great beings should be skilled in cultivating the gathering of the forty-two syllables in a single syllable, [F.241.a] and they should be skilled in cultivating the gathering of a single syllable within the forty-two syllables. When in that manner they have mastered the formation of syllables, they should then become skilled in the formation of [speech] that is without syllables. For example, Subhūti, the tathāgatas, arhats, completely awakened buddhas are skilled in the Dharma and skilled in syllables, and since they are skilled in the Dharma and skilled in syllables, they teach through multiple syllables the Dharma that is without syllables. And yet, Subhūti, that Dharma is not quite divorced from the form of the syllables. This too, Subhūti, is a wonderful and marvelous doctrine of bodhisattva great beings, which is not shared in common with any of the śrāvakas or pratyekabuddhas.”
- 62.86 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, if, owing to the emptiness of the unlimited and the emptiness of that which has neither beginning nor end, beings, too, are absolutely nonapprehensible, nor indeed is the Dharma apprehensible, and nor indeed is the entity of the Dharma apprehensible, then, Blessed Lord, how do bodhisattva great beings practice the perfection of wisdom, the perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity? How do they practice the

four meditative concentrations, the four immeasurable attitudes, and the four formless absorptions? How do they practice the thirty-seven factors conducive to enlightenment? How do they practice the fourteen aspects of emptiness?⁵⁴⁶ How do they practice the meditative stabilities of emptiness, signlessness, and wishlessness? How do they practice the eight aspects of liberation? [F.241.b] How do they practice the nine serial steps of meditative absorption, the ten powers of the tathāgatas, the four fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, the thirty-two major marks of a great person, and the eighty excellent minor marks? How do they then maintain the six extrasensory powers that originate from the ripening [of past actions] and teach the Dharma to beings?

62.87 “In this regard, beings are not apprehended, nor is the concept ‘being’ even apprehended. Since beings are not apprehended, physical forms are not apprehensible. Since beings are not apprehended, feelings, perceptions, formative predispositions, and consciousness are not apprehensible. Since beings are not apprehended, [the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are not apprehensible. Since beings are not apprehended, [the goals], up to and including all-aspect omniscience, are not apprehensible. Since beings are not apprehended, the thirty-two major marks of a great person are not apprehensible, and the eighty excellent minor marks are not apprehensible. Since beings are not apprehensible, beings are not discerned. Physical forms are not discerned. Feelings, perceptions, formative predispositions, and consciousness are not discerned. [The causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are not discerned. [The goals], up to and including all-aspect omniscience, are not discerned. The thirty-two major marks of a great person are not discerned, and the eighty excellent minor marks are not discerned. {Ki.VIII: 69} If one were to ask why, Blessed Lord, it is because when bodhisattva great beings practice the perfection of wisdom in that manner, if even the nature of a bodhisattva is not apprehended, how could the factors conducive to enlightenment possibly be apprehended!” [F.242.a]

62.88 “Subhūti, it is so! It is so,” replied the Blessed One. “Subhūti, it is because beings are not apprehended that the emptiness of internal phenomena should be known, the emptiness of external phenomena should be known, the emptiness of both external and internal phenomena should be known, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, should be known. [It is because beings are not apprehended that] the emptiness of the aggregates should be known, the emptiness of the sensory elements should be known, the

emptiness of the sense fields should be known, the emptiness of the links of dependent origination should be known, the emptiness of the [noble] truths should be known, the emptiness of the self should be known, the emptiness of beings should be known, and the emptiness of life forms, living beings, life, living creatures, individual personalities, human beings, persons, actors, agents, petitioners, instigators, experiencers, instigators of experience, knowers, and viewers should be known. [It is because beings are not apprehended that] the emptiness of the applications of mindfulness should be known, and that the emptiness of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path should be known. [It is because beings are not apprehended that] the emptiness of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas should be known. [It is because beings are not apprehended that] the emptiness of the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, [F.242.b] the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment should be known. [It is because beings are not apprehended that] the emptiness of knowledge of the path and all-aspect omniscience should be known. [It is because beings are not apprehended that] the emptiness of the buddhafi elds should be known, the emptiness of the buddhas should be known, and the emptiness of the bodhisattvas should be known.

62.89 “In this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, having seen all phenomena as emptiness, they teach the Dharma to beings who have resorted to erroneous views. Just as they do not at all engage with those aspects of emptiness, they teach [the Dharma] accordingly. Perceiving in this way, they know all phenomena to be without obscuration, and then, without disturbing anything at all and without dualizing, they indeed teach [this Dharma], exactly as it is. Subhūti, just as when an emanation of the tathāgatas projects many tens of millions of phantoms, some of whom engage in the perfection of generosity toward beings, and some engage in the perfection of ethical discipline, some in the perfection of tolerance, some in the perfection of perseverance, some in the perfection of meditative concentration, and some in the perfection of wisdom; while some engage in the four meditative concentrations, some in the four immeasurable attitudes, some in the four formless absorptions, some

in the thirty-seven factors conducive to enlightenment, some in the four truths of the noble ones, some in the eight aspects of liberation, some in the nine serial steps of meditative absorption, some in emptiness, signlessness, {Ki.VIII: 70} and wishlessness, and some in the five extrasensory powers; while some engage in all the meditative stabilities and some in all the dhāraṇī gateways, [F.243.a] some in the ten powers of the tathāgatas, some in the four fearlessnesses, some in the four kinds of exact knowledge, some in great loving kindness, some in great compassion, and some in the eighteen distinct qualities of the buddhas; and while some engage in the fruit of entering the stream to nirvāṇa, some engage in the fruit of being destined for only one more rebirth [within cyclic existence], some in the fruit of not being reborn [within cyclic existence], some in arhatship, some in individual enlightenment, and some in [the other goals], up to and including all-aspect omniscience, do you think, Subhūti, that that emanation would have differentiated anything at all?"

"No, Blessed Lord!"

62.90 "Similarly, Subhūti," continued the Blessed One, "when bodhisattva great beings practice the perfection of wisdom, they teach the Dharma to beings, and after releasing them from erroneous views, they establish them definitively [on the bodhisattva levels] in a manner that is neither bound nor liberated. If you ask why, Subhūti, it is because physical forms are neither bound nor liberated. Feelings, perceptions, formative predispositions, and consciousness are neither bound nor liberated. [The attributes and goals], up to and including all-aspect omniscience, are neither bound nor liberated. Nor does the nonbondage and nonliberation of physical forms constitute physical forms. The nonbondage and nonliberation of feelings, perceptions, formative predispositions, and consciousness do not constitute consciousness [and so forth]. The nonbondage and nonliberation of [the attributes and goals], up to and including all-aspect omniscience, do not constitute all-aspect omniscience [and so forth]. If you ask why, it is because physical forms are absolutely pure. Feelings, perceptions, formative predispositions, and consciousness are absolutely pure. [F.243.b] [The attributes and goals], up to and including all-aspect omniscience, are absolutely pure.

62.91 "So it is, Subhūti, that when bodhisattva great beings practice the perfection of wisdom, they do teach the Dharma to beings, but they do not apprehend beings. Bodhisattva great beings do not apprehend anything, and they dwell without apprehending anything. They dwell in a nondwelling manner with respect to the emptiness of physical forms; in a nondwelling manner with respect to the emptiness of feelings, perceptions, formative predispositions, and consciousness; and without apprehending

anything at all with respect to the emptiness of [the attributes and goals], up to and including all-aspect omniscience. That is to say, in no respect do they dwell in conditioned or unconditioned phenomena. If you ask why, it is because they do not apprehend any such essential nature in which they should dwell. Nonentities do not dwell in nonentity. Intrinsic entities do not dwell in intrinsic entities, nor do extraneous entities dwell in extraneous entities. If you ask why, it is because they are all nonapprehensible, and that which is nonapprehensible does not dwell in anything at all. So it is that when bodhisattva great beings practice the perfection of wisdom, they thoroughly distinguish all these attributes in accordance with all the [aforementioned] aspects of emptiness. {Ki.VIII:71}

62.92 “Subhūti, bodhisattva great beings who practice the perfection of wisdom in that manner should not denigrate the lord buddhas, bodhisattva great beings, pratyekabuddhas, śrāvakas, or any of the sublime beings. If you ask why, it is because those lord buddhas, those bodhisattva great beings, those pratyekabuddhas, and those śrāvakas, too, [F.244.a] all attain realization in pursuit of this reality; and, having attained realization in pursuit of this reality, they also teach the Dharma to beings, and they do not transcend the reality of all phenomena. If you ask why, Subhūti, it is because the realm of phenomena is not transcended; the real nature and the very limit of reality are not transcended. If you ask why, it is because they are without any essential nature that might be transcended.”

62.93 The venerable Subhūti then asked the Blessed One, “Blessed Lord, if in that manner the realm of phenomena is not transcended, and the real nature and the very limit of reality are also not transcended, then are physical forms not one thing and the realm of phenomena another, the real nature another, and the very limit of reality another? Are feelings, perceptions, formative predispositions, and consciousness not one thing and the realm of phenomena another, the real nature another, and the very limit of reality another? Are [the attributes and goals], up to and including all-aspect omniscience, not one thing and the realm of phenomena another, the real nature another, and the very limit of reality another?”

62.94 “Subhūti, that is not so!” replied the Blessed One. “It is not the case that physical forms are one thing and the realm of phenomena another, the real nature another, and the very limit of reality another. It is not the case that feelings, perceptions, formative predispositions, and consciousness are one thing and the realm of phenomena another, the real nature another, and the very limit of reality another. It is not the case that [the attributes and goals], up to and including all-aspect omniscience, are one thing and the realm of phenomena another, the real nature another, and the very limit of reality another.” [F.244.b]

62.95 “Blessed Lord, if physical forms are not one thing, and the realm of phenomena another, the real nature another, and the very limit of reality another; and if feelings, perceptions, formative predispositions, and consciousness are not one thing and the realm of phenomena another, the real nature another, and the very limit of reality another; and if [the attributes and goals], up to and including all-aspect omniscience, are not one thing and the realm of phenomena another, the real nature another, and the very limit of reality another, {Ki.VIII: 72} then how would the fruits of any attributes be established? How would the positive and negative ripening of positive and negative attributes cause beings to experience happiness and suffering—that is to say, how would the negative ripening of negative attributes cause them to experience suffering in the hells, the animal realm, and the world of Yama, and how would the positive ripening of positive attributes cause them to experience the happiness of gods and humans? How would the neither positive nor negative ripening of neither positive nor negative attributes establish them in the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, or unsurpassed, complete enlightenment?”

62.96 “Subhūti,” replied the Blessed One, “the systematic presentation of the [various] fruits may be disclosed when relative truth is taken as the standard, but the systematic presentation of the fruits cannot be disclosed through ultimate truth. If you ask why, it is because [in ultimate truth] phenomena cannot be conceived, cannot be described, and are without conventional terms. So the true existence of *name* and the true existence of *form* are nonarising, unceasing, without affliction, and without purification. This is the emptiness of the unlimited and the emptiness of that which has neither beginning nor end.” [F.245.a]

62.97 “Blessed Lord, if the systematic presentation of the fruits is dependent on relative truth and not ultimate truth, would not all ordinary people also attain the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and unsurpassed, complete enlightenment?”

62.98 “Subhūti,” replied the Blessed One, “do ordinary people understand relative truth or ultimate truth? If they do understand, they would also be established in the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and unsurpassed, complete enlightenment. On the contrary, Subhūti, ordinary people are without the path and also without the systematic presentation of the path. Since they do

not even cultivate the path, how could ordinary people possibly establish the fruits! Rather, Subhūti, it is the sublime individuals who are endowed with the path. Since it is they who cultivate the path, it is these sublime individuals who partake of the systematic presentation of the fruits.”

62.99 “Blessed Lord, will the fruit then be attained by those who have cultivated the path, or is the fruit attainable?”

“No, Subhūti!” replied the Blessed One. “The fruit will not be attained by those who have cultivated the path, nor indeed is the fruit attainable through the path. Subhūti, the fruit will not be attained without cultivating the path, but neither is the fruit attainable through the path, and the fruit will not be attained without abiding on the path. It is in this way, Subhūti, [F.245.b] that when bodhisattva great beings practice the perfection of wisdom, they may through skill in means establish beings in the fruit, but the fruit is not established by having eradicated conditioned elements or unconditioned elements.”

62.100 “Blessed Lord, if the fruit is not established by eradicating conditioned or unconditioned elements, then when the Blessed One says that the fruit of entering the stream to nirvāṇa is consequent on having renounced the three fetters, that the fruit of being destined for only one more rebirth is consequent on having reduced the desires and malice associated with [the realm of] desire, that the fruit of no longer being subject to rebirth is consequent on having renounced the five fetters associated with the lower realms [of desire], that arhatship is consequent on having renounced the five fetters associated with the higher realms [of form and formlessness], that individual enlightenment is consequent on having understood that all phenomena whatsoever originating from causes are phenomena that will cease, and that complete enlightenment is consequent on having abandoned all afflicted mental states associated with reincarnation through the continuity of propensities, how should I understand the Blessed One’s statement that the fruit of conditioned and unconditioned phenomena is not established by eradicating them?”

62.101 “Subhūti,” asked the Blessed One in return, “are the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and unsurpassed, complete enlightenment conditioned, or unconditioned?”

“Blessed Lord, all these are unconditioned.”

62.102 “Well then, Subhūti, can unconditioned phenomena be eradicated?” asked the Blessed One.

“No, Blessed Lord!”

62.103 The Blessed One asked further, “Subhūti, [F.246.a] when noble sons or noble daughters realize that conditioned and unconditioned phenomena have one defining characteristic, namely that they are without defining characteristics, at that time do you think that they eradicate anything at all that is conditioned or unconditioned?” {Ki.VIII: 74}

“No, Blessed Lord!”

62.104 “Similarly, Subhūti,” continued the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, owing to the emptiness of internal phenomena, and owing to [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity, they do not teach the Dharma to beings by eradicating anything. They themselves do not become fixated on anything at all—whether the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, the first meditative concentration, the second meditative concentration, the third meditative concentration, the fourth meditative concentration, loving kindness, compassion, empathetic joy, equanimity, absorption in the sphere of infinite space, absorption in the sphere of infinite consciousness, absorption in the sphere of nothing-at-all, absorption in the sphere of neither perception nor nonperception, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble [eightfold] path, the meditative concentrations, the immeasurable attitudes, the formless absorptions,⁵⁴⁷ the eight aspects of liberation, [F.246.b] the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, the distinct qualities of the buddhas, or [the goals], up to and including all-aspect omniscience.

62.105 “Since they are without fixation, they remain unattached to anything at all. This is just as when the emanations of a tathāgata dispense generosity—they remain unattached to the fruit of that generosity and do not experience the fruit of that generosity. In addition, even though they may dispense generosity in order that all beings might attain final nirvāṇa, and also cultivate the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, as well as contaminated and uncontaminated attributes, or mundane, supramundane, conditioned, and unconditioned attributes, even so they remain unattached to the fruits of these conditioned and unconditioned attributes [and so forth], and they do not experience the fruits of these conditioned and unconditioned attributes [and so forth]. Apart

from that, they may cultivate the conditioned and unconditioned attributes in order that all beings might attain final nirvāṇa. In the same way, Subhūti, bodhisattva great beings practice the six perfections and all those attributes, but they do not dwell in and are unattached to anything at all. If you ask why, [F.247.a] it is because they thoroughly comprehend the defining characteristic of phenomena, of which all phenomena partake.”

62.106 *This completes the sixty-second chapter, “Teaching the Manifestation of the Major and Minor Marks and the Perfection of Wisdom,” from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

63. CHAPTER 63: THE TEACHING ON SAMENESS

63.1 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, how do bodhisattva great beings realize the defining characteristic of phenomena, of which all phenomena partake?”

63.2 “Phantom emanations do not indulge in desire, hatred, or delusion,” replied the Blessed One. “They do not indulge in latent impulses or obsessions. They do not indulge in external or internal phenomena. They do not indulge in contaminated or uncontaminated phenomena. They do not indulge in conditioned or unconditioned phenomena. They do not indulge in physical forms. They do not indulge in feelings, perceptions, formative predispositions, or consciousness. They do not indulge in the sense fields, the sensory elements, or the links of dependent origination. {Ki.VIII: 75} They do not indulge in the perfections, any of the aspects of emptiness, or the thirty-seven factors conducive to enlightenment. They do not indulge in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, or the extrasensory powers. They do not indulge in the meditative stabilities or the dhāraṇī gateways. [F.247.b] They do not indulge in the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas. They do not indulge in [the goals], up to and including all-aspect omniscience. It is in this way, Subhūti, that bodhisattva great beings realize the defining characteristic of phenomena, of which all phenomena partake.” [B69]

63.3 “Blessed Lord, what is the cultivation of the path on which the Blessed One depends, without resorting either to affliction or purification, and which does not lapse into cyclic existence with its five classes of living beings?”

- “Subhūti,” asked the Blessed One in return, “do you think there is any such entity dependent on which an emanation of the tathāgatas will resort either to affliction or to purification, and which will appear within cyclic existence with its five classes of living beings?”
- 63.4 “No, Blessed Lord! There is no such entity dependent on which an emanation of the tathāgatas will resort either to affliction or to purification, and which will appear within cyclic existence with its five classes of living beings.”
- 63.5 “It is in this manner, Subhūti,” said the Blessed One, “that bodhisattva great beings realize the principle of phenomena, of which all phenomena partake.”
- 63.6 “Blessed Lord, are all physical forms like a phantom emanation? Are feelings, perceptions, formative predispositions, and consciousness like a phantom emanation?” [F.248.a]
- “Subhūti,” replied the Blessed One, “all physical forms are like a phantom emanation. All feelings, perceptions, formative predispositions, and consciousness are like a phantom emanation.”
- 63.7 “Blessed Lord, if all physical forms are like a phantom emanation, and all feelings, perceptions, formative predispositions, and consciousness are like a phantom emanation, how then do bodhisattva great beings act effectively when phantom emanations are without physical forms; without feelings, perceptions, formative predispositions, and consciousness; and without either affliction or purification, so that they are without cyclic existence with its five classes of living beings?”
- 63.8 “Subhūti,” asked the Blessed One in return, “when bodhisattva great beings engage in the conduct of a bodhisattva, do you think that {Ki.VIII: 76} they apprehend any being whom they should liberate from the hell realms, the animal realm, the world of Yama, or from among the gods and human beings?”
- “No, Blessed Lord!”
- 63.9 “Subhūti, it is so! It is so,” continued the Blessed One. “Bodhisattva great beings do not apprehend any being at all whom they should liberate from the three realms. If you ask why, it is because they have known, seen, and realized that all phenomena are like a magical display. They have known, seen, and realized that they are like a phantom emanation.”
- 63.10 “Blessed Lord, if bodhisattva great beings have known, seen, and realized that all phenomena are like a magical display, and known, seen, and realized that they are like a phantom emanation, for what purpose do bodhisattva great beings [F.248.b] practice the six perfections? For what purpose do they practice the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the five extrasensory powers, the thirty-seven

factors conducive to enlightenment, and [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas? Why do bodhisattva great beings practice [the paths], up to and including the path of enlightenment? Why do they refine the buddhafi elds and bring beings to maturation?"

63.11 "Subhūti," replied the Blessed One, "if beings of their own accord had known that all phenomena are like a phantom emanation, then bodhisattva great beings would not indeed have engaged in the conduct of a bodhisattva over countless eons for the sake of beings. Subhūti, it is because beings do not know of their own accord that all phenomena are like a phantom emanation that bodhisattva great beings do engage in the six perfections for their sake over countless eons, and they continue to bring beings to maturation, and also refine the buddhafi elds."

63.12 Subhūti then asked, "Blessed Lord, if all phenomena are like a dream, like an echo, like a mirage, like an optical aberration, like a magical display, and like a phantom emanation, what is it, Blessed Lord, on which beings are fixed, and for which bodhisattva great beings practice the perfection of wisdom and cause beings to escape?"

63.13 "Subhūti," replied the Blessed One, "it is because beings are fixed on determining through inauthentic names and signs that bodhisattva great beings practice the perfection of wisdom and cause beings to escape from those names and signs." [F.249.a]

63.14 "Blessed Lord, what are names and what are signs?"

"Subhūti," replied the Blessed One, "'names' and 'signs' are adventitious superimpositions by [mere] words. That is to say, such designations, including 'names,' 'signs,' 'physical forms,' 'feelings,' 'perceptions,' 'formative predispositions,' 'consciousness,' 'women,' 'men,' {Ki.VIII: 77} 'boys,' 'girls,' 'denizens of the hells,' 'the animal realm,' 'the world of Yama,' 'gods,' 'human beings,' 'conditioned phenomena,' 'unconditioned phenomena,' 'the fruit of entering the stream to nirvāṇa,' 'the fruit of being destined for only one more rebirth,' 'the fruit of no longer being subject to rebirth,' 'arhatship,' 'individual enlightenment,' and 'complete enlightenment' have been superimposed by [mere] words that are a magical display. Subhūti, all names have been designated by words and concepts. All conditioned phenomena to which ordinary people form attachments are mere names. When bodhisattva great beings practice the perfection of wisdom, they encourage those [ordinary people] through skill in means, saying, 'All names have originated from imagination, and you should not be attached to imagined nonentities, which are empty of essential nature. The learned do not become fixated on any of these phenomena, which are

empty.’ It is in this manner, Subhūti, that when bodhisattva great beings practice the perfection of wisdom, they teach the Dharma to beings through skill in means. [F.249.b]

63.15 “Subhūti, if you ask what are signs, the signs to which ordinary people become attached are of two sorts. If you ask what these two sorts are, they comprise signs that have form and signs without form. Subhūti, if you ask what are signs that have form, all momentary phenomena with gross or subtle form, positive or negative, far or near, belonging to the past, future, or present, which are grasped through imagination, are said to be signs that have form. Subhūti, if you ask what are signs without form, any formless phenomena whatsoever that are imagined by being grasped as signs and then give rise to afflicted mental states are said to be signs without form. Therefore, when bodhisattva great beings practice the perfection of wisdom, they will through skill in means release beings from those signs and establish them, so that they come to rest, in the expanse of signlessness. By whatever means they should establish them, letting them come to rest in such a way that they do not fall into duality, thinking, ‘This is a sign’ or ‘That is signlessness.’ It is in this manner, Subhūti, that when bodhisattva great beings practice the perfection of wisdom, they will through skill in means release beings from those signs and establish them in the expanse of signlessness.”

63.16 “If all these phenomena are merely like that, which is to say, they are merely names and signs—mere imputations that originate from imagination—then when bodhisattva great beings practice the perfection of wisdom, how do they attain particular virtuous attributes, and how do they induce others to attain particular virtuous attributes, [F.250.a] and engage with them, perfecting the levels, from one to the next, by means of those virtuous attributes, and also induce beings to engage with the three vehicles?” {Ki.VIII:78}

63.17 “Subhūti,” replied the Blessed One, “if there were entities or some indication of an entity, in that case, Subhūti, when bodhisattva great beings practiced the perfection of wisdom, they would not even attain distinction and they would not induce others to attain distinction. But, on the contrary, it is because there are no entities and no indication of any entity that, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they do perfect the perfection of meditative concentration by way of signlessness, and they do perfect the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity by way of signlessness. They do perfect the four meditative concentrations, the four immeasurable attitudes, and the four formless absorptions by way of signlessness. They do perfect the four applications of

mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path by way of signlessness. They do perfect the emptiness of internal phenomena, the emptiness of external phenomena, and the emptiness of external and internal phenomena by way of signlessness. They do perfect [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, by way of signlessness. They do perfect the eight aspects of liberation, the nine serial steps of meditative absorption, [F.250.b] the four truths of the noble ones, and the gateways of liberation—emptiness, signlessness, and wishlessness—by way of signlessness. They do perfect the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways by way of signlessness. They do perfect the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas by way of signlessness. And having perfected these virtuous attributes, they then cause others also to engage in these virtuous attributes by way of signlessness.

63.18 “Subhūti, if any sign were to exist, even as minutely small as a fraction of a hair-tip, then when bodhisattva great beings practiced the perfection of wisdom, they would not attain consummate buddhahood in which all phenomena are signless, free from recollection and free from attention, nor would they establish beings in uncontaminated phenomena, in the real nature. Subhūti, all uncontaminated phenomena are signless, free from recollection, and free from attention. Therefore, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they continue to act for the sake of all beings by means of uncontaminated phenomena.”

63.19 “Blessed Lord, if all phenomena are signless, free from recollection, and free from attention, in that case, Blessed Lord, how are designations applied, such as, ‘These are virtuous attributes. These are nonvirtuous attributes. These are mundane attributes. These are supramundane attributes. These are contaminated attributes. [F.251.a] These are uncontaminated attributes. These are conditioned attributes. These are unconditioned attributes. These are common attributes. These are uncommon attributes. These are the attributes of śrāvakas. These are the attributes of pratyekabuddhas. These are the attributes of bodhisattvas. These are the attributes of buddhas?’”
{Ki.VIII: 79}

63.20 “Subhūti, do you think that signlessness is one thing and the attributes of the śrāvakas are another?” asked the Blessed One.

“No, Blessed Lord!”

63.21 “Subhūti, do you think that signlessness is one thing and the attributes of the pratyekabuddhas are another, that signlessness is one thing and that the attributes of the bodhisattvas are also another, and that signlessness is one thing and that the attributes of the buddhas are also another?” asked the Blessed One.

“No, Blessed Lord!”

63.22 “Well then, Subhūti,” the Blessed One asked further, “do the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, the attributes of the bodhisattvas, and the attributes of the buddhas constitute signlessness?”

“Yes, they do, Blessed Lord! Yes, they do, Sugata!”

63.23 “Those, Subhūti,” continued the Blessed One, “are the formulations explaining how you should know that all phenomena are signlessness. Subhūti, bodhisattva great beings who train in this signlessness of all phenomena are enhanced by many virtuous attributes. That is to say, they are enhanced by the six perfections, the emptiness of internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities, [F.251.b] the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the five extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, and all the inestimable attributes of the buddhas apart from these.

63.24 “If you ask why, it is because bodhisattva great beings should train in emptiness, signlessness, and wishlessness, but not train in anything except these. If you ask why, all virtuous attributes are gathered in these three gateways to liberation. Emptiness as a gateway to liberation implies that phenomena are empty of intrinsic defining characteristics. Signlessness as a gateway to liberation implies that they are without signs. Wishlessness as a gateway to liberation implies that they are without conditioning. Bodhisattva great beings who train in these three gateways to liberation do train in the five aggregates. They train in the twelve sense fields. They train in the eighteen sensory elements. They train in the twelve links of dependent origination. They train in the six perfections. They train in the emptiness of

internal phenomena. They train in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentities. {Ki.VIII: 80} [F.252.a] They train in the four applications of mindfulness. They train in the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path. They train in the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, all the meditative stabilities, and all the dhāraṇī gateways. They train in the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. They train in [the goals], up to and including all-aspect omniscience.”

63.25 Subhūti then asked, “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, how do they train in that [aforementioned] manner in the five aggregates of appropriation?”

63.26 “In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, they correctly discern physical forms. They correctly discern how physical forms arise, how physical forms cease, and what is the real nature of physical forms. If you ask how they discern physical forms, they discern physical forms just as they correctly discern an essenceless mass of foam to be utterly fallacious,⁵⁴⁸ utterly porous, and utterly essenceless.

63.27 “If you ask how they discern the arising and perishing of physical forms, [F.252.b] inasmuch as physical forms have neither come from anywhere, nor gone anywhere, and will neither come from anywhere nor go anywhere, they discern that there is nothing at all from which they have come and nowhere at all that they go. It is in this way that they discern the arising and perishing of physical forms. If you ask how they discern the real nature of physical forms, it is the case that the real nature of physical forms neither arises nor ceases, neither comes nor goes, is neither afflicted nor purified, and is neither diminished nor enhanced. That is to say, phenomena dwell without error in the real nature. This is why it is termed *the real nature*. It is in this manner that they discern the real nature of physical forms.

63.28 “If you ask how they discern feelings, they discern feelings just as a vacuous bubble of water is discerned to arise and cease. If you ask how they discern the arising and perishing of feelings, inasmuch as feelings have neither come from anywhere, nor gone anywhere, and will neither come from anywhere nor go anywhere, they discern that there is nothing at all from which they have come and nowhere at all that they go. It is in this way

that they discern the arising and perishing of feelings. If you ask how they discern the real nature of feelings, it is the case that the real nature of feelings neither arises nor ceases, neither comes nor goes, is neither afflicted nor purified, and is neither diminished nor enhanced. That is to say, phenomena dwell without error in the real nature. This is why it is termed *the real nature*. It is in this manner that they discern the real nature of feelings.

63.29 “If you ask how they discern perceptions, they discern perceptions in the same way that the water in a mirage is known to be nonapprehensible. If you ask how they discern the arising and perishing of perceptions, [F.253.a] inasmuch as perceptions have neither come from anywhere, nor gone anywhere, and will neither come from anywhere nor go anywhere, they discern that there is nothing at all from which they have come and nowhere at all that they go. It is in this way that they discern the arising and perishing of perceptions. {Ki.VIII: 81} If you ask how they discern the real nature of perceptions, it is the case that the real nature of perceptions neither arises nor ceases, neither comes nor goes, is neither afflicted nor purified, and is neither diminished nor enhanced. That is to say, phenomena dwell without error in the real nature. This is why it is termed *the real nature*. It is in this manner that they discern the real nature of perceptions.

63.30 “If you ask how they discern formative predispositions, they discern formative predispositions in the same way that the core of a plantain tree is known to be absolutely nonapprehensible when the outer layers are peeled away. If you ask how they discern the arising and perishing of formative predispositions, inasmuch as formative predispositions have neither come from anywhere, nor gone anywhere, and will neither come from anywhere nor go anywhere, they discern that there is nothing at all from which they have come and nowhere at all that they go. It is in this way that they discern the arising and perishing of formative predispositions. If you ask how they discern the real nature of formative predispositions, it is the case that the real nature of formative predispositions neither arises nor ceases, neither comes nor goes, is neither afflicted nor purified, and is neither diminished nor enhanced. That is to say, phenomena dwell without error in the real nature. This is why it is termed *the real nature*. It is in this manner that they discern the real nature of formative predispositions.

63.31 “If you ask how they discern consciousness, they discern consciousness in the same way that the four corps of an army conjured by an illusionist are discerned. If you ask how they discern the arising and perishing of consciousness, inasmuch as consciousness [F.253.b] has neither come from anywhere, nor gone anywhere, and will neither come from anywhere nor go anywhere, they discern that there is nothing at all from which it has come and nowhere at all that it goes. It is in this way that they discern the arising

and perishing of consciousness. If you ask how they discern the real nature of consciousness, it is the case that the real nature of consciousness neither arises nor ceases, neither comes nor goes, is neither afflicted nor purified, and is neither diminished nor enhanced. That is to say, phenomena dwell without error in the real nature. This is why it is termed *the real nature*. It is in this manner that they discern the real nature of consciousness.

63.32 “If you ask how they discern the sense fields, they discern internal phenomena to be empty of internal phenomena and they discern external phenomena to be empty of external phenomena. It is in this manner that they discern the sense fields.

63.33 “If you ask how they discern the sensory elements, they discern that the sensory element of the eyes is empty of the essential nature of the sensory element of the eyes, that the sensory element of sights is empty of the essential nature of the sensory element of sights, and that the sensory element of visual consciousness is empty of the essential nature of the sensory element of visual consciousness. [They discern that] the sensory elements of the ear, nose, tongue, body, and mental faculty are also empty of the essential nature of the sensory element of the mental faculty [and those other internal sensory elements]; that the [external sensory elements, up to and including] the sensory element of mental phenomena, are empty of the essential nature of the sensory element of mental phenomena [and those other external sensory elements]; and that [the sensory elements of consciousness, up to and including] the sensory element of mental consciousness, are empty of the essential nature of the sensory element of mental consciousness [and those other sensory elements of consciousness]. It is in this manner that they discern the sensory elements. {Ki.VIII: 82}

63.34 “If you ask how they discern the links of dependent origination, they discern that the links of dependent origination do not arise, and they similarly discern that the links of dependent origination do not cease; that they are neither extinguished nor permanent; that they are neither confined to a single meaning, nor are their meanings manifold; that they neither come nor go; and that they are free from conceptual elaboration, and at peace. It is in this manner that [F.254.a] they discern the links of dependent origination.

63.35 “If you ask how they discern the truths of the noble ones, they discern the noble truth of suffering, and they discern the truths of the noble ones of the origin of suffering, the cessation of suffering, and the path that leads to cessation. If you ask how they discern the truth of suffering, they discern suffering, they discern the truth, and they discern the truth of the noble ones. They discern the noble truth that is liberated from duality—that is to say, the truth of the noble ones is nondualistic.⁵⁴⁹ Similarly, they discern the truths of the noble ones of the origin of suffering, the cessation of suffering, and the

path that leads to cessation. It is in this manner that they discern the truths of the noble ones. If you ask how they discern the real nature of the truths of the noble ones, they discern that the real nature of suffering is unerring. Similarly, they also correctly discern the real nature of the origin of suffering, the cessation of suffering, and the path that leads to cessation. It is in this manner that they discern the real nature of the truths of the noble ones.”

63.36 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, if they were to investigate phenomena that are so different from one another in this manner, would the realm of phenomena not be disrupted?”

63.37 “Subhūti,” replied the Blessed One, “the realm of phenomena would be disrupted if there were any extraneous phenomena existing apart from it, but, Subhūti, nothing at all is apprehended apart from the realm of phenomena. If any such thing were apprehended, the realm of phenomena would indeed be disrupted. If you ask why, Subhūti, it is because there is nothing that the tathāgatas, bodhisattvas, pratyekabuddhas, [F.254.b] and the śrāvakas of the tathāgatas apprehend outside the realm of phenomena. Since there is nothing to apprehend, there is nothing conceived that is outside the realm of phenomena. It is in this manner, Subhūti, that bodhisattva great beings who practice the perfection of wisdom should train in the realm of phenomena.”

63.38 Subhūti then asked, “Blessed Lord, in what will bodhisattva great beings who train in the realm of phenomena become trained?” {Ki.VIII: 83}

“Subhūti,” bodhisattva great beings who engage in the realm of phenomena will become trained in all phenomena,” replied the Blessed One. “If you ask why, Subhūti, it is because all phenomena constitute the realm of phenomena.”

63.39 “Blessed Lord, why do all phenomena constitute the realm of phenomena?”

“Subhūti,” replied the Blessed One, “whether the tathāgatas have appeared or whether they have not appeared, the realm of phenomena, of which all phenomena partake, itself dwells indivisibly. Subhūti, the realm of phenomena indeed comprises all phenomena—attributes that are virtuous and nonvirtuous; attributes that are mundane and supramundane, contaminated and uncontaminated; attributes that are inadmissible and admissible; and attributes that are conditioned and unconditioned. So it is, Subhūti, that bodhisattva great beings who practice the perfection of wisdom become trained in all phenomena by training in the realm of phenomena.”

63.40 “Blessed Lord, if all phenomena constitute the realm of phenomena, in that case, how should bodhisattva great beings who practice the perfection of wisdom train in physical forms? How should they train in feelings, perceptions, formative predispositions, and consciousness? [F.255.a] How should they train in the sense fields, the sensory elements, and the links of dependent origination? How should they train in the perfection of generosity? How should they train in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative stability, and the perfection of wisdom? How should they train in the emptiness of internal phenomena? How should they train in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity? How should they train in the four applications of mindfulness? How should they train in the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path? How should they train in the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the six extrasensory powers, all the meditative stabilities, and all the dhāraṇī gateways? How should they train in the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, great empathetic joy, great equanimity, and the eighteen distinct qualities of the buddhas? How should they train in actualizing the thirty-two major marks of a great person, and the eighty excellent minor marks?

63.41 “How should they train to achieve rebirth among great and lofty royal families? How should they train to achieve rebirth among great and lofty priestly families, or among great and lofty householder families? How should they train to be reborn in the god realm of Caturmahārājakāyika? [F.255.b] How should they train to be reborn in the god realms of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariśadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttāśubha, Apramāṇāśubha, Śubhakṛtsna, {Ki.VIII: 84} Bṛhat, Parīttabṛhat, Apramāṇabṛhat, or Bṛhatphala? How should they train to be reborn in the realms of nonperceptual beings? How should they train to be reborn among the gods of the Pure Abodes—[Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha]—and also how should they avoid being reborn in them? How should they train to be reborn in the god realm of the sphere of infinite space, the sphere of infinite

consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception, and also how should they avoid being reborn in them?

63.42 “How should they train in the first setting of their mind on enlightenment? How should they train in the second, the third, the fourth, the fifth, the sixth, the seventh, the eighth, the ninth, and the tenth setting of their mind on enlightenment? How should they train in the level of the śrāvakas and the level of the pratyekabuddhas? How should they train in the maturity of the bodhisattvas, the maturation of beings, and the refinement of the buddhafi elds? How should they train in the path of enlightenment whereby those who have trained in it investigate all phenomena in all their aspects?

63.43 “Blessed Lord, if bodhisattva great beings who practice the perfection of wisdom should train in physical forms; should train in feelings, perceptions, formative predispositions, and consciousness; should train in the sense fields, the sensory elements, and the links of dependent origination; should train in the perfection of generosity; [F.256.a] should train in the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative stability, and the perfection of wisdom; should train in the emptiness of internal phenomena; should train in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity; should train in the thirty-seven factors conducive to enlightenment; should train in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; should train in the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas; should train in the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, and the fruit of no longer being subject to rebirth; should train in arhatship and individual enlightenment; and should train in [the goals], up to and including all-aspect omniscience, one might wonder, Blessed Lord, why bodhisattva great beings do not resort to erroneous practices nor elaborate unpleasant thoughts?

63.44 “If one were to wonder why, Blessed Lord, it is because these false imaginations do not exist in this realm of phenomena. Physical forms do not constitute the realm of phenomena, nor does the realm of phenomena exist apart from physical forms. Physical forms simply are the realm of phenomena, and the realm of phenomena simply is physical forms. Feelings, perceptions, [F.256.b] formative predispositions, and consciousness do not

constitute the realm of phenomena, nor does the realm of phenomena exist apart from consciousness [and so forth]. Consciousness [and so forth] simply are the realm of phenomena, and the realm of phenomena simply is consciousness [and so forth]. The sense fields, the sensory elements, and the links of dependent origination do not constitute the realm of phenomena, nor does the realm of phenomena exist apart from the links of dependent origination [and so forth]. The links of dependent origination [and so forth] simply are the realm of phenomena, and the realm of phenomena simply is the links of dependent origination [and so forth]. The perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment do not constitute the realm of phenomena, nor does the realm of phenomena exist apart from the thirty-seven factors conducive to enlightenment [and so forth]. The factors conducive to enlightenment [and so forth] simply are the realm of phenomena, and the realm of phenomena simply is the factors conducive to enlightenment [and so forth]. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways do not constitute the realm of phenomena, nor does the realm of phenomena exist apart from the dhāraṇī gateways [and so forth]. The dhāraṇī gateways [and so forth] simply are the realm of phenomena, and the realm of phenomena simply is the dhāraṇī gateways [and so forth]. The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas do not constitute the realm of phenomena, nor does the realm of phenomena exist apart from the distinct qualities of the buddhas [and so forth]. The distinct qualities of the buddhas [and so forth] simply are the realm of phenomena, [F.257.a] and the realm of phenomena simply is the distinct qualities of the buddhas [and so forth]. The fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment do not constitute the realm of phenomena, nor does the realm of phenomena exist apart from individual enlightenment [and so forth]. Individual enlightenment [and so forth] simply are the realm of phenomena, and the realm of phenomena simply is individual enlightenment [and so forth]. [The goals], up to and including all-aspect omniscience, do not constitute the realm of phenomena, nor does the realm of phenomena exist apart from all-aspect omniscience [and so forth]. All-aspect omniscience [and so forth] simply are the realm of phenomena, and the realm of phenomena simply is all-aspect omniscience [and so forth].”

63.45 “Subhūti, it is so! It is so,” replied the Blessed One. “It is just as you have said. All these false imaginations do not exist in the realm of phenomena. Physical forms simply are the realm of phenomena, and the realm of phenomena simply is physical forms. Feelings, perceptions, formative predispositions, and consciousness simply are the realm of phenomena, and the realm of phenomena simply is consciousness [and so forth]. The sense fields, the sensory elements, and the links of dependent origination simply are the realm of phenomena, and the realm of phenomena simply is the links of dependent origination [and so forth]. The perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment simply are the realm of phenomena, and the realm of phenomena simply is the factors conducive to enlightenment [and so forth]. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways simply are the realm of phenomena, and the realm of phenomena simply is the dhāraṇī gateways [and so forth]. [F.257.b] The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas simply are the realm of phenomena, and the realm of phenomena simply is the distinct qualities of the buddhas [and so forth]. The fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment simply are the realm of phenomena, and the realm of phenomena simply is individual enlightenment [and so forth]. [The goals], up to and including all-aspect omniscience, simply are the realm of phenomena, and the realm of phenomena simply is all-aspect omniscience [and so forth].

63.46 “Subhūti, when bodhisattva great beings practice the perfection of wisdom, if they were to see anything apart from the realm of phenomena, then they would not be intent on unsurpassed, complete enlightenment. All phenomena are the realm of phenomena. This is why, when bodhisattva great beings practice the perfection of wisdom, they know all phenomena to be the realm of phenomena, {Ki.VIII: 85} and can then teach the Dharma by attributing to all those nameless phenomena the symbolic convention of names, as follows: ‘These are physical forms.’ ‘These are feelings, perceptions, formative predispositions, and consciousness.’ ‘These are the sense fields, the sensory elements, and the links of dependent origination.’ ‘These are the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment.’ ‘These are the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless

absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, [F.258.a] wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways.’ ‘These are the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas.’ ‘These are [the goals], up to and including unsurpassed, complete enlightenment.’

63.47 “Subhūti, this is just as if an illusionist or the skilled apprentice of an illusionist, based on some material form, were to conjure a diversity of other forms, including the form of an elephant, the form of a horse, the form of a bull, the form of a camel, the form of a sheep, the form of a man, the form of a woman, or the form of a boy or girl, or a meadow, a palace, a forest of austere practitioners, or a pleasant monastic garden, or a pleasant pool, or a pleasant grove—and if in those same places he were then to lay out a diversity of mats with seats and places for the assembly, and even exhibit flowers, garlands, incense, unguents, food, and other such exquisite spectacles; and if he were to delight the crowd with songs and music, or delight the crowd by dispensing generosity, keeping [the vows of] ethical discipline, cultivating tolerance, undertaking perseverance, playing with meditative concentration, cultivating wisdom, or any such means—and even if [through these illusions], he were to exhibit great and lofty royal families, great and lofty priestly families, or great and lofty householder families; or exhibit Mount Sumeru; or exhibit the gods of the Caturmahārājakāyika realm; or exhibit the gods of Trayāstrimśa, Yāma, [F.258.b] Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariśadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttaśubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha; or exhibit the formless gods of the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, or the sphere of neither perception nor nonperception; or exhibit many entering the stream to nirvāṇa, destined for only one more rebirth, no longer subject to rebirth, arhats, or pratyekabuddhas—or else if he were to exhibit bodhisattva great beings, starting from those who have first set their minds on enlightenment; those practicing the perfection of generosity; those practicing the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, {Ki.VIII: 86} and the perfection of wisdom; those practicing all the aspects of emptiness, the factors conducive to enlightenment, the meditative concentrations, the aspects of liberation, the meditative stabilities, and the formless absorptions; those perfecting the first bodhisattva level, and those perfecting [the other

bodhisattva levels], up to and including the tenth level; those actualizing the maturity of the bodhisattvas and the extrasensory powers, playing with those extrasensory powers, illuminating the world systems, bringing beings to maturation, refining the buddhafi elds, sacrificing limbs and appendages, [F.259.a] practicing austerities, consummating the powers of the tathāgatas, and consummating the fearlessnesses, the kinds of exact knowledge, and the distinct qualities of the buddhas; or those actualizing great compassion, or even exhibiting the body of a buddha, with all limbs and appendages completely perfect, those spectators—beings who have the way of being of ordinary people—would think with great astonishment, ‘Oh! What forms of astonishing beauty does this well-trained man create! He delights the crowd and exhibits a diversity of forms—from the form of an elephant and the form of a horse, up to and including the form of a buddha with all limbs and appendages completely perfect!’

63.48 “Then, there might be some wise and lucid men, sharp-witted and endowed with superior analytical ability, who would think, ‘Since nothing at all can be apprehended in this [illusory act], it is a wonderful and marvelous phenomenon that this man delights this crowd of people with nonexistent phenomena.’ For they know that these beings are perceiving nonentities as entities.

63.49 “In the same way, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they do not see anything at all outside the realm of phenomena. Through skill in means, although they bring beings to maturation, they do not apprehend beings. They do not apprehend anything that is conceived of as a being. They themselves dispense generosity and they also encourage others to practice generosity. They speak in praise of generosity, and they also speak in praise of and take empathetic delight in other beings dispensing generosity. They themselves maintain ethical discipline, [F.259.b] and they also encourage others to maintain ethical discipline. They speak in praise of ethical discipline, and they also speak in praise of and take empathetic delight in other beings maintaining ethical discipline. They themselves cultivate tolerance, and they also encourage others to cultivate tolerance. They speak in praise of tolerance, and they also speak in praise of and take empathetic delight in other beings cultivating tolerance. They themselves undertake perseverance, and they also encourage others to undertake perseverance. They speak in praise of perseverance, and they also speak in praise of and take empathetic delight in other beings undertaking perseverance. They themselves are absorbed in meditative stability, and they also encourage others to engage in meditative stability. They speak in praise of meditative stability, and they also speak in praise of and take empathetic delight in other beings being absorbed in

meditative stability. {Ki.VIII: 87} They themselves cultivate wisdom, and they also encourage others to cultivate wisdom. They speak in praise of wisdom, and they also speak in praise of and take empathetic delight in other beings cultivating wisdom. [B70]

63.50 “They themselves maintain the paths of the ten virtuous actions and they also encourage others toward the paths of the ten virtuous actions. They speak in praise of the paths of the ten virtuous actions, and they also speak in praise of and take empathetic delight in other beings maintaining the paths of the ten virtuous actions. They themselves attend the eightfold observance and they also encourage others [to attend] the eightfold observance. [F.260.a] They speak in praise of the eightfold observance, and they also speak in praise of and take empathetic delight in other beings attending the eightfold observance. They themselves maintain the five precepts and they also encourage others toward the five precepts. They speak in praise of the five precepts, and they also speak in praise of and take empathetic delight in other beings maintaining the five precepts.

63.51 “They themselves are absorbed in the first meditative concentration and they also encourage other beings toward the first meditative concentration. They speak in praise of the first meditative concentration, and they also speak in praise of and take empathetic delight in other beings being absorbed in the first meditative concentration. They themselves are absorbed in the second meditative concentration, the third meditative concentration, and the fourth meditative concentration, and they also encourage others toward the fourth meditative concentration [and so forth]. They speak in praise of the fourth meditative concentration [and so forth], and they also speak in praise of and take empathetic delight in other beings being absorbed in the fourth meditative concentration [and so forth]. They themselves are absorbed in loving kindness, compassion, empathetic joy, and equanimity, and they also encourage others toward equanimity [and so forth]. They speak in praise of equanimity [and so forth], and they also speak in praise of and take empathetic delight in other beings being absorbed in equanimity [and so forth]. They themselves are absorbed in the sphere of infinite space, the sphere of infinite consciousness, [F.260.b] the sphere of nothing-at-all, and the sphere of neither perception nor nonperception, and they also encourage others toward the sphere of neither perception nor nonperception [and so forth]. They speak in praise of the sphere of neither perception nor nonperception [and so forth], and they also speak in praise of and take empathetic delight in other beings being absorbed in the sphere of neither perception nor nonperception [and so forth].

- 63.52 “They themselves cultivate the thirty-seven factors conducive to enlightenment and they also encourage other beings toward the thirty-seven factors conducive to enlightenment. They speak in praise of the thirty-seven factors conducive to enlightenment, and they also speak in praise of and take empathetic delight in other beings cultivating the thirty-seven factors conducive to enlightenment.
- 63.53 “They themselves cultivate the three gateways of liberation, {Ki.VIII: 88} the eight aspects of liberation, the nine serial steps of meditative absorption, the five extrasensory powers, the meditative stabilities, and the dhāraṇī gateways, and they also encourage other beings toward the dhāraṇī gateways [and so forth]. They speak in praise of the dhāraṇī gateways [and so forth], and they also speak in praise of and take empathetic delight in other beings cultivating the dhāraṇī gateways [and so forth].
- 63.54 “They themselves cultivate the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, and they also encourage other beings toward the eighteen distinct qualities of the buddhas [and so forth]. They speak in praise of the eighteen distinct qualities of the buddhas [and so forth], and they also speak in praise of and take empathetic delight in other beings cultivating the eighteen distinct qualities of the buddhas [and so forth].
- 63.55 “They themselves actualize the thirty-two major marks of a great person [F.261.a] and the eighty excellent minor marks, and they also encourage other beings toward [actualizing] the thirty-two major marks of a great person and the eighty excellent minor marks. They speak in praise of the thirty-two major marks of a great person and the eighty excellent minor marks, and they also speak in praise of and take empathetic delight in other beings actualizing the thirty-two major marks of a great person and the eighty excellent minor marks.
- 63.56 “Subhūti, if the realm of phenomena were not in the future exactly the same as it was in the past, and if it were not exactly the same in the interim [that is to say, the present], then, when bodhisattva great beings practice the perfection of wisdom, they would not reveal the realm of phenomena to beings through their skill in means, they would not bring beings to maturation, and they would not refine the buddhafiels. Subhūti, it is because the realm of phenomena will be in the future exactly the same as it was in the past, and is exactly the same in the interim, that when bodhisattva great beings practice the perfection of wisdom, they do reveal the realm of phenomena to beings through their skill in means, they do engage in the conduct of a bodhisattva for the sake of beings, they do bring beings to maturation, and they do refine the buddhafiels.”

63.57 *This completes the sixty-third chapter, "The Teaching on Sameness," from "The Perfection of Wisdom in Twenty-Five Thousand Lines."*

CHAPTER 64

- 64.1 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, if beings are absolutely not apprehended and indeed not apprehensible as beings, for whose sake do bodhisattva great beings cultivate the perfection of wisdom?” {Ki.VIII: 89} [F.261.b]
- 64.2 The Blessed One replied to the venerable Subhūti, “Subhūti, bodhisattva great beings cultivate the perfection of wisdom, having taken the very limit of reality as their standard. Subhūti, if the very limit of reality were one thing and the very limit of beings another, bodhisattva great beings would indeed not cultivate the perfection of wisdom. Subhūti, it is because the very limit of reality is not one thing and the very limit of beings another that bodhisattva great beings do indeed cultivate the perfection of wisdom for the sake of beings. That is to say, bodhisattva great beings who cultivate the perfection of wisdom establish beings in the very limit of reality without disturbing the very limit of reality.”
- 64.3 “Blessed Lord, if the very limit of reality is not one thing and the very limit of beings not another, can the very limit of reality be established in the very limit of reality? Blessed Lord, if the very limit of reality could be established in the very limit of reality, then the essential nature would be established in the essential nature. Blessed Lord, since the essential nature cannot be established in the essential nature, how then, Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, do they establish beings in the very limit of reality?”
- 64.4 “Subhūti,” replied the Blessed One, “the very limit of reality is indeed not established in the very limit of reality. Nor is the essential nature established in the essential nature. And yet, when bodhisattva great beings practice the perfection of wisdom, [F.262.a] through skill in means they do establish the very limit of beings in the very limit of reality, and they do not disturb the

very limit of reality. If you ask why, the very limit of beings is not one thing and the very limit of reality another. So, the very limit of beings and the very limit of reality are indivisible and cannot be divided in two.”

64.5 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, what is the skill in means endowed with which they establish beings in the very limit of reality but do not disturb the very limit of reality?”

64.6 “In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, commencing from their first setting of the mind on enlightenment, they establish beings in generosity. Having established them in generosity, they reveal that, ‘Generosity is empty in the beginning, in the end, and in the middle, and just as that generosity is empty in the beginning, empty in the end, and empty in the middle, so too is the fruit of that generosity empty; the donor is also empty and the recipient is also empty. {Ki.VIII: 90} So it is, noble children, that these concepts are not discerned in the very limit of reality. Do not think that generosity is one thing and the fruit of generosity another! Do not think that the donor is one thing and the recipient another. Noble children, when you do not think that generosity is one thing and the fruit of generosity another, and when you do not think that the donor is one thing and the recipient another, this generosity of yours will become [deathless] nectar, the fruit of [deathless] nectar, and it will terminate in [deathless] nectar. But through this generosity, you should not appropriate physical forms! [F.262.b] Do not appropriate feelings, perceptions, formative predispositions, and consciousness! If you ask why, it is because this generosity of yours is empty of generosity, its fruit is also empty of its fruit, the donor is also empty of the donor, and the recipient is also empty of the recipient. In emptiness, generosity is not apprehended, nor are the fruit of generosity, the donor, or the recipient apprehended. If you ask why, it is because these phenomena are said to be absolutely empty of inherent existence.’

64.7 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they establish beings in ethical discipline through skill in means, saying, ‘Come here, noble children. As well as abstaining from the killing of living creatures, remove yourselves from the killing of living creatures. As well as abstaining from stealing, sexual misconduct, falsehood, slander, verbal abuse, nonsensical chatter, covetousness, malice, and wrong views, remove yourselves from wrong views [and so forth]. Noble children, since no inherent existence is discerned with respect to these phenomena, such as you have imagined, noble children, you should reflect on and disclose [to others] what are the living creatures whose life is to be killed, or the sorts of things by which they are to be killed; what are stealing, sexual misconduct, falsehood, slander, hard words, nonsensical chatter,

covetousness, malice, and wrong views; what is designated as wrong views [and so forth]; by what are wrong views [and so forth] designated; and who is it who has wrong views [and so forth], and then you should establish them in ethical discipline.'

64.8 "Subhūti, when bodhisattva great beings practice the perfection of wisdom, endowed with such skill in means [F.263.a] they bring beings to maturation, and they reveal to them generosity and the fruit of ethical discipline. That is to say, by revealing that the fruit of generosity and the fruit of ethical discipline are also empty of inherent existence, those noble children come to know that generosity, [ethical discipline], and the fruit of [generosity and] ethical discipline are empty of inherent existence, {Ki.VIII: 91} and they are not fixated upon them. Since they are without fixation, they will not be disturbed, and they will develop wisdom. Through that wisdom they sever all latent impulses and obsessions and attain final nirvāṇa in the expanse of nirvāṇa where there is no residue of the aggregates. That [result, however,] accords with mundane convention but not with ultimate reality. If you ask why, in emptiness nothing at all is apprehended that would attain final nirvāṇa or has attained final nirvāṇa. That which is termed their nirvāṇa is actually the emptiness of the unlimited.

64.9 "Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, if they see beings who are disturbed with thoughts of malice toward one another, they should instruct and advise them as follows: 'Noble children, practice tolerance! Cultivate tolerance! Maintain a disposition of serenity, peace, and clarity! One who inflicts harm, the means through which harm is inflicted, and the victim who is harmed—all these are indeed empty of inherent existence. Therefore, noble children, consider who is inflicting harm, on whom is harm being inflicted, and through what means is harm being inflicted. All these are empty of inherent existence. It is never the case that the emptiness of inherent existence not empty! It has not been created by the tathāgatas. It has not been created by the bodhisattvas, [F.263.b] the pratyekabuddhas, or the śrāvakas. It has not been created by gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, or mahoragas. It has not been created by the gods of the Caturmahārājakāyika realm, and it has not been created by the gods of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, or Paranirmitavaśavartin; the Brahmā realms; Śubhakarṣṇa; the Pure Abodes; or the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, or the sphere of neither perception nor nonperception. It is always empty of inherent existence. That which is empty of inherent existence does not inflict harm on anyone.' It is in this manner, Subhūti, that bodhisattva great beings practice the perfection of wisdom and establish beings through skill in means in the emptiness of

inherent existence—in the emptiness of inherent existence that applies to both causes and fruits. Gradually they reveal to them unsurpassed, complete enlightenment, and encourage them, praise them, rejoice with them, settle them, discipline them, and establish them in it. That, however, accords with mundane convention {Ki.VIII: 92} and not with ultimate reality. If you ask why, in emptiness there is no one who attains, nothing by which attainment is brought about, and nothing at all that is attained. This, Subhūti, is the very limit of reality, the emptiness [of inherent existence]. Abiding in it, bodhisattva great beings practice the perfection of wisdom for the sake of beings, but in it beings are not apprehended, nor is the concept ‘being’ apprehended. If you ask why, it is because [F.264.a] all phenomena are void of beings.

64.10 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, if they see beings who are indolent and feeble in perseverance, they should encourage them through skill in means to adopt physical and mental perseverance, saying, ‘Noble children, in the emptiness of inherent existence there is nothing at all that becomes discouraged or indolent, and nothing at all with respect to which one becomes discouraged or indolent. All these phenomena do not go beyond the emptiness of inherent existence. So, cultivate physical and mental perseverance and reject indolence! Persevere in virtuous actions—whether in generosity, ethical discipline, tolerance, perseverance, meditative concentration, wisdom, the emptiness of internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, or the distinct qualities of the buddhas! Noble children, [F.264.b] you should realize that all these phenomena are unobscured owing to emptiness. There should be no discouragement at all with respect to phenomena that are unobscured.’ Subhūti, when bodhisattva great beings practice the perfection of wisdom in that manner, through skill in means they reveal to beings the emptiness of inherent existence, and encourage them, praise them, rejoice with them, settle them, discipline them, and establish them in it. In every way they establish them so that they do not

dwell in duality. If you ask why, the emptiness of inherent existence is indivisible and cannot be divided in two. Phenomena that are without duality do not dwell in anything at all.

64.11 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, through skill in means they should instruct and advise beings to persevere with the emptiness of inherent existence, saying, ‘Come here, noble children! You should undertake perseverance, whether in the context of generosity, ethical discipline, tolerance, perseverance, meditative concentration, wisdom, the emptiness of internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity, the applications of mindfulness, {Ki.VIII: 93} the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, [F.265.a] the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, or the distinct qualities of the buddhas. You should not, however, focus attention on them in terms of duality. If you ask why, these phenomena are empty of inherent existence. One should not focus attention on the emptiness of inherent existence in terms of duality, nor should one focus attention on it in terms of nonduality.’ Subhūti, when bodhisattva great beings practice the perfection of wisdom in that manner, through skill in means they bring beings to maturation in the emptiness of inherent existence, and having brought them to maturation, they gradually establish them in the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment. They establish them in knowledge of the path and in unsurpassed, complete enlightenment.

64.12 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, through skill in means they should instruct and advise beings whose minds are distracted, saying, ‘Come here, noble children! Cultivate meditative stability! Do not entertain notions about distraction or notions about meditative stability! If you ask why, these phenomena are empty of inherent existence. In the emptiness of inherent existence nothing at all is apprehended that is distracted or one-pointed. Abiding in that meditative stability, if you engage in the emptiness of inherent existence, whatever virtuous attributes you engage in through body, speech, and mind, you will achieve them with little trouble, whether you dispense generosity, keep [the vows of] ethical discipline, practice tolerance, undertake

perseverance, [F.265.b] develop meditative stability, or cultivate wisdom; engage in the emptiness of internal phenomena; engage in [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity; practice the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, or the noble eightfold path; engage in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, or the meditative stabilities and the dhāraṇī gateways; engage in the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, great empathetic joy, great equanimity, or the distinct qualities of the buddhas; engage in the thirty-two major marks of a great person or in the eighty excellent minor marks; practice the path of the śrāvakas; practice the path of the pratyekabuddhas; practice the path of the bodhisattvas and the path of the buddhas; engage in the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, or individual enlightenment; engage in all-aspect omniscience; engage in bringing beings to maturation; or engage in refining the buddhafiels.’ {Ki.VIII: 94}

- 64.13 “Subhūti, when bodhisattva great beings [F.266.a] practice the perfection of wisdom in that manner, through skill in means they act for the benefit of beings. Commencing from their first setting of the mind on enlightenment, they never again become ineffective, but explore all virtuous actions and act for the benefit of beings. At all times they continuously venerate the lord buddhas, and journey from buddhafiels to buddhafiels. They never again squander the Dharma that they have heard from those lord buddhas, even after transmigrating from this life, until they have attained consummate buddhahood in unsurpassed, complete enlightenment. At all times they continuously acquire the dhāraṇīs and their physical faculties, verbal faculties, and mental faculties are undiminished. If you ask why, it is because at all times these bodhisattva great beings have continuously and absolutely cultivated all-aspect omniscience, so that, having absolutely cultivated all-aspect omniscience, they absolutely cultivate all paths. That is to say, they absolutely cultivate the path of the śrāvakas, the path of the pratyekabuddhas, the path of the bodhisattvas, and the path of the buddhas. Bodhisattva great beings absolutely cultivate the extrasensory powers that are also beneficial since they have not squandered them. Maintaining those extrasensory powers that originate from the maturation [of past actions], when they act for the benefit of beings, their all-aspect omniscience is never

diminished even though they may roam in cyclic existence with its five realms of living beings. Subhūti, when bodhisattva great beings practice the perfection of wisdom in that manner, they dwell in the emptiness of inherent existence, and, through skill in means, [F.266.b] they act for the benefit of beings.

64.14 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they dwell in the emptiness of inherent existence, and if they see beings who are stupid and narrow-minded, they should instruct and advise them, saying, ‘Come here, noble children! Whatever actions you may do, whether of body, speech, or mind, you should understand that these are all the emptiness of inherent existence, and then all these actions of yours will become the fruit of [deathless] nectar and terminate in [deathless] nectar. In the emptiness of inherent existence there is nothing apprehensible at all, such that it could perish or degenerate. If you ask why, the emptiness of inherent existence will not degenerate, nor is there anything at all that can degenerate from the emptiness of inherent existence. If you ask why, it is because the emptiness of inherent existence is neither an entity nor is it a nonentity. What will degenerate when all phenomena have the essential nature of nonentity?’

64.15 “Subhūti, when bodhisattva great beings practice the perfection of wisdom in that manner, {Ki.VIII: 95} they should instruct and advise beings through skill in means. When they instruct and advise in that manner, they will never again be ineffective. They themselves adopt and maintain the paths of the ten virtuous actions and they also encourage others to [adopt] the paths of the ten virtuous actions. They themselves adopt and maintain the five precepts, and they also encourage others [to adopt] the five precepts. They themselves adopt and attend the eightfold observance, [F.267.a] and they also encourage others to attend the eightfold observance.

64.16 “They themselves are absorbed in the first meditative concentration and they also encourage other beings toward the first meditative concentration. They themselves are absorbed in the second meditative concentration, the third meditative concentration, and the fourth meditative concentration and they also encourage others toward the fourth meditative concentration [and so forth]. At all times they themselves continuously maintain loving kindness, and at all times they also continuously encourage others to cultivate loving kindness. At all times they themselves continuously maintain compassion, empathetic joy, and equanimity, and at all times they also continuously encourage others to cultivate equanimity [and so forth]. They speak in praise of equanimity [and so forth], and they also speak in praise of and take empathetic delight in those other beings being absorbed in equanimity [and so forth]. They themselves are always absorbed in the

absorption of the sphere of infinite space, the absorption of the sphere of infinite consciousness, the absorption of the sphere of nothing-at-all, and the absorption of the sphere of neither perception nor nonperception, and they also encourage others toward the absorption of the sphere of neither perception nor nonperception [and so forth].

64.17 “They themselves cultivate the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment and they also encourage others [to cultivate] the thirty-seven factors conducive to enlightenment [and so forth].

64.18 “They themselves train in the three gateways of liberation, and they also encourage others [to train in] the three gateways of liberation. They themselves train in the truths of the noble ones, the eight aspects of liberation, [F.267.b] the nine serial steps of meditative absorption, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways, and they also encourage others [to train in] the dhāraṇī gateways [and so forth].

64.19 “They themselves train in the ten powers of the tathāgatas, and they also encourage others [to train in] the ten powers of the tathāgatas. They themselves train in the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, and they also encourage others [to train in] the eighteen distinct qualities of the buddhas [and so forth]. They themselves train in the thirty-two major marks of a great person and the eighty excellent minor marks and they also encourage others to [train in] the thirty-two major marks of a great person and the eighty excellent minor marks.

64.20 “They themselves develop knowledge of the fruit of entering the stream to nirvāṇa, and without dwelling in it, they also establish others in the fruit of entering the stream to nirvāṇa. They themselves develop knowledge of the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and the fruit of arhatship, and without dwelling in them, they also establish others in the fruit of arhatship [and so forth]. They themselves develop the path of individual enlightenment, and without dwelling in it, they also establish others in individual enlightenment. They themselves develop the path of unsurpassed, complete enlightenment, and they also instruct, advise, settle, discipline, and establish others in that path. {Ki.VIII: 96}

64.21 “Subhūti, when bodhisattva great beings practice the perfection of wisdom in that manner, commencing from their first setting of the mind on enlightenment, they dwell in the emptiness of inherent existence [F.268.a] and act for the benefit of beings. Never again are they ineffective.”

64.22 “Blessed Lord, if in that manner all phenomena are empty of inherent existence—and if in the emptiness of inherent existence beings are not apprehended, nor is anything at all apprehended, nor is any nonexistent apprehended—how then, Blessed Lord, do bodhisattva great beings embark on all-aspect omniscience?”

64.23 “Subhūti, it is so! It is so,” replied the Blessed One. “All phenomena are empty of inherent existence. In the emptiness of inherent existence beings are not apprehended, nor is anything apprehended, nor is any nonexistent apprehended. Subhūti, if all phenomena were not empty of inherent existence, bodhisattva great beings would not dwell in the emptiness of inherent existence, and, even after attaining consummate buddhahood in unsurpassed, complete enlightenment, they would not teach that all phenomena are empty of inherent existence.

64.24 “Subhūti, if you ask what are those phenomena that are empty of inherent existence, it is the case, Subhūti, that physical forms are empty of inherent existence. Feelings, perceptions, formative predispositions, and consciousness are empty of inherent existence. The sense fields, the sensory elements, and the links of dependent origination are empty of inherent existence. The perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment are empty of inherent existence. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, [F.268.b] signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are empty of inherent existence. The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, great empathetic joy, great equanimity, and the distinct qualities of the buddhas are empty of inherent existence. The thirty-two major marks of a great person and the eighty excellent minor marks are empty of inherent existence. The fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment are empty of inherent existence. [The goals], up to and including all-aspect omniscience, are empty of inherent existence.

64.25 “Therefore, when bodhisattva great beings practice the perfection of wisdom, they teach the Dharma that the five aggregates are empty of inherent existence. They teach the Dharma that the twelve sense fields are empty of inherent existence. They teach the Dharma that the eighteen sensory elements are empty of inherent existence. They teach the Dharma that the links of dependent origination are empty of inherent existence. They teach the Dharma that all the perfections are empty of inherent existence.

They teach the Dharma that all the aspects of emptiness are empty of inherent existence. They teach the Dharma that the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path are empty of inherent existence. They teach the Dharma that the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, [F.269.a] the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the five extrasensory powers, all the meditative stabilities, and all the dhāraṇī gateways are empty of inherent existence. They teach the Dharma that the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, great empathetic joy, and great equanimity are empty of inherent existence. They teach the Dharma that the eighteen distinct qualities of the buddhas are empty of inherent existence. They teach the Dharma that the thirty-two major marks of a great person and the eighty excellent minor marks are empty of inherent existence. They teach the Dharma that the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment are empty of inherent existence. They teach the Dharma that all-aspect omniscience and the abandoning of all the connecting propensities are empty of inherent existence.

64.26 “Subhūti, if the emptiness of internal phenomena were not empty of inherent existence, bodhisattva great beings would indeed not teach the Dharma that all phenomena are empty of inherent existence. If the emptiness of external phenomena, the emptiness of both external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of nonexclusion, the emptiness of inherent existence, the emptiness of all phenomena, [F.269.b] the emptiness of intrinsic defining characteristics, the emptiness of nonapprehensibility, the emptiness of nonentities, the emptiness of essential nature, and the emptiness of the essential nature of nonentities were not⁵⁵⁰ empty of inherent existence, bodhisattva great beings would indeed not teach the Dharma that all phenomena are empty of inherent existence, and for that reason even the emptiness of inherent existence would collapse.

- 64.27 “However, the emptiness of inherent existence will neither collapse, nor will it endure eternally, nor will it go away in the future. If you ask why, it is because it does not dwell in any location, it does not dwell in any direction, it does not arise from anywhere, and it does not go anywhere. {Ki.VIII: 97} It is the abiding nature of all phenomena. In it there is nothing at all that is perceived to be enhanced or perceived to be diminished, and nothing that is perceived to arise, originate, cease, be afflicted, or be purified. It is the natural expression of all phenomena.
- 64.28 “Abiding in it, bodhisattva great beings engage in unsurpassed, complete enlightenment, and yet they do not see anything at all in which they would engage or not engage. All phenomena are not to be engaged and are nondwelling. This is the abiding nature of all phenomena. Therefore, when bodhisattva great beings practice the perfection of wisdom, they see that all phenomena are empty of inherent existence, and they do not turn back from unsurpassed, complete enlightenment. If you ask why, it is because they do not observe anything at all that is obscured thereby. That is to say, they observe⁵⁵¹ that all phenomena are without obscuration. This is because in the emptiness of inherent existence, [F.270.a] self is not apprehensible, and even the concept of self is not apprehensible. Sentient beings, life forms, living beings, life, living creatures, individual personalities, human beings, people, actors, experiencers, instigators of experience, petitioners, instigators, knowers, and viewers are also not apprehensible, and even the concept of viewers [and so forth] is not apprehensible.
- 64.29 “Physical forms are not apprehensible, and even the concept of physical forms is not apprehensible. Feelings, perceptions, formative predispositions, and consciousness are not apprehensible, and even the concept of consciousness [and so forth] is not apprehensible. [The attributes], up to and including the thirty-two major marks of a great person and the eighty excellent minor marks, are not apprehensible, and even the concept of the eighty excellent minor marks [and so forth] is not apprehensible. If that is the case, how could they possibly be consumed with doubt concerning unsurpassed, complete enlightenment!
- 64.30 “Subhūti, if, for example, [the tathāgatas] were to teach the Dharma continuously for many hundred billion trillions of eons to monks, nuns, laymen, or laywomen emanated by the tathāgatas, do you think, Subhūti, that those phantom emanations could possibly have the good fortune to attain the fruit of entering the stream to nirvāṇa? Could they have the good fortune to attain the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, or individual enlightenment? Could they have the good fortune to attain unsurpassed, complete enlightenment?”

“No, Blessed Lord! And if one were to ask why, it is because these are not entities.”

64.31 “Subhūti, it is so! It is so,” continued the Blessed One. [F.270.b] “If all phenomena are nonentities, what beings should bodhisattva great beings establish in the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, or unsurpassed, complete enlightenment? {Ki.VIII:98} On the other hand, living creatures ensnared by erroneous views may be settled, disciplined, and established in nonerroneous views, in which case those erroneous views are not actually erroneous because they have originated [merely] from the causal basis of false imaginations. The absence of false imaginations is nonerroneous. Where there are no erroneous views, there is no self, and there are no beings, no life forms, no living beings, no life, no living creatures, no individual personalities, no human beings, no people, no actors, no experiencers, no knowers, and no viewers. In it there are no physical forms, no feelings, no perceptions, no formative predispositions, and no consciousness. In it there are no sense fields, sensory elements, or links of dependent origination. In it there are no perfections, aspects of emptiness, or factors conducive to enlightenment. In it there are no truths of the noble ones, meditative concentrations, immeasurable attitudes, formless absorptions, aspects of liberation, serial steps of meditative absorption, emptiness, signlessness, wishlessness, extrasensory powers, meditative stabilities, or dhāraṇī gateways. In it there are no ten powers of the tathāgatas, four fearlessnesses, four kinds of exact knowledge, great loving kindness, [F.271.a] great compassion, or eighteen distinct qualities of the buddhas. In it there are no [goals], up to and including all-aspect omniscience. That in which there are no physical forms, no feelings, no perceptions, no formative predispositions, no consciousness, no sense fields, no sensory elements, no links of dependent origination, no perfections, no aspects of emptiness, no factors conducive to enlightenment, and no [fruitful attributes or goals], up to and including all-aspect omniscience, is the emptiness of inherent existence. Abiding in it, bodhisattva great beings practice the perfection of wisdom, and while practicing the perfection of wisdom, they liberate erroneous beings from the notion that there are beings, they liberate them from the notion of form, they liberate them from the notion of formlessness, and they liberate them from [all else], up to and including the notion that all phenomena are contaminated.

64.32 “As for phenomena that are uncontaminated—comprising the factors conducive to enlightenment, the three gateways to liberation, the four truths of the noble ones, the eight aspects of liberation, the nine serial steps of

meditative absorption, emptiness, signlessness, wishlessness, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas—they too do not exist as such from the point of view of ultimate reality. For these unconditioned and nonarising nonentities, devoid of origination, constitute the emptiness of inherent existence. This is the enlightenment of the lord buddhas, wherein there is no self, no being, [F.271.b] no life form, no living being, no life, no living creature, no individual personality, no human being, no person, no actor, no experiencer, no knower, and no viewer. In it there are no physical forms, no feelings, no perceptions, no formative predispositions, and no consciousness; no sense fields, sensory elements, or links of dependent origination; no perfections, aspects of emptiness, or factors conducive to enlightenment; and no [fruition attributes or goals], up to and including all-aspect omniscience.

64.33 “Bodhisattva great beings do not set out for unsurpassed, complete enlightenment for the sake of any path other than comprehension of the emptiness of inherent existence. This emptiness of inherent existence is indeed the emptiness of inherent existence with respect to the past, the emptiness of inherent existence with respect to the future, and the emptiness of inherent existence with respect to the intervening present. It is never not empty of inherent existence. Therefore, bodhisattva great beings practice the perfections, which are the emptiness of inherent existence, {Ki.VIII: 99} and they practice the knowledge of the path in order to liberate those beings who have the notion that they are beings from the notion that there are beings. When they practice the knowledge of the path, they practice all paths, including the path of the śrāvakas, the path of the pratyekabuddhas, and the path of the bodhisattvas. When bodhisattva great beings have perfected all those paths, brought beings to maturity, and refined the buddhafiels, they are blessed with the formative predispositions conducive to longevity, and they will attain consummate buddhahood in unsurpassed, complete enlightenment. When they have attained consummate buddhahood in unsurpassed, complete enlightenment, [F.272.a] the way to buddhahood, the emptiness of inherent existence, is not interrupted.

64.34 “As for the way to buddhahood followed by the lord buddhas, the way to buddhahood that all the lord buddhas who appeared in the past have followed is indeed the emptiness of inherent existence. The way to buddhahood that all the lord buddhas who will appear in the future will follow is also the emptiness of inherent existence. The way to buddhahood that all the lord buddhas follow who reside and are alive at the present time in the world systems of the ten directions is also the emptiness of inherent

existence. Apart from the emptiness of inherent existence, there are no lord buddhas who will appear in the world. So it is, Subhūti, that bodhisattva great beings should practice the perfections, which are the emptiness of inherent existence. Bodhisattva great beings who practice this will make irreversible progress toward all-aspect omniscience.”

64.35 Subhūti then said, “Blessed Lord, it is wonderful that bodhisattva great beings practice everything in that manner through the emptiness of inherent existence, and yet do not disrupt the emptiness of inherent existence [by holding] that physical forms are one distinct thing and the emptiness of inherent existence another; that feelings, perceptions, formative predispositions, and consciousness are distinct thing and the emptiness of inherent existence another; that the sense fields, sensory elements, and links of dependent origination are distinct things and the emptiness of inherent existence another; that the perfections, all the aspects of emptiness, and the factors conducive to enlightenment are distinct things and the emptiness of inherent existence another; that the truths of the noble ones, meditative concentrations, immeasurable attitudes, formless absorptions, [F.272.b] aspects of liberation, serial steps of meditative absorption, emptiness, signlessness, wishlessness, extrasensory powers, meditative stabilities, and dhāraṇī gateways are distinct things and the emptiness of inherent existence another; that the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas are distinct things and the emptiness of inherent existence another; and that [the goals], up to and including all-aspect omniscience, are distinct things and the emptiness of inherent existence another. {Ki.VIII: 100} Rather, they engage on the basis that physical forms are themselves the emptiness of inherent existence and the emptiness of inherent existence is also physical forms. Feelings, perceptions, formative predispositions, and consciousness are themselves the emptiness of inherent existence and the emptiness of inherent existence is also consciousness [and so forth]. [The attributes and goals], up to and including all-aspect omniscience, are themselves the emptiness of inherent existence and the emptiness of inherent existence is also all-aspect omniscience [and so forth].”

64.36 “Subhūti, it is so! It is so,” replied the Blessed One. “It is as you have said. Subhūti, if physical forms were one distinct thing and the emptiness of inherent existence another; and similarly, if feelings were one distinct thing, perceptions one distinct thing, formative predispositions one distinct thing, consciousness one distinct thing and the emptiness of inherent existence another; if all the aggregates, sense fields, sensory elements, and links of dependent origination were distinct things and the emptiness of inherent

existence another; if the perfections were one distinct thing, the aspects of emptiness one distinct thing, and the factors conducive to enlightenment one distinct thing and the emptiness of inherent existence another; if the truths of the noble ones, meditative concentrations, [F.273.a] immeasurable attitudes, formless absorptions, aspects of liberation, serial steps of meditative absorption, emptiness, signlessness, wishlessness, extrasensory powers, meditative stabilities, dhāraṇī gateways, ten powers of the tathāgatas, fearlessnesses, kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas were distinct things and the emptiness of inherent existence another; and if [the goals], up to and including all-aspect omniscience, were distinct things and the emptiness of inherent existence another—that is to say, if physical forms were not empty of inherent existence—then bodhisattva great beings would indeed not attain consummate buddhahood in unsurpassed, complete enlightenment. Subhūti, it is because physical forms are empty of inherent existence that bodhisattva great beings have comprehended that physical forms are empty of inherent existence, and will attain consummate buddhahood in unsurpassed, complete enlightenment.

64.37 “If feelings, perceptions, formative predispositions, and consciousness were not empty of inherent existence, bodhisattva great beings would indeed not attain consummate buddhahood in unsurpassed, complete enlightenment. Subhūti, it is because consciousness [and so forth] are empty of inherent existence that bodhisattva great beings have comprehended that [consciousness and so forth] are empty of inherent existence, and will attain consummate buddhahood in unsurpassed, complete enlightenment.

64.38 “Subhūti, if [the attributes and goals], up to and including all-aspect omniscience, were not empty of inherent existence, bodhisattva great beings [F.273.b] would indeed not attain consummate buddhahood in unsurpassed, complete enlightenment. Subhūti, it is because all-aspect omniscience [and so forth] are empty of inherent existence that bodhisattva great beings have comprehended that all-aspect omniscience [and so forth] are empty of inherent existence, and will attain consummate buddhahood in unsurpassed, complete enlightenment.

64.39 “Subhūti, if unsurpassed, complete enlightenment were not empty of inherent existence, bodhisattva great beings would indeed not attain consummate buddhahood in unsurpassed, complete enlightenment. Subhūti, it is because unsurpassed, complete enlightenment is empty of inherent existence that bodhisattva great beings have comprehended that unsurpassed, complete enlightenment is empty of inherent existence, and will subsequently attain all-aspect omniscience.

64.40 “Subhūti, in the emptiness of inherent existence, there is nothing at all that disintegrates, endures eternally, or departs. On the contrary, those in the worlds frequented by gods and the worlds frequented by Māra and Brahmā deludedly think, ‘These are physical forms. This is my physical form. I have physical form,’ and so on, [up to and including] ‘This is consciousness. This is my consciousness. I have consciousness.’ {Ki.VIII: 101} They are fixated on physical forms, and they are fixated on consciousness [and so forth]. They indulge in notions of ‘I’ and ‘mine,’ and become fixated upon notions of ‘I’ and ‘mine.’ Then they become fixated on and attached to external and internal entities. Having become fixated and attached in that manner, they will, within the sense fields where they are reborn, acquire physical forms, and they will acquire feelings, perceptions, formative predispositions, and consciousness. [F.274.a] They will not be liberated from rebirth, aging, ill health, death, sorrow, lamentation, suffering, discomfort, and agitation. They will not be released from cyclic existence, with its five classes of living beings. [B71]

64.41 “So it is that bodhisattva great beings who practice the perfections, which are the emptiness of inherent existence, do not disrupt physical forms, holding that they are either empty or not empty. They do not disrupt feelings, perceptions, formative predispositions, or consciousness, holding that they are either empty or not empty. They do not disrupt the sense fields, sensory elements, or links of dependent origination, holding that they are either empty or not empty. They do not disrupt the perfections, all the aspects of emptiness, or the factors conducive to enlightenment, holding that they are either empty or not empty. They do not disrupt the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways, holding that they are either empty or not empty. They do not disrupt the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, or the distinct qualities of the buddhas, holding that they are either empty or not empty. They do not disrupt [the goals], up to and including unsurpassed, complete enlightenment, holding that they are either empty or not empty. [F.274.b]

64.42 “If you ask why, the emptiness of inherent existence does not disrupt physical forms, asserting, ‘These are physical forms. This is the emptiness of physical forms.’ The emptiness of inherent existence does not disrupt feelings, perceptions, formative predispositions, or consciousness, asserting, ‘These are consciousness [and so forth]. This is the emptiness of consciousness [and so forth].’ The emptiness of inherent existence does not

disrupt the sense fields, sensory elements, or links of dependent origination, asserting, ‘These are the links of dependent origination [and so forth]. This is the emptiness of the links of dependent origination [and so forth].’ The emptiness of inherent existence does not disrupt the perfections, any aspects of emptiness, or the factors conducive to enlightenment, asserting, ‘These are the factors conducive to enlightenment [and so forth]. This is the emptiness of the factors conducive to enlightenment [and so forth].’ The emptiness of inherent existence does not disrupt the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways, asserting, ‘These are the dhāraṇī gateways [and so forth]. This is the emptiness of the dhāraṇī gateways [and so forth].’ The emptiness of inherent existence does not disrupt the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the distinct qualities of the buddhas, asserting, ‘These are the distinct qualities of the buddhas [and so forth]. This is the emptiness of the distinct qualities of the buddhas [and so forth].’ The emptiness of inherent existence does not disrupt the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, [F.275.a] the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, or [unsurpassed] enlightenment, asserting, ‘These are [unsurpassed] enlightenment [and so forth]. This is the emptiness of [unsurpassed] enlightenment [and so forth].’

64.43 “As an analogy, Subhūti, just as space does not disrupt space—the internal space element does not disrupt the external space element, and the external space element does not disrupt the internal space element—in the same way, Subhūti, physical forms do not disrupt emptiness, nor does emptiness disrupt physical forms. Feelings, perceptions, formative predispositions, and consciousness do not disrupt emptiness, nor does emptiness disrupt consciousness [and so forth]. The sense fields, sensory elements, and links of dependent origination do not disrupt emptiness, nor does emptiness disrupt the links of dependent origination [and so forth]. The perfections, all the aspects of emptiness, and the factors conducive to enlightenment do not disrupt emptiness, nor does emptiness disrupt the factors conducive to enlightenment [and so forth]. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways do not disrupt emptiness, nor does emptiness disrupt the dhāraṇī gateways [and so forth].

The ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, and [F.275.b] the eighteen distinct qualities of the buddhas do not disrupt emptiness, nor does emptiness disrupt the eighteen distinct qualities of the buddhas [and so forth]. The fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and unsurpassed, complete enlightenment do not disrupt emptiness, nor does emptiness disrupt unsurpassed, complete enlightenment [and so forth]. If you ask why, it is because all these phenomena are without any inherent existence that might disturb one into thinking, ‘These are physical forms, and this is emptiness. These are feelings, perceptions, formative predispositions, and consciousness, and this is emptiness. These are [the attributes and goals], up to and including unsurpassed, complete enlightenment, and this is emptiness.’ ”

64.44 Subhūti then asked, “Blessed Lord, if all phenomena are indivisible, why do bodhisattva great beings think, ‘Having set out for unsurpassed, complete enlightenment, I should attain consummate buddhahood’? {Ki.VIII: 102} Blessed Lord, enlightenment is indivisible in terms of duality. Anyone engaging in duality cannot attain consummate buddhahood in unsurpassed, complete enlightenment.”

64.45 “Subhūti, it is so! It is so,” replied the Blessed One. “Enlightenment is indivisible in terms of duality. There is no enlightenment for those who engage in duality. Subhūti, since enlightenment is without duality, the enlightenment of the bodhisattvas does not engage in dualistic concepts such as ‘This is enlightenment. This is a bodhisattva.’ [F.276.a] The enlightenment of the bodhisattvas does not engage in physical forms. It does not engage in feelings, perceptions, formative predispositions, or consciousness. It does not engage in the sense fields, sensory elements, or links of dependent origination. It does not engage in the perfections, all the aspects of emptiness, or the factors conducive to enlightenment. It does not engage in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways. It does not engage in the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas. If you ask why, enlightenment does not indulge in concepts of ‘I’ or ‘mine.’ That is to say, it does not indulge in concepts such as ‘I should engage in physical forms’; ‘This is my physical form’; ‘I should engage in feelings, perceptions, formative predispositions, and consciousness’; ‘This is my consciousness

[and so forth]'; 'I should engage in the sense fields, sensory elements, and links of dependent origination'; 'These are my links of dependent origination [and so forth]'; 'I should engage in the perfections, all the aspects of emptiness, and the factors conducive to enlightenment'; 'These are my factors conducive to enlightenment [and so forth]'; 'I should engage in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, [F.276.b] the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways'; 'These are my dhāraṇī gateways [and so forth]'; 'I should engage in the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas'; 'These are my eighteen distinct qualities of the buddhas [and so forth]'; 'I should engage in unsurpassed, complete enlightenment'; or 'This is my unsurpassed, complete enlightenment.' The enlightenment of bodhisattva great beings does not engage in grasping and it does not engage in nongrasping."

64.46 Subhūti then asked, "Blessed Lord, if the enlightenment of bodhisattva great beings does not engage in grasping and does not engage in nongrasping, in what does the enlightenment of bodhisattva great beings engage?"

64.47 "Subhūti, do you think that the enlightenment emanated by the tathāgatas engages in anything at all—grasping or nongrasping?" asked the Blessed One in return.

"It does not, Blessed Lord!"

64.48 "Subhūti, do you think that the intelligence of an arhat who is dreaming engages in anything at all—grasping or nongrasping?" asked the Blessed One.

"It does not, Blessed Lord! Even in the case of arhats, since they do not lie down [to sleep], how could their intelligence while they are dreaming possibly engage in grasping or nongrasping!" [F.277.a]

64.49 "Subhūti," said the Blessed One, "in the same way, the enlightenment of bodhisattva great beings does not engage in either grasping or nongrasping."

64.50 "Blessed Lord, if the enlightenment of bodhisattva great beings does not engage in grasping or nongrasping; {Ki.VIII: 103} does not engage in physical forms; does not engage in feelings, perceptions, formative predispositions, or consciousness; does not engage in the sense fields, sensory elements, or links of dependent origination; does not engage in the perfections, all the aspects of emptiness, or the factors conducive to enlightenment; does not engage in the truths of the noble ones, the

meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways; does not engage in the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the eighteen distinct qualities of the buddhas; and does not engage in [the goals], up to and including all-aspect omniscience, how then do bodhisattva great beings practice the six perfections, and how do they practice the fourteen aspects of emptiness, the thirty-seven factors conducive to enlightenment, the three gateways of liberation, the meditative concentrations, the aspects of liberation, the meditative stabilities, all the [formless] absorptions, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, [F.277.b] and the eighteen distinct qualities of the buddhas? How would they perfect the ten bodhisattva levels? How would they be established in the five extrasensory powers? How would they enter a bodhisattva's full maturity? How would they refine the buddhafiels? How would they bring beings to maturation? How would they actualize the thirty-two major marks of a great person and the eighty excellent minor marks, and how would they attain consummate buddhahood in all-aspect omniscience? Blessed Lord, they cannot attain consummate buddhahood in unsurpassed, complete enlightenment without having practiced the six perfections; without having practiced the fourteen aspects of emptiness; without having practiced the thirty-seven factors conducive to enlightenment; without having practiced the three gateways of liberation; without having practiced the meditative concentrations, the aspects of liberation, the meditative stabilities, and all the [formless] absorptions; without having practiced the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas; and without having perfected the ten bodhisattva levels, without having been established in the five extrasensory powers, without having entered into the maturity of the bodhisattvas, without having refined the buddhafiels, without having brought beings to maturation, and without having brought into being the thirty-two major marks of a great person and the eighty excellent minor marks."

64.51 "Subhūti, it is so! It is so," replied the Blessed One. "It is as you have said. They cannot attain consummate buddhahood in unsurpassed, complete enlightenment without having practiced the six perfections; without having practiced the fourteen aspects of emptiness, the thirty-seven factors conducive to enlightenment, the three gateways of liberation, the meditative

concentrations, [F.278.a] the aspects of liberation, the meditative stabilities, all the [formless] absorptions, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas; and without having perfected the ten bodhisattva levels, without having been established in the five extrasensory powers, without having entered into the maturity of the bodhisattvas, without having refined the buddhafiels, without having brought beings to maturation, and without having brought into being the thirty-two major marks of a great person and the eighty excellent minor marks.

64.52 “Subhūti, bodhisattva great beings will attain all-aspect omniscience when they have perfected their engagement in unimpaired reality⁵⁵² and the constant state of equanimity; when they have perfected the six perfections, all the aspects of emptiness, {Ki.VIII: 104} [the causal attributes] from the four applications of mindfulness up to and including the noble eightfold path, the gateways of liberation—emptiness, signlessness, and wishlessness—the meditative concentrations, the aspects of liberation, the meditative stabilities, all the [formless] absorptions, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, and the ten bodhisattva levels; and when they have been established in the five extrasensory powers, entered into the maturity of the bodhisattvas, refined the buddhafiels, brought beings to maturation, and brought into being the thirty-two major marks of a great person and the eighty excellent minor marks. [F.278.b]

64.53 “Indeed, Subhūti, it is when they have been established in the essential nature of physical forms; established in the essential nature of feelings, perceptions, formative predispositions, and consciousness; and established in the essential nature [of all the attributes and goals], up to and including unsurpassed, complete enlightenment, that bodhisattva great beings will attain consummate buddhahood in unsurpassed, complete enlightenment. But that essential nature is at peace. That is to say, it causes nothing at all to be enhanced or diminished, to arise or cease, or to be afflicted, purified, attained, or realized.

64.54 “According to the reality that is conceived in mundane, conventional terms, bodhisattva great beings will attain consummate buddhahood in unsurpassed, complete enlightenment, but according to ultimate truth, there exists nothing at all such as physical forms, feelings, perceptions, formative predispositions, consciousness, sense fields, sensory elements, links of dependent origination, perfections, all the aspects of emptiness, the factors conducive to enlightenment, the truths of the noble ones, the meditative

concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, or [F.279.a] [the goals], up to and including unsurpassed, complete enlightenment—and there is no one at all that engages in enlightenment. All these are conceived according to mundane, conventional terms, but that is ultimately not the case. Consequently, bodhisattva great beings, commencing from the time when they first begin to set their mind on enlightenment, engage in enlightenment but do not apprehend those thoughts. They do not even apprehend beings, pratyekabuddhas, or bodhisattvas.

64.55 “Subhūti, do you think that at the time when you, Subhūti, acquired the faculties in order to abandon false views about perishable composites, or when you acquired the unobstructed meditative stabilities, or the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, or arhatship, there were any dreams, thoughts, or fruits that you apprehended?”

“No, Blessed Lord!”

64.56 “In that case, in what manner was it declared and prophesied that you, Subhūti, had attained arhatship?” asked the Blessed One.

“Blessed Lord, this was declared and prophesied according to mundane convention.” {Ki.VIII: 105}

64.57 “In the same way, Subhūti,” continued the Blessed One, “bodhisattvas are also conceived in mundane, conventional terms. Physical forms, too, are conceived in mundane, conventional terms. Feelings, perceptions, formative predispositions, and consciousness are also conceived in mundane, conventional terms. The sense fields, sensory elements, and links of dependent origination are also conceived in mundane, conventional terms. The perfections, all the aspects of emptiness, and the factors conducive to enlightenment are also conceived in mundane, conventional terms. [F.279.b] The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are also conceived in mundane, conventional terms. The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas are also conceived in mundane, conventional terms. [The goals], up to and including all-aspect omniscience, are also conceived in

mundane, conventional terms. Bodhisattva great beings do not apprehend anything at all that may be enhanced, diminished, benefited, or harmed. Commencing from the essential nature of phenomena, since even that essential nature of phenomena, of which all phenomena partake, is not apprehended, how could the initial setting of the mind on enlightenment possibly be apprehended? That would be impossible! How could [bodhisattvas], up to and including those of the tenth level, along with the perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment possibly be apprehended? That would be impossible! How could the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways possibly be apprehended? That would be impossible! How could the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, [F.280.a] great loving kindness, great compassion and the eighteen distinct qualities of the buddhas possibly be apprehended? That would be impossible! How could [the goals], up to and including all-aspect omniscience, possibly be apprehended? That would be impossible!

64.58 “So it is, Subhūti, that having engaged in unsurpassed, complete enlightenment, bodhisattva great beings attain consummate buddhahood in unsurpassed, complete enlightenment, and then act for the benefit of beings.”

64.59 *This completes the sixty-fourth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 65

- 65.1 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, if bodhisattva great beings do not have the fortune to have attained consummate buddhahood in unsurpassed, complete enlightenment, even though they have perfected the path of enlightenment by practicing the six perfections; by practicing the fourteen aspects of emptiness and the thirty-seven factors conducive to enlightenment; by practicing the three gateways of liberation, the meditative concentrations, the aspects of liberation, the meditative stabilities, all the [formless] absorptions, the truths of the noble ones, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; and by practicing the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, Blessed Lord, how do those bodhisattva great beings attain consummate buddhahood in unsurpassed, complete enlightenment?”
- 65.2 “Subhūti,” replied the Blessed One, [F.280.b] “when bodhisattva great beings practice the perfection of wisdom, if through skill in means they practice the perfection of generosity but do so without apprehending gifts, donors, or recipients, and without engaging in anything else apart from these [three] attributes, {Ki.VIII: 106} at that time bodhisattva great beings acquire the path of enlightenment. Subhūti, if bodhisattva great beings practice the perfection of wisdom in that manner, through skill in means they will attain consummate buddhahood in unsurpassed, complete enlightenment.
- 65.3 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, if through skill in means they practice the perfection of ethical discipline but do so without apprehending [the vows of] ethical discipline or those who maintain ethical discipline, and without engaging in anything else apart from these two attributes, at that time bodhisattva great beings acquire the path of enlightenment. Subhūti, if bodhisattva great

beings practice the perfection of wisdom in that manner, through skill in means they will attain consummate buddhahood in unsurpassed, complete enlightenment.

65.4 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, if they practice the perfection of tolerance but do so without apprehending tolerance or those who are tolerant, and without engaging in anything else apart from these two attributes, at that time bodhisattva great beings will acquire the path of enlightenment. Subhūti, if bodhisattva great beings practice the perfection of wisdom in that manner, through skill in means they will attain consummate buddhahood in unsurpassed, complete enlightenment.

65.5 “Moreover, Subhūti, when bodhisattva great beings [F.281.a] practice the perfection of wisdom, if they practice the perfection of perseverance but do so without apprehending perseverance or those who undertake perseverance, and without engaging in anything else apart from these two attributes, at that time bodhisattva great beings will acquire the path of enlightenment. Subhūti, if bodhisattva great beings practice the perfection of wisdom in that manner, through skill in means they will attain consummate buddhahood in unsurpassed, complete enlightenment.

65.6 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, if they practice the perfection of meditative concentration but do so without apprehending meditative concentration or those who meditate, and without engaging in anything else apart from these two attributes, at that time bodhisattva great beings will acquire the path of enlightenment. Subhūti, if bodhisattva great beings practice the perfection of wisdom in that manner, through skill in means they will attain consummate buddhahood in unsurpassed complete enlightenment.

65.7 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, if they cultivate the perfection of wisdom but do so without apprehending wisdom or those who have wisdom, and without engaging in anything else apart from these two attributes, at that time bodhisattva great beings will acquire the path of enlightenment. Subhūti, if bodhisattva great beings practice the perfection of wisdom in that manner, through skill in means they will attain consummate buddhahood in unsurpassed, complete enlightenment.

65.8 “Moreover, Subhūti, when bodhisattva great beings [F.281.b] practice the perfection of wisdom, if they practice [the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, but do so without apprehending the distinct qualities of the buddhas [and so forth] or those who cultivate the distinct qualities of the buddhas [and so forth], and without engaging in anything else apart from these two attributes, at that

time bodhisattva great beings will acquire the path of enlightenment. Subhūti, if bodhisattva great beings practice the perfection of wisdom in that manner, through skill in means they will attain consummate buddhahood in unsurpassed, complete enlightenment.”

65.9 Then the venerable Śāradvatīputra asked the Blessed One, “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, how do they persevere in the path of enlightenment?”

65.10 “Śāradvatīputra,” replied the Blessed One, “in this regard, when bodhisattva great beings practice the perfection of wisdom through skill in means they neither associate with nor disassociate from physical forms. If you ask why, it is because physical forms have no essential nature with which they could associate or from which they could disassociate. They neither associate with nor disassociate from feelings, perceptions, formative predispositions, or consciousness. If you ask why, it is because consciousness [and so forth] have no essential nature with which they could associate or from which they could disassociate.

65.11 “They neither associate with nor disassociate from the sense fields, the sensory elements, or the links of dependent origination. If you ask why, it is because the links of dependent origination [and so forth] have no essential nature with which they could associate or from which they could disassociate.

65.12 “They neither associate with nor disassociate from the perfections, all the aspects of emptiness, or the factors conducive to enlightenment. If you ask why, it is because the factors conducive to enlightenment [and so forth] have no essential nature with which they could associate or from which they could disassociate. {Ki.VIII: 107} [F.282.a]

65.13 “They neither associate with nor disassociate from the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, or the dhāraṇī gateways. If you ask why, it is because the dhāraṇī gateways [and so forth] have no essential nature with which they could associate or from which they could disassociate.

65.14 “They neither associate with nor disassociate from the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, or the distinct qualities of the buddhas. If you ask why, it is because the distinct qualities of the buddhas [and so forth] have no essential nature with which they could associate or from which they could disassociate.”

65.15 “Blessed Lord, if there is no essential nature with which they could associate or from which they could disassociate, how do bodhisattva great beings actualize the perfection of wisdom, in which they should train? Without having trained in the perfection of wisdom, bodhisattva great beings cannot attain consummate buddhahood in unsurpassed, complete enlightenment.”

65.16 “Śāradvatīputra, it is so! It is so,” replied the Blessed One. “It is as you have said. Without having trained in the perfection of wisdom, bodhisattva great beings cannot attain consummate buddhahood in unsurpassed, complete enlightenment. But they do so through skill in means, not without skill in means. Śāradvatīputra, when bodhisattva great beings [F.282.b] practice the perfection of wisdom, if they were to apprehend the lack of essential nature with respect to anything, for that reason they would also grasp it. But, on the contrary, since they do not apprehend that, what could be grasped such that one could say, ‘These are physical forms. These are feelings. These are perceptions. These are formative predispositions. This is consciousness’? What could be grasped such that one could say, ‘These are the sense fields, the sensory elements, and the links of dependent origination. These are the perfections, all the aspects of emptiness, and the factors conducive to enlightenment. These are the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways. These are the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas. These are [the goals], up to and including all-aspect omniscience’?

65.17 “Śāradvatīputra, the perfection of wisdom cannot be grasped. The perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity cannot be grasped. All the aspects of emptiness and the factors conducive to enlightenment cannot be grasped. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, [F.283.a] emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways cannot be grasped. The ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas cannot be grasped.

- 65.18 “Śāradvatīputra, this is a perfection that cannot be grasped. Such is the perfection of wisdom. Bodhisattva great beings should train in it. Bodhisattva great beings who train in it do not apprehend even the training, let alone the perfection of wisdom, let alone enlightenment, let alone the attributes of enlightenment, let alone the attributes of the buddhas, let alone the attributes of the pratyekabuddhas, let alone the attributes of the śrāvakas, let alone the attributes of ordinary persons. If you ask why, Śāradvatīputra, it is because the essential nature of anything at all is not discerned. When, in that manner, all phenomena have the essential nature of nonentity, what are the attributes of ordinary persons? What are those of one entering the stream to nirvāṇa? What are those of one destined for only one more rebirth, one no longer subject to rebirth, arhats, or pratyekabuddhas? What are those of bodhisattvas? What are those of tathāgatas, arhats, completely awakened buddhas? If these individuals are not apprehensible, how could the attributes that describe an ordinary person, one entering the stream to nirvāṇa, one destined for only one more rebirth, one no longer subject to rebirth, an arhat, a pratyekabuddha, a bodhisattva, or a tathāgata, arhat, [F.283.b] completely awakened buddha possibly arise?”
- 65.19 “Blessed Lord, when all phenomena are nonentities, why is it apprehended that ‘this is an ordinary person,’ and so on, up to ‘this is a tathāgata, arhat, completely awakened buddha’?”
- 65.20 “Śāradvatīputra, does there exist, has there existed, or will there exist an entity of physical forms such as that on which ordinary people are fixated?” asked the Blessed One in return.
“No, Blessed Lord, except in erroneous views.”
- 65.21 “Śāradvatīputra, does there exist, has there existed, or will there exist an entity of feelings, perceptions, formative predispositions, or consciousness, such as those on which ordinary people are fixated?” asked the Blessed One.
“No, Blessed Lord, except in erroneous views.”
- 65.22 “Śāradvatīputra, does there exist, has there existed, or will there exist an entity of [the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, such as those on which ordinary people are fixated?” asked the Blessed One.
“No, Blessed Lord, except in erroneous views.”
- 65.23 “Śāradvatīputra, it is so. It is so,” continued the Blessed One. “It is through erroneous views that beings falsely imagine all phenomena that are nonentities. Therefore, when bodhisattva great beings practice the perfection of wisdom, through skill in means they see that all phenomena are nonentities and set out for unsurpassed, complete enlightenment.”
{Ki.VIII: 109} [F.284.a]

65.24 “Blessed Lord, what is the skill in means through which bodhisattva great beings see that all phenomena are nonentities and set out for unsurpassed, complete enlightenment?”

“In this regard, Śāradvatīputra,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, they do not observe anything at all as an entity that would impede them; or as an entity that, having impeded them, would cause them to be discouraged; or that, having caused them to be discouraged, would cause them to be idle; or that, having caused them to be idle, would cause them to be exasperated; or that, having caused them to be exasperated, would cause them to be indolent.

65.25 “Śāradvatīputra, apart from the delusion of beings that is fixated on phenomena such as ‘aggregates,’ ‘sense fields,’ ‘sensory elements,’ or ‘links of dependent origination,’ all phenomena are nonentities. They are without life forms and devoid of life. They are of the essential nature of nonentity. They are empty of inherent existence. So it is that when bodhisattva great beings practice the perfection of wisdom, they observe that all phenomena are of the essential nature of nonentity, empty of inherent existence, and empty of intrinsic defining characteristics. Conjuring up their body in the manner of an illusionist, they teach the Dharma to beings. To those beings who have become miserly, they speak of generosity. To those of poor ethical discipline, they converse on ethical discipline. To beings with malice, they speak of tolerance. [F.284.b] To those who are indolent, they speak of perseverance. To those of distracted mind, they speak of meditative stability. To those of stupidity, they speak of wisdom. And once those beings have been established in generosity, and established in ethical discipline, tolerance, perseverance, meditative stability, and wisdom, they speak to them about sublime matters, through which they will attain the fruit of entering the stream to nirvāṇa, they will attain the fruit of being destined for only one more rebirth, they will attain the fruit of no longer being subject to rebirth, they will attain arhatship, they will attain individual enlightenment, and they will attain all-aspect omniscience.”

65.26 “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, if they converse with beings who are nonexistent and not discernible, engaging them in generosity and engaging them in ethical discipline, tolerance, perseverance, meditative stability, and wisdom, and, over and above that, converse with them on sublime matters through which they will attain the fruit of entering the stream to nirvāṇa, attain the fruit of being destined for only one more rebirth, attain the fruit of no longer being subject to rebirth, arhatship, or individual enlightenment, and attain [the goals], up to and including all-aspect omniscience, how are they not apprehensible?” {Ki.VIII: 110}

65.27 “Śāradvatīputra,” replied the Blessed One, “there is no apprehending at all for bodhisattva great beings who practice the perfection of wisdom. If you ask why, it is because when those bodhisattva [F.285.a] great beings practice the perfection of wisdom, they do not apprehend any beings at all, except in conventional terms by way of relative symbols. In this regard, Śāradvatīputra, bodhisattva great beings teach the Dharma to beings, having been established in the two truths—the relative truth and the ultimate truth—but, Śāradvatīputra, in the context of the two truths beings are not apprehended, nor are beings conceived. On the contrary, when bodhisattva great beings practice the perfection of wisdom through skill in means, they teach the Dharma to beings through which those beings will have no apprehending of self in this very lifetime—not to mention something that they should attain or by which they should gain attainment. It is in this manner, Śāradvatīputra, that when bodhisattva great beings practice the perfection of wisdom, through skill in means they teach the Dharma to beings.”

65.28 “Blessed Lord, bodhisattva great beings do not apprehend singularity or difference with respect to anything at all. They don such an armor, and by donning that armor, they are not perceptible in the realm of desire, nor are they perceptible in the realm of form, nor are they perceptible in the realm of formlessness. They are not perceptible, either in conditioned elements or in unconditioned elements. Endowed with great enthusiasm, they liberate beings from the three realms and yet they do not apprehend beings, nor do they apprehend any concept of beings. Since there is no concept of beings, beings are neither bound nor liberated. Since beings are neither bound nor liberated, they are neither afflicted nor [F.285.b] purified. Since they are neither afflicted nor purified, the minds of those on the path are not apprehended as different, and for the minds of those on the path that are not differentiated, there will be no karma or afflicted mental states. When there is no karma or afflicted mental states, from where could there possibly arise the maturation [of past actions] through which they themselves, or other beings, are perceptible, roaming within the five classes of living beings?”

65.29 “Śāradvatīputra, it is so! It is so,” replied the Blessed One. “As you have said, if any being had appeared in the past but not in the future—or similarly, if any had existed in the past but not in the future—or if the tathāgatas and bodhisattvas had similarly passed away in that manner, [there would be a fault],⁵⁵³ but, on the contrary, Śāradvatīputra, whether the tathāgatas have appeared or whether the tathāgatas have not appeared, the real nature of phenomena, the unmistakable real nature, the one and only real nature, reality, the realm of phenomena, the abiding nature of phenomena, the maturity with respect to all phenomena, the very limit of reality, and the

inconceivable realm dwell in this manner. Since in it there is no self, no being, no life form, no living being, {Ki.VIII: 111} no life, no living creature, no individual person, no human being, no person, no actor, no experiencer, no knower, and no viewer, how could physical forms possibly exist in it? How could feelings, perceptions, formative predispositions, or consciousness possibly exist in it? How could the sense fields, the sensory elements, or the links of dependent origination possibly exist in it? [F.286.a] How could the attributes associated with the links of dependent origination possibly exist in it? If these attributes are nonexistent, from what cyclic existence with its five classes of living beings could beings be liberated? How could such phenomena possibly exist in it?

65.30 “In this regard, Śāradvatīputra, bodhisattva great beings, having heard from the lord buddhas of the past that such phenomena are empty of essential nature, set out for unsurpassed, complete enlightenment, for the sake of beings. Apart from the fixation of ordinary persons, which is due to their erroneous views, they do not apprehend beings or anything at all. Śāradvatīputra, such is the mighty armor that bodhisattva great beings don. By donning that armor, they make irreversible progress toward unsurpassed, complete enlightenment, and they think, ‘I should not fail to attain consummate buddhahood in unsurpassed, complete enlightenment! Rather, I should absolutely attain consummate buddhahood in unsurpassed, complete enlightenment! Even after attaining consummate buddhahood, I should act in accordance with the Dharma for the sake of beings, and through those acts of benefit liberate beings from erroneous views!’

65.31 “Śāradvatīputra, this is just as if an illusionist or a phantom person were to conjure up many hundred billion trillions of living creatures and satisfy them with an abundance of delicious and pleasant food and delicacies, and, having satisfied them in that manner, were to purposefully say, ‘I have accrued much merit! I have accrued much merit!’ In that case, Śāradvatīputra, [F.286.b] do you think that anyone would be fed or satisfied? Would anyone have accrued merit?”

“No, Blessed Lord!”

65.32 “Similarly, Śāradvatīputra,” continued the Blessed One, “when bodhisattva great beings, commencing from the time when they first begin to set their mind on enlightenment, indeed practice the perfections; practice all the aspects of emptiness; practice the thirty-seven factors conducive to enlightenment; practice the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, all the meditative stabilities, and all the dhāraṇī gateways; practice

the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, {Ki.VIII: 112} and the eighteen distinct qualities of the buddhas; perfect the path of enlightenment; and refine the buddhafiels, they bring beings to maturation and yet they do not apprehend any being at all, such as they might apprehend and then discipline.” [B72]

65.33 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, what path of enlightenment do bodhisattva great beings practice? What is the path of enlightenment of bodhisattva great beings who bring beings to maturation and refine the buddhafiels?” [F.287.a]

65.34 “In this regard, Subhūti,” replied the Blessed One, “bodhisattva great beings, commencing from the time when they first begin to set their mind on enlightenment, practice the perfection of generosity. They practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative stability, and the perfection of wisdom. They practice the emptiness of internal phenomena. They practice the emptiness of external phenomena. They practice the emptiness of external and internal phenomena. They practice [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity. They practice the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path. They practice the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the five extrasensory powers, all the meditative stabilities, and all the dhāraṇī gateways. They practice the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. They bring beings to maturation, and they also refine the buddhafiels.”

65.35 “Blessed Lord, how do bodhisattva great beings bring beings to maturation, while practicing the perfection of generosity?”

“In this regard, Subhūti,” [F.287.b] replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, they dispense generosity to beings, and having given them gifts, they instruct and advise them as follows: ‘Noble children, do not acquisitively grasp this gift! By acquisitively grasping this gift and then [in the next life] assuming a physical body, you will experience many sufferings. Such is the physical body you will assume! Noble children, here in ultimate reality there is no

generosity, nor is there a fruit of generosity, nor is there a donor of generosity, nor is there a recipient of generosity. All these phenomena are empty of inherent existence. Something that is empty of inherent existence cannot be received. Emptiness of inherent existence cannot be grasped.’

65.36 “Subhūti, when bodhisattva great beings practice the perfection of generosity, they dispense generosity to beings, but do not apprehend generosity. They do not apprehend the donor of generosity and they do not apprehend the recipient. This is a perfection that is nonapprehensible. {Ki.VIII: 113} Such is the perfection of generosity. By not apprehending any of these three attributes—[gift, donor, or recipient]—they engage beings in the fruit of entering the stream to nirvāṇa. They engage them in the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and arhatship. They engage them in individual enlightenment, and they engage them in unsurpassed, complete enlightenment.

65.37 “Subhūti, when bodhisattva great beings practice the perfection of generosity in that manner, they bring beings to maturation. They themselves dispense generosity and they also encourage others to [practice] generosity. They praise generosity, and they also praise and take empathetic delight in other beings who dispense generosity. [F.288.a] So it is that when they dispense such great gifts of generosity, these bodhisattva great beings will be born equal in fortune to the great and lofty royal families. They will be born equal in fortune to the great and lofty priestly families. They will be born equal in fortune to the great and lofty householder families. They will become a regional king, or they will acquire the rank of a universal emperor.

65.38 “In these states, they will also attract beings through the four attractive qualities. If you ask what these four are, they comprise generosity, pleasant speech, purposeful activity, and harmony. Then gradually they will also establish beings who are attracted by such acts of generosity in ethical discipline, and they will establish them in tolerance, perseverance, meditative stability, and wisdom. They will establish them in the four meditative concentrations, the four immeasurable attitudes, and the four formless absorptions. They will establish them in the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path. They will establish them in the four truths of the noble ones, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the five extrasensory powers, all the meditative stabilities, and all the dhāraṇī gateways. They will cause them to enter into the maturity [of the bodhisattvas], and cause them to attain the fruit of entering the stream to nirvāṇa, the fruit of being destined for only

one more rebirth, the fruit of no longer being subject to rebirth, and arhatship. [F.288.b] They will cause them to attain individual enlightenment, and encourage them to [attain] unsurpassed, complete enlightenment, saying, 'O you people! As for unsurpassed, complete enlightenment, it is not difficult to attain consummate buddhahood. With the exception of the misunderstanding of deluded beings due to erroneous views, there is nothing at all to which beings are attached that exists according to the essential nature. Therefore, you should sever the continuity of all erroneous grasping and release yourselves from cyclic existence, and you should also release others! In that manner you yourself should undertake acts of great benefit, and you should also engage others in acts of great benefit!'

65.39 "Subhūti, bodhisattva great beings should practice the perfection of generosity in that manner. When they practice in that manner, commencing from the time when they first begin to set their mind on enlightenment, they will never by any means fall into the lower realms, and they will never fail to become a universal emperor and act accordingly. If you ask why, just as a seed produces fruit, however many petitioners approach that universal emperor, the universal emperor will think, 'I have assumed the fruitional state of a universal emperor for the sake of nothing but the welfare of beings.' [Ki.VIII: 114] And he will then say, 'Whatever you want will be given to you! This is yours, not mine! I have no interest in my inner body, let alone in anything outside! I have assumed [a rebirth within] cyclic existence for nothing but the welfare of beings. Indeed, I have no interest in cyclic existence for my own sake.' Having perfected great compassion imbued with love, they act for the benefit of beings through great compassion, [F.289.a] but do not apprehend such beings as consummately real, instead engaging with them as notions, names, and conventional expressions. They know that even this act of engagement is devoid of engagement, like an echo.

65.40 "Subhūti, bodhisattva great beings should practice the perfection of generosity in that manner. When they do so, there is nothing at all that they should not sacrifice for the sake of beings, even so far as their own flesh, not to even mention the external resources with which they liberate beings from cyclic existence! They should practice in that manner."

65.41 "What are those resources?"

The Blessed One replied, "The perfection of generosity is a resource. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative stability, and the perfection of wisdom are resources. The emptiness of internal phenomena is a resource. The emptiness of external phenomena is a resource. The emptiness of external and internal phenomena is a resource. [The other aspects of

emptiness], up to and including the emptiness of the essential nature of nonentity, are resources. The applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are resources. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways are resources. The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, [F.289.b] great loving kindness, great compassion, and the distinct qualities of the buddhas are resources. These are all resources. Through these resources they attract beings and gradually bring them to attain final nirvāṇa by means of the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, the Great Vehicle, or all three vehicles. Subhūti, it is in this manner that bodhisattva great beings, while maintaining the perfection of generosity, attract beings through the perfection of generosity.

65.42 “Subhūti, if you ask how bodhisattva great beings engage beings in the perfection of ethical discipline, while practicing the perfection of generosity, in this regard, Subhūti, bodhisattva great beings, settled in the perfection of generosity, dispense generosity to beings, and when they dispense generosity, they would say, ‘Come here, noble children! You should keep [the vows of] ethical discipline! I will ensure that you are not deprived of food, drink, clothing, bedding, flowers, incense, perfume, garlands, unguents, houses, wealth, grain, gemstones, pearls, beryl, conch, crystal, coral, gold, silver, and the facility of human resources, up to and including any resource whatsoever. Since it seems that you engaged in immorality due to deprivation, I will ensure that you are not deprived of any resources and [necessities], up to and including the seven precious materials. Consequently, having received the vows of ethical discipline, you should gradually put an end to suffering by means of the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, the vehicle of all-aspect omniscience, or all three vehicles.’ [F.290.a]

65.43 “Those bodhisattva great beings should themselves keep [the vows of] ethical discipline, and they should also encourage others to [keep the vows of] ethical discipline. They also speak in praise of ethical discipline, and they praise and delight in empathy with other beings who keep [the vows of] ethical discipline. In that manner, bodhisattva great beings engage those beings in ethical discipline and establish them in ethical discipline. Gradually they bring them to attain final nirvāṇa by means of the three

vehicles. Subhūti, it is in that manner that bodhisattva great beings, while maintaining the perfection of generosity, attract beings through the perfection of ethical discipline. {Ki.VIII: 115}

65.44 “Subhūti, if you ask how bodhisattva great beings engage beings in the perfection of tolerance, while practicing the perfection of generosity, in this regard, Subhūti, if bodhisattva great beings, settled in the perfection of generosity, see any beings who are angered or malicious, they would say to them, ‘Noble children, for what reason do you indulge in malice? If being deprived of anything causes you to indulge in malice, you should take it from me! I will ensure that you are not deprived of food, drink, or any other resources whatsoever, up to and including any of the things that human beings require. You should do away with anger and malice!’ It is in that manner that bodhisattva great beings maintain the perfection of generosity. They should engage beings in tolerance, saying, ‘The enmity through which your anger arises is pointless. In it there is no entity at all. This anger is a false imagination. [F.290.b] There is no inherent existence of entities at all, and this applies to any entity that might cause you to quarrel and indulge in enmity and malice, or that, having caused you to quarrel and indulge in enmity and malice, might then provoke you into fighting with clubs, piercing with weapons, or robbing one another of life. Since that is the case, if you are disturbed by false imaginations, you will fall into the hells, you will fall into the animal realm, and into the world of Yama, and in other lower realms apart from those you will also experience intolerable sufferings and unpleasant sensations of heat and harshness. As a result of having acquired karma for the sake of something that is a nonentity, you people will fail to obtain even a human birth, not to mention [the prospect] of you encountering a buddha who has appeared! Do not acquire such karma! Friends, the appearance of a buddha is rare. The obtaining of a human birth is rare. The excellence of freedom [to practice the Dharma] is rare. Release from cyclic existence is rare. Since that is the case, do not render this freedom meaningless! Do not resort to unfavorable states [with no freedom to practice the Dharma], and do not resort to unrectifiable states!’

65.45 “In this regard, bodhisattva great beings should themselves practice tolerance and they should also encourage others to [practice] tolerance. They also speak in praise of tolerance, and they praise and delight in empathy with other beings cultivating tolerance. In that manner bodhisattva great beings engage beings in tolerance and establish them in tolerance. Gradually they bring them to attain final nirvāṇa by means of the three vehicles. {Ki.VIII: 116} Subhūti, it is in that manner that bodhisattva great beings, while maintaining the perfection of generosity, [F.291.a] attract beings through the perfection of tolerance.

65.46 “Subhūti, if you ask how bodhisattva great beings engage beings in the perfection of perseverance, while practicing the perfection of generosity, in this regard, Subhūti, if bodhisattva great beings see beings who are indolent and weak in perseverance, they would say, ‘Why do you act indolently?’ If they reply that it is because they lack fortunate conditions, in that case, bodhisattva great beings practicing the perfection of generosity should say to those beings, ‘O people, I will provide you with the favorable condition of generosity, the favorable condition of ethical discipline, the favorable condition of tolerance, or anything else that will enable you to undertake perseverance. Undertake perseverance!’ Consequently, these beings enjoy the resources of those bodhisattva great beings and they undertake acts of physical and mental perseverance. Through physical and mental perseverance they perfect all virtuous attributes and through these virtuous attributes they cultivate attributes that are without contamination. By having cultivated these, they will attain the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and arhatship. They will attain individual enlightenment, and they will attain consummate buddhahood in unsurpassed, complete enlightenment.

65.47 “In this regard, bodhisattva great beings should themselves undertake acts of perseverance and they should also encourage others to [undertake] acts of perseverance. They also speak in praise of perseverance, and [F.291.b] they praise and delight in empathy with other beings who undertake acts of perseverance. In that manner bodhisattva great beings engage beings in perseverance and establish them in perseverance. Gradually they bring them to attain final nirvāṇa by means of the three vehicles. Subhūti, it is in that manner that bodhisattva great beings, while maintaining the perfection of generosity, attract beings through the perfection of perseverance.

65.48 “Subhūti, if you ask how bodhisattva great beings engage beings in the perfection of meditative concentration, while practicing the perfection of generosity, in this regard, Subhūti, if bodhisattva great beings see beings who are distracted, they would say, ‘Why are you beings not absorbed in meditative concentration?’ And if they were to reply that it is because they lack fortunate conditions, in that case, bodhisattva great beings practicing the perfection of generosity should advise those beings, ‘O beings, I will provide you with favorable conditions according to your needs through which you will be without conceptual thoughts concerning external and internal phenomena.’ Consequently, these bodhisattva great beings will provide those beings with favorable conditions according to their needs, through which they will be without conceptual thoughts. So it is that those beings will sever their conceptual thoughts and become absorbed in the first

meditative concentration. They will become absorbed in the second meditative concentration, the third meditative concentration, and the fourth meditative concentration. They will become absorbed in loving kindness. They will become absorbed in compassion, empathetic joy, and equanimity. [F.292.a] They will become absorbed in the sphere of infinite space, and they will become absorbed in the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception. By having tamed their minds through absorption in these meditative concentrations, immeasurable attitudes, and formless absorptions, they will then cultivate the four applications of mindfulness. They will cultivate the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path, and they will cultivate the three gateways to liberation. {Ki.VIII: 117} By having cultivated these [attributes] they will gradually attain final nirvāṇa by means of the three vehicles, and some of them will not degenerate from the path of enlightenment until they have attained unsurpassed, complete enlightenment. Subhūti, it is in this manner that bodhisattva great beings, while maintaining the perfection of generosity, attract beings through the perfection of meditative stability.

65.49 “Subhūti, if you ask how bodhisattva great beings engage beings in the perfection of wisdom, while practicing the perfection of generosity, in this regard, Subhūti, if bodhisattva great beings maintaining the perfection of generosity see beings who have resorted to stupidity, they would say, ‘Why do you beings not cultivate wisdom?’ And if they were to reply that it is because they lack fortunate conditions, in that case, bodhisattva great beings practicing the perfection of generosity should advise and instruct those beings, saying, ‘Take resources from me! Give gifts! Keep [the vows of] ethical discipline! Cultivate tolerance! Undertake acts of perseverance! Be absorbed in meditative stability! [F.292.b] When you perfect these aspects and cultivate the perfection of wisdom, you should examine whether there is anything at all that exists, whether selves, sentient beings, life forms, living beings, lives, living creatures, individual persons, human beings, people, actors, experiencers, knowers, viewers, physical forms, feelings, perceptions, formative predispositions, consciousness, sense fields, sensory elements, links of dependent origination, perfections, any aspects of emptiness, factors conducive to enlightenment, truths of the noble ones, meditative concentrations, immeasurable attitudes, formless absorptions, aspects of liberation, serial steps of meditative absorption, emptiness, signlessness, wishlessness, extrasensory powers, meditative stabilities, dhāraṇī gateways, powers of the tathāgatas, fearlessnesses, kinds of exact knowledge, great compassion, distinct qualities of the buddhas, the fruit of entering the stream

to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, or [the goals], up to and including all-aspect omniscience.’

65.50 “Consequently, when these bodhisattva great beings practice the perfection of wisdom, they do not apprehend anything. They do not apprehend any such thing on which they would be fixated, and since they are without fixation, they do not observe anything at all that arises or ceases, or that is defiled or purified. [F.293.a] Since they do not observe anything, they do not think, ‘This is a being in the hells. This is one born in the animal realm. This is one belonging to the world of Yama. This is one included within the class of asuras. This is a god. This is a human being. This is one who keeps [the vows of] ethical discipline. This is an immoral being. This is one who has entered the stream to nirvāṇa. This is one destined for only one more rebirth. This is one no longer subject to rebirth. This is an arhat. This is a pratyekabuddha. This is a bodhisattva. This is a tathāgata, arhat, completely awakened buddha.’

65.51 “Subhūti, it is in this manner that bodhisattva great beings, while maintaining the perfection of generosity, attract beings through the perfection of wisdom. {Ki.VIII:118}

65.52 “Subhūti, if you ask how bodhisattva great beings engage beings in the thirty-seven factors conducive to enlightenment, while maintaining the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative stability, and the perfection of wisdom, in this regard, Subhūti, bodhisattva great beings provide resources to beings, and the beings who are favored with these resources cultivate the factors conducive to enlightenment. By cultivating these factors conducive to enlightenment, they will be released from cyclic existence. Subhūti, it is in that manner that bodhisattva great beings, while maintaining the six perfections, engage beings in the thirty-seven factors conducive to enlightenment.

65.53 “Moreover, Subhūti, [F.293.b] if bodhisattva great beings practicing the perfection of generosity see beings who are unprotected, imbued with suffering, and deprived of food and clothing, they bring them to maturation, advising and instructing them with the following words: ‘Come here, noble children! Take from me food, drink, transport, bedding, flowers, incense, perfume, garlands, unguents, the facilities of human beings, or any resources whatsoever, up to and including the seven precious materials! Let them be of help to beings!’⁵⁵⁴ [May that bring about your welfare, benefit, and happiness for a long period of time! Do not think this benefit is theirs but not mine. You yourself have achieved this benefit for the sake of beings for a long time. You should think, “That which is mine is yours,” and dispense it

for the sake of beings. Through that act of generosity, too, you should engage them in ethical discipline, and you should engage them in tolerance, perseverance, meditative concentration, and wisdom. You should engage them in all the aspects of emptiness and the thirty-seven factors conducive to enlightenment. You should engage them in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways. You should engage them in the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. Do not be contented with that alone. You should establish them higher still in uncontaminated attributes. That is to say, you should establish them in the fruit of entering the stream to nirvāṇa, and you should establish them in the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and unsurpassed, complete enlightenment.’

65.54 “Subhūti, bodhisattva great beings maintaining the perfection of generosity in that manner bring beings to maturation, they release those who have been brought to maturation in that manner from the three lower realms, and then release them from the entirety of cyclic existence.

65.55 “Moreover, Subhūti, bodhisattva great beings maintaining the perfection of ethical discipline should bring beings to maturation in the following manner: {Ki.VIII: 119} ‘You have engaged in immoral acts because you are lacking in favorable conditions. I will bestow these favorable conditions upon you. Take food, drink, clothing, transport, bedding, flowers, incense, perfume, garlands, unguents, the facilities of human beings, and any resource whatsoever, including the seven precious materials! Let these be of benefit to beings!’⁵⁵⁵

65.56 “Maintaining the perfection of ethical discipline, they help beings through such acts of benefit, and when they have helped them through such acts of benefit, those beings come to adopt and maintain the ten virtuous actions. That is to say, they maintain the vows of ethical discipline, which are untainted, unadulterated, unblemished, nondegenerate, independent, praised by the wise, and absolutely perfect—the causal basis of meditative stability. They maintain the six perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment. They maintain the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways.

They maintain the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. And they are induced subsequently to attain all-aspect omniscience.

65.57 “Moreover, Subhūti, [F.294.a] while maintaining the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, if bodhisattva great beings see beings who are narrow-minded and resorting to stupidity, they should bring them to maturation in the following manner: ‘You have resorted to stupidity because you are lacking in any favorable conditions. I will bestow these favorable conditions upon you. Take food, drink, clothing, transport, bedding, flowers, incense, perfume, garlands, unguents, the facilities of human beings, and any resource whatsoever, including the seven precious materials!’

65.58 “Maintaining the perfection of wisdom [and so forth], they help beings through such acts of benefit, and having helped them through such acts of benefit, these beings who are undeluded and wise maintain the perfection of wisdom. They maintain the six perfections, all the aspects of emptiness, and the thirty-seven factors conducive to enlightenment. They maintain the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways. They maintain the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. And they are induced subsequently to attain all-aspect omniscience.

65.59 “Subhūti, bodhisattva great beings who maintain the perfection of wisdom [F.294.b] in that manner bring beings to maturation, they release those who have been brought to maturation in that manner from the three lower realms, and then release them from the entirety of cyclic existence.”

65.60 *This completes the sixty-fifth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

66.1 Then the venerable Subhūti thought, “When bodhisattva great beings thus don such armor, what is the path to enlightenment of bodhisattva great beings?”

66.2 Then the Blessed One, comprehending the thoughts in the mind of the venerable Subhūti, addressed him as follows: “Subhūti, the six perfections constitute the path of bodhisattva great beings. Subhūti, all the aspects of emptiness constitute the path of bodhisattva great beings. The thirty-seven factors conducive to enlightenment constitute the path of bodhisattva great beings. Subhūti, the four truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and all the dhāraṇī gateways constitute the path of bodhisattva great beings. The ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas constitute the path of bodhisattva great beings. Furthermore, Subhūti, all phenomena constitute the path of bodhisattva great beings. [F.295.a]

66.3 “Subhūti, do you think that there is anything in which bodhisattva great beings should not train, and is there anything even without training in which they will attain consummate buddhahood in unsurpassed, complete enlightenment? Subhūti, there is nothing at all in which bodhisattva great beings should not train. Without having trained in all phenomena, bodhisattva great beings cannot attain all-aspect omniscience.”

66.4 Subhūti then asked, “Blessed Lord, if all phenomena are empty, in what manner should bodhisattva great beings train? Blessed Lord, would they conceptually elaborate that which is without conceptual elaboration when they say, ‘There are so many of these but [not] of those,’⁵⁵⁶ or ‘These are mundane attributes. These are supramundane attributes. These are

contaminated attributes. These are uncontaminated attributes. {Ki.VIII: 120}
These are conditioned attributes. These are unconditioned attributes. These
are the attributes of ordinary people. These are the attributes of one who has
entered the stream to nirvāṇa. These are the attributes of one destined for
only one more rebirth, one no longer subject to rebirth, or an arhat. These are
the attributes of pratyekabuddhas. These are the attributes of bodhisattvas.
These are the attributes of the buddhas’?”

66.5 “Subhūti, it is so! It is so,” replied the Blessed One. “All phenomena are
empty. Subhūti, if all phenomena were not empty of inherent existence,
bodhisattva great beings, even after training in all phenomena, [F.295.b]
would not attain consummate buddhahood in unsurpassed, complete
enlightenment. Subhūti, you also said that if all phenomena are empty of
inherent existence, would bodhisattva great beings differentiate
phenomena, saying, ‘There are so many of these but [not] of those,’ or ‘These
are mundane attributes. These are supramundane attributes. These are
contaminated attributes. These are uncontaminated attributes. These are
conditioned attributes. These are unconditioned attributes. These are the
attributes of ordinary people. These are the attributes of one who has
entered the stream to nirvāṇa. These are the attributes of one destined for
only one more rebirth, one no longer subject to rebirth, or an arhat. These are
the attributes of pratyekabuddhas. These are the attributes of bodhisattvas.
These are the attributes of the buddhas’? As far as that is concerned, Subhūti,
do beings know that all phenomena are empty? If they did know that, even
bodhisattva great beings would not train in all phenomena and then attain
all-aspect omniscience. However, Subhūti, it is because these beings do not
know that all phenomena are empty that bodhisattva great beings do attain
consummate buddhahood in unsurpassed, complete enlightenment, and
then establish the Dharma and teach the Dharma to beings.

66.6 “In this regard, Subhūti, bodhisattva great beings, [F.296.a] when they
practice the bodhisattva path, should at the outset make the following
observation: ‘Herein there is nothing at all apart from conditioning that can
be apprehended in terms of the essential nature.’ Since they realize the
essential nature of all phenomena in that manner, they do not become
fixated on anything at all—whether it be the perfections, all the aspects of
emptiness, the thirty-seven factors conducive to enlightenment, the truths of
the noble ones, the meditative concentrations, the immeasurable attitudes,
the formless absorptions, the aspects of liberation, the serial steps of
meditative absorption, emptiness, signlessness, wishlessness, the
extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the
powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge,
great compassion, the distinct qualities of the buddhas, the fruit of entering

the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, or [the goals], up to and including unsurpassed, complete enlightenment. If you ask why, it is because all phenomena are empty of essential nature, and emptiness does not become fixated on emptiness. Since they do not apprehend even emptiness, how could they possibly be fixated on emptiness! {Ki.VIII: 121} So it is, Subhūti, that bodhisattva great beings engage with all phenomena, but are without fixation with respect to all phenomena.

66.7 “Maintaining this training, they examine the conduct of all beings. [F.296.b] Wondering what these beings are practicing, they think, ‘Alas! These beings are engaged in grasping at that which does not exist! Alas! It makes it difficult⁵⁵⁷ if these beings are to be freed from grasping at that which does not exist.’

66.8 “At that time, while maintaining the perfections, through skill in means they instruct them as follows: ‘Come here, beings! Dispense generosity and you will have resources! Do not give rise to conceits on account of these resources! They lack even the slightest essence!’ Similarly, they should instruct them in ethical discipline, saying, ‘Come here, beings! Keep [the vows of] ethical discipline, and do not give rise to conceits on account of that ethical discipline. It lacks even the slightest essence!’ Similarly, they should instruct them in tolerance, saying, ‘Come here, beings! Cultivate tolerance, and do not give rise to conceits on account of that tolerance. It lacks even the slightest essence!’ Similarly, they should instruct them in perseverance, saying, ‘Come here, beings! Undertake acts of perseverance, and do not give rise to conceits on account of that perseverance. It lacks even the slightest essence!’ Similarly, they should instruct them in meditative stability, saying, ‘Come here, beings! Be absorbed in meditative stability, and do not give rise to conceits on account of that meditative stability. It lacks even the slightest essence!’ Similarly, they should instruct them in wisdom, saying, ‘Come here, beings! Cultivate wisdom, and do not give rise to conceits on account of that wisdom. It lacks even the slightest essence!’

66.9 “Similarly, they should instruct them in all the aspects of emptiness, saying, ‘Come here, beings! Cultivate emptiness, and do not give rise to conceits on account of that emptiness. It lacks even the slightest essence!’ Similarly, they should instruct them in the thirty-seven factors conducive to enlightenment, saying, ‘Come here, beings! [F.297.a] Cultivate the factors conducive to enlightenment, and do not give rise to conceits on account of those factors conducive to enlightenment. They lack even the slightest essence!’

- 66.10 “Similarly, they should instruct them in the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways, saying, ‘Come here, beings! Cultivate the dhāraṇī gateways [and so forth], and do not give rise to conceits on account of those dhāraṇī gateways [and so forth]. They lack even the slightest essence!’
- 66.11 “Similarly, they should instruct them in the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great compassion, and the distinct qualities of the buddhas, saying, ‘Come here, beings! Cultivate the distinct qualities of the buddhas [and so forth], and do not give rise to conceits on account of those distinct qualities of the buddhas [and so forth]. They lack even the slightest essence!’
- 66.12 “Similarly, they should instruct them in the fruit of entering the stream to nirvāṇa, saying, ‘Come here, beings! Cultivate the fruit of entering the stream to nirvāṇa, and do not give rise to conceits on account of that fruit of entering the stream to nirvāṇa. It lacks lack even the slightest essence!’
- 66.13 “Similarly, they should instruct them in the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment, saying, ‘Come here, beings! Cultivate individual enlightenment [and so forth], and do not give rise to conceits on account of that individual enlightenment [and so forth]. They lack even the slightest essence!’
- 66.14 “Similarly, they should instruct them in [the goals], up to and including all-aspect omniscience, saying, [F.297.b] ‘Come here, beings! Cultivate all-aspect omniscience [and so forth], and do not give rise to conceits on account of that all-aspect omniscience [and so forth]. They lack even the slightest essence!’
- 66.15 “Instructing and advising beings accordingly, they continue to practice the path of the bodhisattvas but do not become fixated on anything at all. If you ask why, it is because all phenomena are without fixation. Owing to the essential nature of emptiness, they have no essential nature by which bodhisattvas would become fixated.
- 66.16 “So it is, Subhūti, that bodhisattva great beings practice the path of enlightenment, but do not dwell in anything at all. In a nondwelling manner, they practice the perfection of generosity but do not dwell in it, and they practice the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom, but do not dwell in them.

66.17 “They become absorbed in the first meditative concentration, but they do not dwell in it. If you ask why, it is because the first meditative concentration is empty of the inherent existence of meditative concentration, while those who become absorbed in it are also empty of inherent existence, and the aspects [of it] through which they become absorbed are also empty of inherent existence. {Ki.VIII: 122} They become absorbed in the second meditative concentration, the third meditative concentration, and the fourth meditative concentration; they become absorbed in loving kindness, compassion, empathetic joy, and equanimity; they become absorbed in the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception; [F.298.a] and they become absorbed in the eight aspects of liberation, the nine serial steps of meditative absorption, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, emptiness, signlessness, wishlessness, and the extrasensory powers, but they do not dwell in them. If you ask why, it is because the extrasensory powers [and so forth] are empty of the inherent existence of the extrasensory powers [and so forth], while those who become absorbed in them are also empty of inherent existence, and the aspects [of them] through which they become absorbed are also empty of inherent existence.

66.18 “They attain the fruit of entering the stream to nirvāṇa, but they do not dwell in it. They attain the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, and arhatship, but they do not dwell in them. Similarly, they attain individual enlightenment, but they do not dwell in it.”

66.19 “Why do they not dwell in them?”

“They do not dwell in them for two reasons,” replied the Blessed One. “What are those two, you may ask? They are the essential nature and the absence of essential nature. Owing to these two, the fruits are nonexistent, be they [fruits] in which one might dwell, by which one might dwell, or which themselves dwell. Just because of that they are not satisfied by them. If you ask why, it is because they think, ‘I should not attain the fruit of entering the stream to nirvāṇa! I should not dwell in it. I should not attain the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, or arhatship. I should not dwell in them. I should not attain [the levels], up to and including the level of the pratyekabuddhas. I should not dwell in them. I should attain consummate buddhahood in unsurpassed, complete enlightenment. If you ask why, [F.298.b] commencing from the time when I first begin to set my mind on enlightenment, I will not develop any thoughts whatsoever, apart from setting the mind on unsurpassed, complete enlightenment. If you ask why,

commencing from the first [bodhisattva] level, up to the tenth [bodhisattva] level, I will not develop any thoughts whatsoever, apart from setting the mind on unsurpassed, complete enlightenment. Commencing from [the other levels], up to and including the tenth level, I will not develop any thoughts whatsoever, apart from setting the mind on unsurpassed, complete enlightenment. Having entered upon the maturity of the bodhisattvas, I will not develop any thoughts whatsoever, apart from setting the mind on unsurpassed, complete enlightenment.'

66.20 "Subhūti, whatever the actions in which bodhisattva great beings undistractedly engage with body, {Ki.VIII: 123} speech, and mind, they do not cease to engage with the mind set on enlightenment. Abiding in the mind set on enlightenment, those bodhisattva great beings achieve the path of enlightenment without distraction."

66.21 "Blessed Lord, if all phenomena are nonarising, how will bodhisattva great beings achieve the path of enlightenment?"

"Subhūti, it is so! It is so," replied the Blessed One. "All phenomena are nonarising. If you ask how that is so, all phenomena are nonarising for those who do not effect conditioning."

66.22 "On the other hand, Blessed Lord, is it not the case that, whether the tathāgatas have appeared or whether the tathāgatas have not appeared, the reality of phenomena dwells in that manner?"

"Subhūti, it is so! It is so," replied the Blessed One. [F.299.a] "Whether the tathāgatas have appeared or whether the tathāgatas have not appeared, the abiding nature of phenomena dwells in that manner. And yet, for the sake of those who do not know this abiding nature of phenomena, bodhisattva great beings develop the path of enlightenment. Through that path they liberate beings from cyclic existence."

66.23 "Blessed Lord, is enlightenment then attained by a path that arises?"

"No!" replied the Blessed One.

66.24 "Well then, Blessed Lord, is enlightenment attained by a path that does not arise?"

"No!" replied the Blessed One.

66.25 "Well then, Blessed Lord, is enlightenment attained by a path that both arises and does not arise?"

"No!" replied the Blessed One.

66.26 "Well then, Blessed Lord, is enlightenment attained by a path that neither arises nor does not arise?"

"No!" replied the Blessed One.

66.27 "Well then, Blessed Lord, how is enlightenment attained?"

“Subhūti,” replied the Blessed One, “enlightenment will not be attained by means of the path, nor will it be attained by means of that which is not the path. Enlightenment itself is the path and the path itself is enlightenment.” {Ki.VIII:124}

66.28 “Blessed Lord, if enlightenment itself is the path and the path itself is enlightenment, then bodhisattva great beings will have already attained enlightenment, so why then is it taught that the tathāgatas, arhats, completely awakened buddhas are described in accordance with the thirty-two major marks of a great person, [F.299.b] the eighty excellent minor marks, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas?”

66.29 “Subhūti, do you think that the buddhas attain enlightenment?” asked the Blessed One.

“No, Blessed Lord! The buddhas do not attain enlightenment. The buddhas are themselves enlightenment, and enlightenment is itself the buddhas.”

66.30 “Subhūti,” continued the Blessed One, “you just said bodhisattva great beings will have already attained enlightenment. In this regard, Subhūti, after perfecting the perfections; after perfecting all the aspects of emptiness; after perfecting the thirty-seven factors conducive to enlightenment; after perfecting the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; and after perfecting the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, bodhisattva great beings will attain consummate buddhahood in unsurpassed, complete enlightenment, through the unique instant of wisdom that is the vajra-like meditative stability.⁵⁵⁸ And in the period after they have attained consummate buddhahood in unsurpassed, complete enlightenment, [F.300.a] those bodhisattvas are said to be omniscient tathāgatas who have mastered all phenomena.”

66.31 Subhūti then asked, “Blessed Lord, if all phenomena are devoid of inherent existence, how do bodhisattva great beings refine the buddhafiels?”

“In this regard, Subhūti,” replied the Blessed One, “commencing from their setting of the mind on enlightenment, bodhisattva great beings purify themselves and others of the factors of body, speech, and mind that take on

negative states. {Ki.VIII: 125} Through those acts of purification they refine the buddhafiels.” [B73]

66.32 “Blessed Lord, what are the factors of the body that take on negative states, the factors of speech that take on negative states, and the factors of mind that take on negative states?”

The Blessed One replied, “Physical nonvirtuous actions—the killing of living creatures, the stealing of what is not given, and sexual misconduct due to desire—constitute factors of the body that take on negative states for a bodhisattva. Verbal nonvirtuous actions—the telling of lies, slander, verbal abuse, and irresponsible chatter—constitute factors of speech that take on negative states for a bodhisattva. Mental nonvirtuous actions—covetousness, malice, and wrong views—constitute factors of mind that take on negative states for a bodhisattva.

66.33 “Moreover, Subhūti, thoughts of miserliness are factors of mind that take on negative states for a bodhisattva. Thoughts of degenerate morality, thoughts of agitation, [F.300.b] thoughts of indolence, thoughts of distraction, thoughts of noncomposure, and thoughts of stupidity are factors of mind that take on negative states for a bodhisattva.

66.34 “Moreover, Subhūti, impure ethical discipline is a factor that takes on negative states for a bodhisattva. The lack of the four applications of mindfulness is a factor that takes on negative states for a bodhisattva. The lack of the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path is a factor that takes on negative states for a bodhisattva. The lack of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, and wishlessness is a factor that takes on negative states for a bodhisattva.

66.35 “Moreover, Subhūti, the actualizing of or longing for the fruit of entering the stream to nirvāṇa is a factor that takes on negative states for a bodhisattva. The actualizing of or longing for the fruit of being destined for only one more rebirth is a factor that takes on negative states for a bodhisattva. The actualizing of or longing for the fruit of no longer being subject to rebirth is a factor that takes on negative states for a bodhisattva. The actualizing of or longing for arhatship is a factor that takes on negative states for a bodhisattva. The actualizing of or longing for individual enlightenment is a factor that takes on negative states for a bodhisattva. {Ki.VIII: 126}

- 66.36 “Moreover, Subhūti, any notion of physical forms constitutes a factor that takes on negative states. Any notion of feelings, perceptions, formative predispositions, or consciousness constitutes a factor that takes on negative states. [F.301.a] Any notion of the eyes constitutes a factor that takes on negative states. Any notion of the ears, nose, tongue, body, or mental faculty constitutes a factor that takes on negative states. Any notion of sights constitutes a factor that takes on negative states. Any notion of sounds, odors, tastes, tangibles, or mental phenomena constitutes a factor that takes on negative states. Any notion of visual consciousness constitutes a factor that takes on negative states. Any notion of auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, or mental consciousness constitutes a factor that takes on negative states. Any notion of visually compounded sensory contact constitutes a factor that takes on negative states. Any notion of aurally compounded sensory contact, nasally compounded sensory contact, lingually compounded sensory contact, corporeally compounded sensory contact, or mentally compounded sensory contact constitutes a factor that takes on negative states. Any notion of feelings conditioned by visually compounded sensory contact constitutes a factor that takes on negative states. Any notion of feelings conditioned by aurally compounded sensory contact, feelings conditioned by nasally compounded sensory contact, feelings conditioned by lingually compounded sensory contact, feelings conditioned by corporeally compounded sensory contact, or feelings conditioned by mentally compounded sensory contact constitutes a factor that takes on negative states. Any notion of the earth element constitutes a factor that takes on negative states. Any notion of the water element, the fire element, the wind element, the space element, or the consciousness element constitutes a factor that takes on negative states.
- 66.37 “Any notion of ignorance constitutes a factor that takes on negative states. Any notion of formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, or aging and death constitutes a factor that takes on negative states.
- 66.38 “Any notion of women constitutes a factor that takes on negative states. [F.301.b] Any notion of men constitutes a factor that takes on negative states. Any notion of the realm of desire constitutes a factor that takes on negative states. Any notion of the realm of form or the realm of formlessness constitutes a factor that takes on negative states. Any notion of virtuous phenomena, any notion of nonvirtuous phenomena, any notion of mundane phenomena, any notion of supramundane phenomena, any notion of contaminated phenomena, any notion of uncontaminated phenomena, any

notion of conditioned phenomena, or any notion of unconditioned phenomena constitutes a factor that takes on negative states. These, Subhūti, constitute the factors of the body that take on negative states, the factors of speech that take on negative states, and the factors of mind that take on negative states.

66.39 “When bodhisattva great beings practice the perfection of wisdom, they have abandoned all these aspects of the factors that take on negative states. They themselves dispense generosity and they also encourage others to [dispense] generosity. That is to say, they give food to those who need food, they give drink to those who need drink, they give clothing to those who need clothing, and they give [other gifts], up to and including all human necessities and resources whatsoever, to those who need them. They also encourage others to [give those gifts], up to and including all human necessities and resources whatsoever, and establish them there. {Ki.VIII: 127} Making common cause with all beings, they then dedicate all these roots of virtuous action, as many as there are, so that the buddhafiels might be refined.

66.40 “They themselves maintain ethical discipline and they also encourage others to maintain ethical discipline. They themselves cultivate tolerance and they also encourage others to [cultivate] tolerance. They themselves undertake acts of perseverance and they also encourage others to [undertake] acts of perseverance. They themselves are absorbed in meditative concentration and they also encourage others to [be absorbed in] meditative concentration. [F.302.a] They themselves cultivate wisdom and they also encourage others to [cultivate] wisdom, and they settle, discipline, and establish them there. Making common cause with all beings, they then dedicate these roots of virtuous action so that the buddhafiels might be refined. They fill the world systems of the great trichiliocosm with the seven precious materials, and offer them to the Three Precious Jewels, indeed thinking, ‘Through these roots of virtuous action, may this buddhafield of mine be fashioned of the seven precious materials!’

66.41 “Moreover, Subhūti, bodhisattva great beings play divine music in the presence of the buddhas or alongside the reliquary stūpas of the buddhas, while thinking, ‘Through these roots of virtuous action, may the pleasant sound of divine music always arise, without interruption, in this buddhafield of mine!’

66.42 “Moreover, Subhūti, they fill the world systems of the great trichiliocosm with divine perfumes, and they worship the buddhas or the reliquary stūpas of the buddhas, while thinking, ‘Through these roots of virtuous action, may the fragrance of divine perfume always arise, without interruption, in this buddhafield of mine!’

- 66.43 “Moreover, Subhūti, bodhisattva great beings make offerings of food with a hundred flavors to the tathāgatas or to the śrāvakas of the tathāgatas, while thinking, ‘Through these roots of virtuous action, may I attain consummate buddhahood in unsurpassed, complete enlightenment, in this buddhafiield of mine, and may foods⁵⁵⁹ with a hundred flavors materialize for the saṅgha of śrāvakas!’ [F.302.b]
- 66.44 “Moreover, Subhūti, bodhisattva great beings make offerings of divine unguents to the tathāgatas or to the reliquary stūpas of the tathāgatas, while thinking, ‘Through these roots of virtuous action, may all beings of this buddhafiield where I attain consummate buddhahood in unsurpassed, complete enlightenment possess divine unguents.’⁵⁶⁰ {Ki.VIII: 128}
- 66.45 “Moreover, Subhūti, bodhisattva great beings, simply through the good intentions that arise in their minds, think that they should make offerings and donate pleasant sights, sounds, odors, tastes, and tangibles to the lord buddhas, the śrāvakas, and all beings, and when they have such thoughts, they further think, ‘Through these roots of virtuous action, may I attain consummate buddhahood in unsurpassed, complete enlightenment, in this buddhafiield of mine, and, simply through the good intentions that arise in my mind, may the saṅgha of śrāvakas and all beings, too, acquire pleasant sights, sounds, odors, tastes, and tangibles!’
- 66.46 “Moreover, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they think, ‘Now I should become absorbed in the first meditative concentration. I should also establish all beings in the first meditative concentration. Now I should become absorbed in the second, third, and fourth meditative concentrations. I should also establish all beings in the fourth meditative concentration [and so forth]. [F.303.a] Now I should become absorbed in loving kindness. I should also establish all beings in loving kindness. Now I should be absorbed in compassion, empathetic joy, and equanimity. I should also establish all beings in equanimity [and so forth]. Now I should be absorbed in the sphere of infinite space. I should also establish all beings in the sphere of infinite space. Now I should be absorbed in the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception. I should also establish all beings in the sphere of neither perception nor nonperception [and so forth].
- 66.47 “ ‘Now I should cultivate the applications of mindfulness. I should also establish all beings in the applications of mindfulness. Now I should cultivate the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. I should also establish all beings in the noble eightfold path [and so

forth]. Now I should cultivate the gateways of liberation—emptiness, signlessness, and wishlessness. I should also establish all beings in the gateways of liberation—emptiness, signlessness, and wishlessness.’

66.48 “When they think in that manner, they should also reflect, ‘Through these roots of virtuous action, may all beings of this buddhafiield where I attain consummate buddhahood in unsurpassed, complete enlightenment not be separated from the four meditative concentrations, may they not be separated from the four immeasurable attitudes, and may they not be separated from the four formless absorptions, [F.303.b] the thirty-seven factors conducive to enlightenment, {Ki.VIII: 129} or the gateways of liberation—emptiness, signlessness, and wishlessness!’

66.49 “Subhūti, when bodhisattva great beings practice the perfection of wisdom in that manner, they will refine the buddhafiields. They will not attain consummate buddhahood in unsurpassed, complete enlightenment until all these wishes have been fulfilled. They themselves will possess all the roots of virtuous action, and they will also cause all those beings to possess the roots of virtuous action. Their own body will be beautiful⁵⁶¹ and the beings who have been brought to maturation by those bodhisattva great beings will also manifest a noble, beautiful, and pleasant physical appearance because they have been favored by their merits. Subhūti, bodhisattva great beings will refine the buddhafiields in that manner, such that by any means even the concept of ‘three lower realms’ will no longer exist; even the concept of ‘false views’ will no longer exist; even the concept of ‘desire, hatred, and delusion’ will no longer exist; even the concept of ‘women and men’ will no longer exist; even the concept of ‘the two vehicles’ will no longer exist; even the concept of ‘impermanence, suffering, and nonself’ will no longer exist; even the concept of ‘recipient’ will no longer exist; even the concept of ‘I and mine’ will no longer exist; even the concept of ‘latent impulses and obsessions’ [F.304.a] will no longer exist; even the concept of ‘erroneous views’ will no longer exist; and even the concept of the ‘fruits’ will no longer exist. On the other hand, in accordance with the wishes of all those beings, the sound of emptiness, the sound of signlessness, the sound of wishlessness, the sound of nonarising and nonceasing, the sound of the nonessential nature of all phenomena, and the sound of all phenomena that are empty of all phenomena will emerge from the rustling of trees by the wind and from external and internal objects, as will the expression that the essential nature of all phenomena is definitively devoid of essential nature. ‘Whether the tathāgatas appear, or whether the tathāgatas do not appear, all phenomena are empty of all phenomena. That which is empty is signless, and that which is signless is wishless.’ Day and night, the sound of the teaching of the Dharma in expressions such as these

will emerge without interruption and at all times, whether they are walking, whether they are standing, whether they are sitting, or whether they are lying down. It is in that manner that they will refine the buddhafiels.

66.50 “And in such buddhafiels, once these [bodhisattvas] have indeed attained consummate buddhahood in unsurpassed, complete enlightenment, all the lord buddhas present in the world systems of the ten directions will speak in praise of them as tathāgatas, arhats, completely awakened buddhas. {Ki.VIII: 130} All beings who hear the name of these [new] tathāgatas will certainly attain unsurpassed, complete enlightenment. And when these [new] tathāgatas, arhats, completely awakened buddhas teach the Dharma, no beings will hesitate, wondering whether this is the Dharma, or whether this is not the Dharma. [F.304.b] If you ask why, it is because in the reality of phenomena, there is nothing at all that is not the Dharma. All phenomena indeed constitute the Dharma.

66.51 “In this regard, those beings who are overwhelmed by the roots of nonvirtuous action and who have not developed the roots of virtuous action under [the guidance of] the buddhas or śrāvakas of the buddhas, and who have been guided by nonvirtuous associates, will be submerged within the view of self and they will be submerged within all other aspects of false view, settling in the extreme of eternalism or nihilism. Gripped by misapprehension, they have the notion that those who are not completely awakened buddhas are completely awakened buddhas, and the notion that those who are completely awakened buddhas are not completely awakened buddhas. They profess that that which is not the Dharma is the Dharma, and that that which is the Dharma is not the Dharma. They will abandon the Dharma, and having abandoned the Dharma in that manner, after they have passed away, they will through their errors fall into lower realms, inferior states of existence, and they will be reborn in the hells. For the sake of such individuals, the lord buddhas, having attained consummate buddhahood in unsurpassed, complete enlightenment, will liberate those beings embroiled in cyclic existence from those aspects of negative view, and having freed them in that manner, will establish them in the category of those whose receptivity is certain.⁵⁶² Those who are established in it will thenceforth not fall into inferior realms. Subhūti, it is in this manner that bodhisattva great beings refine the buddhafiels. In consequence of having refined them accordingly, beings will not find stability in anything at all, whether mundane phenomena, supramundane phenomena, contaminated phenomena, uncontaminated phenomena, [F.305.a] conditioned phenomena, or unconditioned phenomena, until they definitively attain unsurpassed, complete enlightenment.”

66.52 *This completes the sixty-sixth chapter from “The Perfection of Wisdom in Twenty-Five
Thousand Lines.”*

CHAPTER 67

67.1 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, are bodhisattva great beings certain to progress or is their progress uncertain?”

“Bodhisattva great beings are certain to progress, their progress is not uncertain,” replied the Blessed One.

67.2 “Are they certain to progress in the category of the śrāvakas, in the category of the pratyekabuddhas, in the category of the buddhas, or in what category?”

“Subhūti,” replied the Blessed One, “bodhisattva great beings are not certain to progress in the category of the śrāvakas. They are not certain to progress in the category of the pratyekabuddhas. But, Subhūti, bodhisattva great beings are certain to progress in the category of the buddhas.”

67.3 “Blessed Lord, are bodhisattva great beings who have first begun to set their mind on enlightenment certain to progress, {Ki.VIII: 131} or else are irreversible bodhisattvas certain to progress?”

“Subhūti,” replied the Blessed One, “bodhisattva great beings who have initially set their minds on enlightenment are certain to progress. Irreversible bodhisattvas are also certain to progress. Those who are impeded by only a single rebirth are also certain to progress.”

67.4 “Blessed Lord, will bodhisattva great beings who are certain to progress be reborn in the inferior realms?”

“No, Subhūti!” replied the Blessed One. “Subhūti, [F.305.b] bodhisattva great beings who are certain to progress will not be reborn in the inferior realms! Subhūti, do you think that one who is on the eighth-lowest level, one who has entered the stream to nirvāṇa, one who is destined for only one more rebirth, one who is no longer subject to rebirth, an arhat, or a pratyekabuddha will be reborn in the inferior realms?”

No, Blessed Lord!”

67.5 “Similarly, Subhūti,” continued the Blessed One, “it is impossible that bodhisattva great beings who, from the time when they first begin to set their mind on enlightenment, dispense generosity, maintain ethical discipline, practice tolerance, undertake acts of perseverance, are absorbed in meditative stability, cultivate wisdom, and are settled on abandoning all nonvirtuous attributes should be reborn in the inferior realms. It is impossible that they should be reborn among long-lived gods! It is impossible that they should be reborn as mentally handicapped or dumb individuals. It is impossible that they should be reborn among barbarous frontier tribesmen who are unruly, living in places where the four assemblies [of monks, nuns, laymen, and laywomen] are unknown. It is impossible for them to be reborn in such places where even the word *buddha* is not heard, where even the word *Dharma* is not heard, and where even the word *saṅgha* is not heard. It is impossible for them to fall into the false view of inaction.⁵⁶³ Subhūti, it is impossible that bodhisattva great beings who, commencing from the time when they first begin to set their mind on enlightenment, entering upon unsurpassed, complete enlightenment with higher aspiration, should adopt the ways of the ten nonvirtuous actions!”

67.6 “Blessed Lord, if bodhisattva great beings are endowed with the roots of such virtuous actions and they are not reborn in incomparably inferior places, [F.306.a] why did the Tathāgata disclose his own past lives in the animal realm? Where did those roots of virtuous action go on such occasions?”

67.7 “Subhūti,” replied the Blessed One, “bodhisattva great beings are not reborn in the animal realms due to nonvirtuous past actions, {Ki.VIII: 132} but for the sake of beings they voluntarily assume such corporeal forms by which they might be of benefit to beings. Subhūti, bodhisattva great beings are endowed in that manner with skill in means whereby they may take birth in the animal realms, sacrifice themselves through their unsurpassed tolerance, even when some [creatures] come to kill them, and avoid harming those beings. Do śrāvakas or pratyekabuddhas have such skill in means? Therefore those, Subhūti, are the formulations explaining how bodhisattva great beings perfect great compassion for the sake of unsurpassed, complete enlightenment on behalf of beings, and, even though they are reborn in the animal realms, you should know that they are untainted by the defects of life in the animal realm.”

67.8 “Blessed Lord, maintaining which virtuous attributes do bodhisattva great beings acquire such corporeal forms?”

“Subhūti,” replied the Blessed One, “there are no virtuous attributes at all that bodhisattva great beings should not perfect. Unsurpassed, complete enlightenment is the perfection of all virtuous attributes. Therefore, there is

no virtuous attribute at all that should not be perfected by bodhisattva great beings, commencing from when they first begin to set their mind on enlightenment, [F.306.b] until they are seated at the site of enlightenment. They do not attain consummate buddhahood in unsurpassed, complete enlightenment while any virtuous attributes are unperfected. That would be impossible. So it is, Subhūti, that from the time when they first begin to set their mind on enlightenment, bodhisattva great beings should train in perfecting all virtuous attributes. When they have trained in it, they will attain all-aspect omniscience. They will also abandon all reincarnation through the continuity of propensities.”

67.9 “Blessed Lord, how are bodhisattva great beings who possess such positive attributes of sublime beings, free from contaminants, born in the inferior realms or in the animal realm?”

67.10 “Subhūti, are the tathāgatas sublime and without contaminants?” asked the Blessed One.

“Yes, Blessed Lord, it is so! Venerable Sugata, it is so! The tathāgatas are sublime and they are without contaminants.”

67.11 “Subhūti, can the tathāgatas conjure up a creature within the animal realm, and having conjured up that form, then engage in buddha activities?” asked the Blessed One.

“Yes, Blessed Lord, they may do so!”

67.12 “For that reason, Subhūti, do the tathāgatas become an animal?” asked the Blessed One. {Ki.VIII: 133}

“No, Blessed Lord!”

67.13 “Subhūti, do the tathāgatas [F.307.a] experience the suffering of the animal realm?” asked the Blessed One.

“No, Blessed Lord!”

67.14 “Similarly, Subhūti,” continued the Blessed One, “even bodhisattva great beings who possess the uncontaminated attributes of sublime beings may voluntarily assume such corporeal forms by which they might bring beings of whatever species to maturity in whatever way. Subhūti, do you think that if an arhat were to conjure up an emanation, could that emanation undertake the activities of an arhat, giving rise through those activities to the joy of others?”⁵⁶⁴

“Yes, Blessed Lord, it is so!”

67.15 “Similarly, Subhūti,” continued the Blessed One, “even bodhisattva great beings who possess the attributes of sublime beings, free from contaminants, may voluntarily assume such corporeal forms and bring beings of whatever species to maturity in whatever way, but through such corporeal forms they do not become subject to suffering and they do not experience even the sensation of suffering.

67.16 “Subhūti, do you think that if an illusionist through magic were to display the form of an elephant, the form of a horse, or the form of a bull—or were to display other diverse magical forms—would those really turn into the form of an elephant, the form of a horse, the form of an ox, or the form of another sort of living creature?”

 “No, Blessed Lord!”

67.17 “Similarly, Subhūti,” continued the Blessed One, “even bodhisattva great beings who possess the attributes of sublime beings, free from contamination, [F.307.b] may voluntarily assume such corporeal forms, and through these corporeal forms act on behalf of beings, but they have no sensation of suffering at all.”

67.18 Subhūti then said, “O Blessed Lord, most wonderful is this skill in means through which bodhisattva great beings possessing the uncontaminated wisdom of sublime beings assume such corporeal forms, by which they act on behalf of beings! Blessed Lord, in which pure attributes do bodhisattva great beings dwell when they employ such skill in means, but act without being tainted by such actions?”

67.19 “Subhūti,” replied the Blessed One, “bodhisattva great beings dwell in the perfection of wisdom {Ki.VIII: 134} when they employ such skill in means. Through that skill in means, they may act on behalf of beings in the world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā, but they do not hanker after anything at all. If you ask why, it is because bodhisattva great beings do not apprehend anything in terms of the threefold interaction that would cause hankering, by which they would hanker, or after which they would hanker. If you ask why, it is because all aspects of this threefold interaction are empty of inherent existence, and so emptiness does not hanker after emptiness. Emptiness does not hanker after anything at all, nor indeed can emptiness be hankered after. If you ask why, it is because emptiness does not apprehend emptiness. This, Subhūti, is the emptiness of nonapprehensibility. Abiding in it, bodhisattva great beings will attain consummate buddhahood in unsurpassed, complete enlightenment.” [F.308.a]

67.20 “Blessed Lord, why do bodhisattva great beings, without abiding in other attributes, dwell in the perfection of wisdom alone when they employ such skill in means?”

67.21 “Subhūti,” asked the Blessed One in return, “what attributes are there that are not included in the perfection of wisdom?”

 “Blessed Lord, if the perfection of wisdom is empty of inherent existence, in what way are all phenomena gathered within the perfection of wisdom? Blessed Lord, there is nothing at all that is either included or not included in emptiness.”

67.22 “Subhūti, are all phenomena not empty of all phenomena?” asked the Blessed One.

“Yes, Blessed Lord, they are empty [of all phenomena].”

67.23 “Subhūti, if all phenomena are empty of all phenomena, are all phenomena not gathered within emptiness?” asked the Blessed One.

“Yes, they are, Blessed Lord.”

67.24 “For that reason, Subhūti,” continued the Blessed One, “you should know that bodhisattva great beings dwell in the perfection of wisdom in that manner and employ such skill in means.”

67.25 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom and dwell in the emptiness of all phenomena, in what extrasensory powers are they certain to progress, and do they actualize the perfection of extrasensory powers through which they may travel to all world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā; [F.308.b] venerate all those lord buddhas who are alive at present in those world systems, teaching the Dharma; listen to the Dharma; and develop the roots of virtuous actions in the presence of those lord buddhas?” {Ki.VIII: 135}

67.26 The Blessed One replied to the venerable Subhūti, “In this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they see that all those world systems in each of the ten directions, numerous as the grains of sand of the river Gaṅgā, are empty of inherent existence. They see that all the lord buddhas who reside in those world systems are also empty of inherent existence. In addition, these are [merely] described through names and symbols that depend on concepts, and apart from that, all concepts are also empty of inherent existence. If those world systems were not empty of inherent existence, if all those lord buddhas, too, were not empty of inherent existence, and if those concepts and ideas, too, were not empty of inherent existence, there would be [only] a limited emptiness. Indeed, it is because emptiness is not limited that all phenomena are empty of all phenomena. For this very reason, bodhisattva great beings practice the perfection of wisdom through skill in means and actualize the perfection of extrasensory powers. Stable in those extrasensory powers, they actualize divine clairvoyance, divine clairsentience, the aspects of miraculous ability, the knowledge of other minds, the recollection of past lives, and knowledge of death and transmigration. Without these extrasensory powers, great bodhisattva [F.309.a] beings cannot attain consummate buddhahood in unsurpassed, complete enlightenment. If you ask why, it is because the enlightenment of bodhisattva great beings is gathered in the perfection of the extrasensory powers. That is to say, enlightenment should be sought through those extrasensory powers.

67.27 “When they seek that [enlightenment] through pure divine clairvoyance, surpassing that of human beings, they themselves see all virtuous attributes, and they also engage others in all virtuous attributes, but they do not become fixated on those virtuous attributes. If you ask why, all those virtuous attributes are empty of inherent existence. One cannot be fixated on emptiness, relishing that on which one is fixated. Emptiness is not relished. When bodhisattva great beings practice the perfection of wisdom in that manner they actualize divine clairvoyance. That is to say, through divine clairvoyance they see all phenomena as emptiness. Based on these phenomena, they engage in action, and, having engaged in action, they teach the Dharma to beings, but do not apprehend either beings or the concept of beings. Without apprehending anything in that manner, bodhisattva great beings actualize the perfection of the extrasensory powers. Through those extrasensory powers they effect all that is to be achieved through extrasensory powers. That is to say, through this pure divine clairvoyance itself, surpassing that of human beings, they see all world systems of the eastern direction. {Ki.VIII: 136} Traversing all these through miraculous ability, they act for the benefit of beings by means of generosity, ethical discipline, tolerance, perseverance, meditative concentration, wisdom, [F.309.b] the factors conducive to enlightenment, the gateways of liberation—emptiness, signlessness, and wishlessness—the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the meditative stabilities, the serial steps of meditative absorption, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, the attributes of the śrāvakas, the attributes of the pratyekabuddhas, the attributes of the bodhisattvas, and the attributes of the buddhas. In that way they act on behalf of those beings.

67.28 “To all those beings who are miserly they teach the Dharma, saying, ‘You should give gifts! Deprivation is imbued with suffering. Through deprivation you cannot achieve your own welfare, let alone the welfare of others. So you should give gifts, and ensure that you yourself will be happy and that others too will be happy. Those oppressed by deprivation, consuming one another’s flesh, cannot be liberated from the three inferior realms.’

67.29 “To all those being beings who indulge in immorality, they teach the Dharma, saying, ‘O people, immorality is imbued with suffering. Through immorality you cannot achieve your own welfare, let alone the welfare of others. The ripening effect of immorality is [rebirth in] the hells, the animal realm, or the world of Yama. If you fall into the three inferior realms in that

manner, you cannot extricate yourself, let alone others. So you should give no opportunity for any thoughts of immorality [F.310.a] [to arise] and later you will not be remorseful!

67.30 “To all those being beings who have thoughts of malice for one another, they teach the Dharma, saying, ‘You should not have thoughts of malice for one another! No virtuous attributes at all will arise for those who resort to anger. If you resort to anger for one another in that manner, you will be reborn in the hells, you will be reborn in the animal realm, or you will be reborn in the world of Yama. So you should give no opportunity for any thoughts of anger [to arise] and later you will not be remorseful!’

67.31 “To all those being beings who are indolent, they teach the Dharma, saying, ‘O people, indolence is imbued with suffering. Through indolence you cannot achieve your own welfare, let alone the welfare of others. The ripening effect of indolence is [rebirth in] the hells, the animal realm, or the world of Yama. If you fall into the three inferior realms in that manner, you cannot extricate yourself, let alone others. So you should give no opportunity for any thoughts of indolence [to arise] and later you will not be remorseful!’

67.32 “To all those being beings who have thoughts of distraction, {Ki.VIII: 137} they teach the Dharma, saying, ‘O people, distraction is imbued with suffering. The ripening effect of distraction is [rebirth in] the hells, the animal realm, or the world of Yama. If you fall into the three inferior realms in that manner, you cannot extricate yourself, let alone others. So you should give no opportunity for any thoughts of distraction [to arise] [F.310.b] and later you will not be remorseful!’

67.33 “To all those being beings who have thoughts of stupidity, they teach the Dharma, saying, ‘O people, stupidity is imbued with suffering. Through stupidity you cannot achieve your own welfare, let alone the welfare of others. The ripening effect of stupidity is [rebirth in] the hells, the animal realm, or the world of Yama. So you should give no opportunity for any thoughts of stupidity [to arise] and later you will not be remorseful!’

67.34 “They engage all those who act from desire in [the meditation on] the repulsiveness of things.⁵⁶⁵ They engage all those who act from hatred in [the meditation on] loving kindness. They engage all those who act from delusion to engage in [the meditation on] dependent origination. They engage all those who have set out on negative paths to [engage in] the correct paths, engaging them in the path of the śrāvakas, the path of the pratyekabuddhas, or the path of the buddhas. To all of them, they teach the Dharma, saying, ‘These phenomena on which you are fixated are empty of inherent existence. You cannot be fixated on phenomena that are empty of inherent existence. There is no fixation in emptiness.’

- 67.35 “Subhūti, when bodhisattva great beings practice the perfection of wisdom in that manner, they are stable in the extrasensory powers and act for the benefit of beings.
- 67.36 “Through pure divine clairvoyance itself, surpassing that of human beings, they see all world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, as well as the nadir and the zenith. Traversing all these through miraculous ability, they act for the benefit of beings by means of generosity, [F.311.a] ethical discipline, tolerance, perseverance, meditative concentration, wisdom, the factors conducive to enlightenment, the gateways of liberation—emptiness, signlessness, and wishlessness—the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the meditative stabilities, the serial steps of meditative absorption, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, the distinct qualities of the buddhas, the attributes of the śrāvakas, the attributes of the pratyekabuddhas, the attributes of the bodhisattvas, or the attributes of the buddhas. In that way they act on behalf of those beings.
- 67.37 “To all those beings who are miserly they teach the Dharma, saying, ‘You should give gifts! Deprivation is imbued with suffering. Through deprivation you cannot achieve your own welfare, let alone the welfare of others. So you should give gifts, and ensure that you yourself will be happy and that others too will be happy. Those who are oppressed by deprivation, consuming one another’s flesh, cannot be liberated from the three inferior realms.’
- 67.38 “To all those being beings who indulge in immorality, they teach the Dharma, saying, ‘O people, immorality is imbued with suffering. Through immorality you cannot achieve your own welfare, let alone the welfare of others. The ripening effect of immorality is [rebirth in] the hells, the animal realm, or the world of Yama. If you fall into the three inferior realms in that manner, you cannot extricate yourself, [F.311.b] let alone others. So you should give no opportunity for any thoughts of immorality [to arise] and later you will not be remorseful!’
- 67.39 “To all those being beings who have thoughts of malice for one another, they teach the Dharma, saying, ‘You should not have thoughts of malice for one another! No virtuous attributes at all will arise for those who resort to anger. If you resort to anger for one another in that manner, you will be reborn in the hells, you will be reborn in the animal realm, or you will be reborn in the world of Yama. So you should give no opportunity for any thoughts of anger [to arise] and later you will not be remorseful!’

- 67.40 “To all those being beings who are indolent, they teach the Dharma, saying, ‘O people, indolence is imbued with suffering. Through indolence you cannot achieve your own welfare, let alone the welfare of others. The ripening effect of indolence is [rebirth in] the hells, the animal realm, or the world of Yama. If you fall into the three inferior realms in that manner, you cannot extricate yourself, let alone others. So you should give no opportunity for any thoughts of indolence [to arise] and later you will not be remorseful!’
- 67.41 “To all those being beings who have thoughts of distraction, they teach the Dharma, saying, ‘O people, distraction is imbued with suffering. The ripening effect of distraction is [rebirth in] the hells, the animal realm, or the world of Yama. If you fall into the three inferior realms in that manner, you cannot extricate yourself, let alone others. [F.312.a] So you should give no opportunity for any thoughts of distraction [to arise] and later you will not be remorseful!’
- 67.42 “To all those being beings who have thoughts of stupidity, they teach the Dharma, saying, ‘O people, stupidity is imbued with suffering. Through stupidity you cannot achieve your own welfare, let alone the welfare of others. The ripening effect of stupidity is [rebirth in] the hells, the animal realm, or the world of Yama. So you should give no opportunity for any thoughts of stupidity [to arise] and later you will not be remorseful!’
- 67.43 “They engage all those who act through desire in [the meditation on] repulsive phenomena. They engage all those who act through hatred in [the meditation on] loving kindness. They engage all those who act through delusion to engage in [the meditation on] dependent origination. They engage all those who have set out on negative paths to [engage in] the correct paths, engaging them in the path of the śrāvakas, the path of the pratyekabuddhas, or the path of the buddhas. To all those, they teach the Dharma, saying, ‘These phenomena on which you are fixated are empty of inherent existence. You cannot be fixated on phenomena that are empty of inherent existence. There is no fixation in emptiness.’
- 67.44 “Subhūti, when bodhisattva great beings practice the perfection of wisdom in that manner, they are stable in the extrasensory powers and act for the benefit of beings.
- 67.45 “Subhūti, bodhisattva great beings cannot teach the Dharma to beings without being stable in the extrasensory powers. [F.312.b] They cannot induce beings who have set out on a mistaken path into [the correct] path.
- 67.46 “Subhūti, just as a bird without wings can never soar in the sky, in the same way, Subhūti, bodhisattva great beings cannot teach the Dharma to beings without relying on the extrasensory powers.

- 67.47 “Subhūti, when bodhisattva great beings practice the perfection of wisdom in that manner, they should actualize the extrasensory powers. Through those extrasensory powers that they have actualized they joyfully and happily undertake to perform any deeds of benefit to beings.
- 67.48 “Through divine clairvoyance they see all the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, and they also see all the beings who are born in them. Having seen them in that manner, they travel there through miraculous abilities and, after comprehending the minds of those beings with their own minds, they will then teach the Dharma in conformity with them, through sermons on generosity; {Ki.VIII: 138} sermons on ethical discipline, tolerance, perseverance, meditative concentration, and wisdom; or through sermons on the truths of the noble ones, up to and including sermons on emancipation.
- 67.49 “Through divine clairvoyance they see all the world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, as well as the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, and they also see all the beings who are born in them. Having seen them in that manner, they travel there through miraculous abilities and, after comprehending the minds of those beings with their own minds, they will teach the Dharma in conformity with them, through sermons on generosity; sermons on ethical discipline, tolerance, perseverance, meditative concentration, and wisdom; [F.313.a] or sermons on the truths of the noble ones, up to and including sermons on emancipation.
- 67.50 “Through divine cliraudience they indeed hear the words of gods and of human beings. That is to say, with divine cliraudience they listen to the Dharma from all the lord buddhas who teach the Dharma in the world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, and having heard them, they retain them just as they are. Having retained them just as they are, they will then teach the Dharma to beings, just as it is, through sermons on generosity; sermons on ethical discipline, tolerance, perseverance, meditative concentration, and wisdom; or sermons on the truths of the noble ones, up to and including sermons on emancipation.
- 67.51 “With divine cliraudience they listen to the Dharma from all those lord buddhas who teach the Dharma in the world systems of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, as well as the nadir and the zenith, numerous as the grains of sand of the river Gaṅgā, and having heard them, they retain them just as they are. Having retained them just as they are, they will then teach the Dharma to beings, just as it is, through sermons on generosity; sermons

on ethical discipline, tolerance, perseverance, meditative concentration, and wisdom; or sermons on the truths of the noble ones, up to and including sermons on emancipation.

67.52 “They will have absolutely pure knowledge of the thought patterns [of others], and having known the minds of beings through that knowledge of their thought patterns, they will then teach them the Dharma, just as it is, through sermons on generosity; sermons on ethical discipline, tolerance, perseverance, meditative concentration, and wisdom; or sermons on the truths of the noble ones, up to and including sermons on emancipation. [F.313.b]

67.53 “They will recollect a multiplicity of past lives, of themselves and of others, and through the knowledge that recollects past lives, they will indeed know, ‘These were the names of the tathāgatas, arhats, completely awakened buddhas of the past. They appeared along with their saṅgha of śrāvakas.’ They will then teach the Dharma in an authentic manner to all those beings who are intent on the recollection of past lives, through sermons on generosity; sermons on ethical discipline, tolerance, perseverance, meditative concentration, and wisdom; or sermons on the truths of the noble ones, up to and including sermons on emancipation.

67.54 “They will travel through miraculous abilities to all world systems of the ten directions, numerous as the grains of sand of the river Gaṅgā, and venerate the lord buddhas. And, having venerated them, through the wisdom of their extrasensory powers they will then teach the Dharma to beings, through sermons on generosity; sermons on ethical discipline, tolerance, perseverance, meditative concentration, and wisdom; or sermons on the truths of the noble ones, up to and including sermons on emancipation.

67.55 “They will have absolutely pure knowledge of the state free from contaminants that is to be brought into being, and through that absolute knowledge of the state free from contaminants that is to be brought into being, they will then teach the Dharma to beings, through sermons on generosity; sermons on ethical discipline, tolerance, perseverance, meditative concentration; and wisdom; or sermons on the truths of the noble ones, {Ki.VIII: 139} up to and including sermons on emancipation.

67.56 “Subhūti, when bodhisattva great beings practice the perfection of wisdom in that manner, they should actualize the extrasensory powers. Those who are absolutely familiar with the extrasensory powers [F.314.a] may assume whatever corporeal form they wish to assume, and they then act according to their resolve for the benefit of beings. They will not be tainted by happiness or suffering. Subhūti, just as a man emanated by the tathāgatas carries out all objectives but will not be tainted by happiness or suffering, in

the same way, Subhūti, bodhisattva great beings dwell in the perfection of wisdom, play with the extrasensory powers, and teach the Dharma in the world systems of the ten directions, numerous as the grains of sand of the river Gaṅgā, in accordance with their resolve, but they will not be captivated by happiness or suffering.

67.57 “Subhūti, when bodhisattva great beings practice the perfection of wisdom, they should play with the extrasensory powers in that manner, so as to refine the buddhafi elds and brings beings to maturation by all means. Subhūti, bodhisattva great beings cannot attain consummate buddhahood in unsurpassed, complete enlightenment without having refined the buddhafi elds and without having brought beings to maturation. If you ask why, Subhūti, there is no unsurpassed, complete enlightenment for bodhisattva great beings who lack the aspects of the path.”

67.58 Subhūti then asked, “Blessed Lord, what are those aspects of the path that bodhisattva great beings should perfect, and through which they will attain consummate buddhahood in unsurpassed, complete enlightenment?” [F.314.b]

“Subhūti, all virtuous attributes constitute the aspects of the path that bodhisattva great beings have,” replied the Blessed One.

67.59 “Blessed Lord, what then are those virtuous attributes, included among the aspects of the path, through which they will attain consummate buddhahood in unsurpassed, complete enlightenment?” [B74]

The Blessed One replied, “From the time when they first begin to set their minds on enlightenment, virtuous attributes include the perfection of generosity when it is practiced, but without false imagination. That is to say, when dispensing gifts, on account of the emptiness of inherent existence, they do not think in terms of the threefold interaction, ‘This is a gift. It should be given to this one. I should give it.’ This perfection of generosity, through which they liberate themselves from cyclic existence and also liberate others, is a virtuous attribute included among the aspects of the path. {Ki.VIII: 140}

67.60 “From the time when they first begin to set their minds on enlightenment, virtuous attributes include the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom when they are practiced, but without false imagination. That is to say, when cultivating wisdom [and so forth], on account of the emptiness of inherent existence, they do not think in terms of the threefold interaction, ‘This is wisdom. I should cultivate wisdom. Wisdom should be cultivated with respect to that.’ This perfection of wisdom [and so forth], through which they liberate themselves from cyclic existence and also liberate others, is a virtuous attribute included among the aspects of the path.

67.61 “From the time when they first begin to set their minds on enlightenment, the virtuous attributes of bodhisattva great beings include all the aspects of emptiness, the factors conducive to enlightenment, [F.315.a] the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas when they are practiced, but without false imagination. That is to say, when cultivating the eighteen distinct qualities of the buddhas [and so forth], on account of the emptiness of inherent existence, they do not think in terms of the threefold interaction, ‘These are the distinct qualities of the buddhas. I should cultivate the distinct qualities of the buddhas. The distinct qualities of the buddhas should be cultivated with respect to that.’ These distinct qualities of the buddhas [and so forth], through which they liberate themselves from cyclic existence and also liberate others, are virtuous attributes included among the aspects of the path.

67.62 “Subhūti, these virtuous attributes constitute the path of unsurpassed, complete enlightenment that bodhisattva great beings have. Through that path, bodhisattva great beings of the past, the future, and the present, steering with them immeasurable beings, have crossed beyond, are crossing beyond, and will cross beyond the ocean of cyclic existence. Having perfected that path, bodhisattva great beings attain all-aspect omniscience. Having attained all-aspect omniscience, they turn the wheel of the Dharma [F.315.b] and will turn the wheel of the Dharma, acting for the benefit of beings.”

67.63 *This completes the sixty-seventh chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 68

68.1 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, if these attributes are the attributes of a bodhisattva, what are the attributes of a buddha?”

68.2 “Subhūti,” replied the Blessed One, “you ask, ‘If these attributes are the attributes of a bodhisattva, what are the attributes of a buddha?’ Subhūti, the attributes of a buddha {Ki.VIII: 141} are the very same attributes once consummate buddhahood has been attained in all respects. They then attain all-aspect omniscience and abandon all the connecting propensities. With regard to this [distinction], bodhisattva great beings *will* attain consummate buddhahood. The tathāgatas, arhats, completely awakened buddhas *have* attained consummate buddhahood with respect to all phenomena through the wisdom of a single instant, for which reason they are styled *tathāgatas*. That is the distinction between bodhisattva great beings and the tathāgatas, arhats, completely awakened buddhas.

68.3 “Subhūti, just as those entering [the fruits] are of one type and those established in the fruits are of another type, and yet these two types are not said to denote ‘unholy individuals,’ in the same way, Subhūti, bodhisattva great beings are those entering the unimpeded path and the tathāgatas, arhats, completely awakened buddhas are those who have acquired wisdom that is unobscured with respect to all phenomena. [F.316.a] That, Subhūti, is the distinction between bodhisattva great beings and the tathāgatas, arhats, completely awakened buddhas.”

68.4 Subhūti then asked, “Blessed Lord, if all phenomena are empty of intrinsic defining characteristics, how can one make distinctions and differentiate between these phenomena that are empty of intrinsic defining characteristics, saying, ‘This is a denizen of the hells. This one belongs to the animal realm. This one is a being of the world of Yama. This one is a god. This one is a human being. This one is on the level of the spiritual family. This one is on the eighth-lowest level. This one has entered the stream to

nirvāṇa. This one is destined for only one more rebirth. This one is no longer subject to rebirth. This one is an arhat. This one is a pratyekabuddha. This one is a bodhisattva. This one is a tathāgata, arhat, completely awakened buddha.’ Blessed Lord, just as individual persons cannot be apprehended, in the same way their karma also cannot be apprehended. Just as their karma cannot be apprehended, in the same way the maturation of their karma also cannot be apprehended.”

68.5 “Subhūti, it is so! It is so,” replied the Blessed One. “It is as you have said. No karma or maturation of karma can be apprehended with respect to all phenomena that are empty of intrinsic defining characteristics. On the other hand, Subhūti, those who do not know that all phenomena are empty of intrinsic defining characteristics do condition karma, whether based on negative conduct or positive conduct, or whether it is neutral. Through karma based on negative conduct they regress into the three inferior realms. Through karma based on positive conduct they are born as gods and as human beings. [F.316.b] Through karma that is without degeneration, they are born in the realm of form or the realm of formlessness.

68.6 “In this regard, bodhisattva great beings develop the path of enlightenment through conduct that is without degeneration while practicing the perfection of generosity; while practicing the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; while practicing the emptiness of internal phenomena; {Ki.VIII: 142} while practicing [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity; while practicing the applications of mindfulness; while practicing the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path; while practicing the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, the gateways of liberation—emptiness, signlessness, and wishlessness—the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; and while practicing the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. They then become absorbed in the vajra-like meditative stability, attended by the retinue of the branches of enlightenment, and they attain consummate buddhahood in unsurpassed, complete enlightenment. Having attained consummate buddhahood, they act for the benefit of beings. Having

acted for their benefit, they in no way neglect them in the future. [F.317.a] Acting in that manner they do not regress into cyclic existence with its five classes of living beings."

68.7 "Blessed Lord, does the Blessed Lord see cyclic existence with its five classes of living beings, having attained consummate buddhahood in unsurpassed, complete enlightenment?"

"No, Subhūti," replied the Blessed One.

68.8 "Blessed Lord, do the tathāgatas apprehend phenomena that are negative, phenomena that are positive, phenomena that may be negative or positive, and phenomena that are neither negative nor positive?"

"No, Subhūti," replied the Blessed One.

68.9 "Blessed Lord, if these are not apprehended, how do beings conceive of the hells, the animal realm, or the world of Yama? How do they conceive of gods and human beings? How do they conceive of individuals entering the stream to nirvāṇa, individuals destined for only one more rebirth, individuals no longer subject to rebirth, arhats, and pratyekabuddhas? How do they conceive of bodhisattvas and tathāgatas, arhats, completely awakened buddhas?"

68.10 "Subhūti, do these beings know that phenomena are empty of intrinsic defining characteristics?" asked the Blessed One.

"No, they do not!"

68.11 "Subhūti," continued the Blessed One, "if those beings knew that phenomena are empty of intrinsic defining characteristics, bodhisattva great beings would indeed not set out for unsurpassed, complete enlightenment. If they did not set out for unsurpassed, complete enlightenment, [F.317.b] they would not liberate beings from the three inferior realms and from the other classes of beings within cyclic existence. Subhūti, it is because {Ki.VIII: 143} beings do not know that phenomena are empty of intrinsic defining characteristics that they are not liberated from cyclic existence with its five classes of beings. For this reason, bodhisattva great beings hear from those lord buddhas that all phenomena are empty of intrinsic defining characteristics, and set out for unsurpassed, complete enlightenment for the sake of beings. These phenomena do not exist in the manner in which ordinary, simple persons are fixated on them. So it is that they imagine nonexistent and inauthentic phenomena to exist, and they perceive nonexistent beings as beings. They perceive nonexistent physical forms as physical forms. They perceive nonexistent feelings, perceptions, formative predispositions, and consciousness as consciousness [and so forth]. They perceive nonexistent sense fields as sense fields. They perceive nonexistent sensory elements as sensory elements. They perceive nonexistent links of dependent origination as links of dependent origination. They perceive

nonexistent mundane phenomena as mundane phenomena. They perceive nonexistent supramundane phenomena as supramundane phenomena. They perceive nonexistent contaminated phenomena as contaminated phenomena. They perceive nonexistent uncontaminated phenomena as uncontaminated phenomena. They perceive nonexistent conditioned phenomena as conditioned phenomena, and they perceive nonexistent unconditioned phenomena as unconditioned phenomena. With minds that are mistaken due to misconception concerning nonexistents, [F.318.a] they effect the conditioning of body, speech, and mind. Since these persons are not liberated from cyclic existence with its five classes of beings, bodhisattva great beings engage in the conduct of a bodhisattva, integrating all virtuous attributes in the perfection of wisdom, and they will attain consummate buddhahood in unsurpassed, complete enlightenment. Having attained consummate buddhahood, they will then liberate beings from cyclic existence with its five classes of beings.”

68.12 Subhūti then asked, “If all phenomena are empty of intrinsic defining characteristics, how do bodhisattva great beings, having attained consummate buddhahood in unsurpassed, complete enlightenment, liberate beings from cyclic existence with its five classes of beings?”

68.13 “In this regard, Subhūti,” replied the Blessed One, “having attained consummate buddhahood in unsurpassed, complete enlightenment, bodhisattva great beings teach to beings the [nature of] suffering, the origin of suffering, the cessation of suffering, and the path that leads to the cessation of suffering, explaining, determining, establishing, interpreting, commenting upon, elucidating, and correctly describing these [four truths of the noble ones]. In these four truths of the noble ones are included all the virtuous attributes and factors conducive to enlightenment through which the Three Precious Jewels are established. That is to say, through the appearance in the world of the precious jewel of the Buddha, the precious jewel of the Dharma, and the precious jewel of the Saṅgha, beings are liberated from cyclic existence with its five classes of beings.” [F.318.b]

68.14 “Blessed Lord, do they pass into final nirvāṇa through the cognition of suffering or do they pass into final nirvāṇa through suffering? Do they pass into final nirvāṇa through the cognition of the origin of suffering or do they pass into final nirvāṇa through the origin of suffering? {Ki.VIII: 144} Do they pass into final nirvāṇa through the cognition of the cessation of suffering or do they pass into final nirvāṇa through the cessation of suffering? Do they pass into final nirvāṇa through the cognition of the path or do they pass into final nirvāṇa through the path?”

- 68.15 “Subhūti,” replied the Blessed One, “they do not pass into final nirvāṇa through the cognition of suffering, nor do they through suffering. They do not pass into final nirvāṇa through the cognition of the origin of suffering, nor do they through the origin of suffering. They do not pass into final nirvāṇa through the cognition of the cessation of suffering, nor do they through the cessation of suffering. They do not pass into final nirvāṇa through the cognition of the path, nor do they through the path. Subhūti, I have said that the sameness of these four truths of the noble ones is nirvāṇa. That is to say, they do not pass into final nirvāṇa through the cognition of suffering, nor do they through suffering. They do not pass into final nirvāṇa through the cognition of the origin of suffering, nor do they through the origin of suffering. They do not pass into final nirvāṇa through the cognition of the cessation of suffering, nor do they through the cessation of suffering. They do not pass into final nirvāṇa through the cognition of the path, nor do they through the path.”
- 68.16 “Blessed Lord, what then is the sameness of the four truths of the noble ones, [F.319.a] in which there is neither suffering nor the cognition of suffering, neither the origin of suffering nor the cognition of the origin of suffering, neither the cessation of suffering nor the cognition of the cessation of suffering, and neither the path nor the cognition of the path?”
- 68.17 “That is the real nature of these four truths of the noble ones,” replied the Blessed One. “It is their unmistakable real nature, their one and only real nature, their reality, the realm of phenomena, the abiding nature of reality, the maturity of all phenomena, and the very limit of reality. Whether the tathātagas have appeared or whether the tathāgatas have not appeared, the expanse that dwells in that manner—the realm of phenomena—is present without degeneration and without diminution. Therefore, when bodhisattva great beings practice the perfection of wisdom in that manner, they act so that the truths might be understood in the way that the truths should be understood.”
- 68.18 Subhūti then asked, “Blessed Lord, when bodhisattva great beings practice the perfection of wisdom, how do they practice so as to realize the truths? When they practice, how do they realize and know the truths, so that, having comprehended them, they do not regress into the level of the śrāvakas or the level of the pratyekabuddhas, but set out for the maturation of the bodhisattvas?”
- 68.19 “In this regard, Subhūti,” replied the Blessed One, “when bodhisattva great beings practice the perfection of wisdom, they see these phenomena without apprehending anything at all. By not apprehending anything, {Ki.VIII: 145} [F.319.b] they see that all phenomena are empty, whether they are included in the truths or not included in the truths. Seeing in that

manner, bodhisattva great beings who embark on the maturation [of the bodhisattvas] will be established on the level of the spiritual family, and when those bodhisattvas have been established on the level of the spiritual family, they will not fall from the summit. That is to say, they will not fall from the summit, regressing into the level of the śrāvakas or the level of the pratyekabuddhas. Abiding on the level of the spiritual family of which bodhisattvas partake, they achieve the four meditative concentrations, and they achieve the four immeasurable attitudes and the four formless absorptions. By seeing in that manner, they dwell in them and cognize all phenomena. They understand the four truths. Although they comprehend suffering, they do not produce thoughts that have suffering as their objective referent. Although they have renounced the origin of suffering, they do not produce thoughts that have the origin of suffering as their objective referent. Although they actualize the cessation of suffering, they do not produce thoughts that have the cessation of suffering as their objective referent. Although they cultivate the path, they do not produce thoughts that have the path as their objective referent. Rather, they see all phenomena definitively, just as they are, with a mind that is inclined toward enlightenment.”

68.20 “Blessed Lord, what is the definitive nature of all phenomena, just as they are?”

“It is emptiness,” replied the Blessed One.

68.21 “Blessed Lord, what is emptiness?”

“The emptiness of intrinsic defining characteristics,” replied the Blessed One. “Through such higher insight, they see that all phenomena are empty. That is to say, they do not see inherent existence in anything at all, on which they might settle or through which they might attain consummate buddhahood in enlightenment. [F.320.a] Indeed, enlightenment is a nonentity. It has not been created by the buddhas. It has not been created by pratyekabuddhas. Nor has it been created by arhats, those no longer subject to rebirth, those destined for only one more rebirth, or those entering the stream to nirvāṇa. This enlightenment has not been created even by bodhisattva great beings who practice it. On the contrary, it is because beings do not know and do not see [phenomena] definitively that bodhisattva great beings practice the perfection of wisdom and teach the Dharma to beings through skill in means.”

68.22 *This completes the sixty-eighth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.” {Ki.VIII: 158}⁵⁶⁶*

69.1 Then the venerable Subhūti asked the Blessed One, “Blessed Lord, if all phenomena are nonentities—that is to say, if they have not been created by the buddhas, have not been created by pratyekabuddhas, have not been created by arhats, or by individuals no longer subject to rebirth, individuals destined for only one more rebirth, individuals who have entered the stream to nirvāṇa, or by those who would enter into those [fruits], and if this enlightenment has not even been created by bodhisattva great beings who practice it—how, with respect to all phenomena, could one differentiate and establish, ‘These are denizens of the hells. These belong to the animal realm. These belong to the world of Yama. These are gods. These are human beings. Through this karma they will become denizens of the hells, animals, or the world of Yama. Through this karma they will become gods of the Caturmahārājakāyika realm, and through this karma they will become gods of Trayastriṃśa, Yāma, [F.320.b] Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariṣadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttāsubha, Apramāṇasubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, or Akaniṣṭha. Through this karma they will become gods of the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, or the sphere of neither perception nor nonperception. Through this karma they will become an individual entering the stream to nirvāṇa, an individual destined for only one more rebirth, an individual no longer subject to rebirth, an arhat, or a pratyekabuddha. Through this karma they will become a bodhisattva great being. Through this karma they will become a tathāgata, arhat, completely awakened buddha’?”

69.2 “Blessed Lord, nonentities are without any actions at all through which they could reach the hells; reach the animal realm; reach the world of Yama; be born as a human being; be born as a god of Caturmahārājakāyika; be born

as a god of Trayastriṃśa; be born as a god of Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariśadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttaśubha, [F.321.a] Apramāṇaśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, or Akaniṣṭha; be born as a god of the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, or the sphere of neither perception nor nonperception; attain the fruit of entering the stream to nirvāṇa; attain the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, or individual enlightenment; practice the path of bodhisattva great beings; or attain all-aspect omniscience and, having attained that, liberate beings from cyclic existence.”

69.3 The Blessed One replied to the venerable Subhūti as follows: “Subhūti, it is so! It is so. It is as you have said. Subhūti, nonentities are without any action to perform and without any fruit. However, ordinary, simple people who are ignorant of the sublime doctrine do not know that phenomena have the essential nature of nonentity. Through thoughts that have arisen from misconception, they condition diverse actions, so that they actualize the sort of corporeal form that accords with them, whether in the hells, the animal realm, the world of Yama, or the human realm; or among the gods of Caturmahārājakāyika; or among the gods of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, [F.321.b] Brahmakāyika, Brahmapurohita, Brahmapariśadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttaśubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, or Akaniṣṭha; {Ki.VIII: 159} or among the gods of the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, or the sphere of neither perception nor nonperception. Nonentities are without any action to perform and without any fruit. That which is a nonentity is itself without entity.

69.4 “In this regard, Subhūti, you also said that nonentities are without any actions through which they could reach the hells; reach the animal realm; reach the world of Yama; be born as a human being; be born as a god of Caturmahārājakāyika; be born as a god of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariśadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttaśubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, or Akaniṣṭha; be born as a god of the sphere of infinite space, the sphere of infinite consciousness, [F.322.a] the sphere of nothing-at-all, or the sphere of neither perception nor nonperception; attain the fruit of entering the stream

to nirvāṇa; attain the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, or individual enlightenment; practice the path of bodhisattva great beings; or attain all-aspect omniscience and, having attained that, liberate beings from cyclic existence.

69.5 “Subhūti, do you think that the path is not a nonentity, that the fruit of entering the stream to nirvāṇa is not a nonentity, that the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment are not nonentities, or that [the goals], up to and including all-aspect omniscience, are not nonentities?”

69.6 “Blessed Lord, the path is a nonentity. The fruit of entering the stream to nirvāṇa is a nonentity. The fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment are nonentities. [The goals], up to and including all-aspect omniscience, are nonentities.”

69.7 “Subhūti, do you think that a nonentity can effect the attainment of a nonentity?” asked the Blessed One.

“No, Blessed Lord!”

69.8 “So it is, Subhūti, that phenomena that are nonentities and phenomena that constitute the path are neither conjoined nor disjoined, [F.322.b] and they are immaterial, unrevealed, and unimpeded, their sole defining characteristic being that they are without defining characteristics.

69.9 “In this regard, Subhūti, when bodhisattva great beings practice the perfection of wisdom, through skill in means they liberate from [belief in] entities [and so forth] those who are fixated through the four misconceptions concerning the five aggregates—those who perceive the impermanent as permanent, those who perceive suffering as happiness, those who perceive nonself as self, those who perceive the unpleasant as pleasant—and those who are fixated on entities.”

69.10 Subhūti then asked, “Blessed Lord, is there an entity that is said to be the real nature or the unmistakable real nature, such as that to which ordinary, simple people become attached and fixated? If there were not, how do they condition the deeds on account of which they are in the meantime not liberated from cyclic existence with its five classes of beings?”

69.11 “Subhūti,” replied the Blessed One, “apart from erroneous views, there has been established no entity, even as tiny as a fraction of a hair-tip, on which ordinary, simple people settle and condition deeds. {Ki.VIII: 160} For this reason, Subhūti, I will explain an analogy to you so that the wise might understand this point clearly and perfectly. Subhūti, do you think that when

one sees something in a dream, there is some entity seen in that dream on which one may settle and which one might enjoy through the five desirable attributes of the senses?"

69.12 "Blessed Lord, since the dream itself does not exist, whatever is seen in that dream, whatever could be known, would be nonexistent, let alone anything on which one might settle and that one might enjoy through the five desirable attributes of the senses!" [F.323.a]

69.13 "Subhūti, do you think that there exists anything at all, mundane, supramundane, contaminated, uncontaminated, conditioned, or unconditioned, that does not resemble a dream?" asked the Blessed One.

"No, Blessed Lord! There exists nothing at all, mundane, supramundane, contaminated, uncontaminated, conditioned, or unconditioned, that does not resemble a dream."

69.14 "Does cyclic existence with its five classes of beings exist in a dream?" asked the Blessed One.

"No, Blessed Lord."

69.15 The Blessed One then asked, "Subhūti, do you think that dreams are endowed with the cultivation of a path through which one would be neither afflicted nor purified?"

"No, Blessed Lord; they are nonentities, Blessed Lord. They cannot be conceived through any expressions, sounds, words, or letters."

69.16 "Subhūti," continued the Blessed One, "do you think that when a reflection appears on a mirror, there exists some entity that would condition deeds, and by the conditioning [of deeds] proceed to the hells, proceed to the animal realm, proceed to the world of Yama, or become a human being or a god?"

69.17 "No, Blessed Lord. That would be a nonentity, except, Blessed Lord, in the case of simpletons who are being deceived. [F.323.b] Since the reflection itself does not exist, whatever could be known would be nonexistent, let alone any deeds that it might condition, and by which they would proceed to the hells, proceed to the animal realm, proceed to the world of Yama, or become a human being or a god."

69.18 "Subhūti," continued the Blessed One, "do you think that [this reflection] would be endowed with the cultivation of the path through which one would be neither afflicted nor purified?"

"No, Blessed Lord. Since the reflection itself is not an entity, Blessed Lord, {Ki.VIII: 161} whatever could be known would be nonexistent, let alone the cultivation of a path through which one would be neither afflicted nor purified!"

69.19 “Subhūti,” continued the Blessed One, “do you think that when an echo emerges from a dense forest, a mountain, a precipice, or a valley, that echo would have an entity that would condition [deeds] through which one would proceed to the hells, proceed to the animal realm, proceed to the world of Yama, or become a human being or a god?”

69.20 “No, Blessed Lord. Since the echo itself is not an entity, whatever could be known would be nonexistent, let alone any deeds that it would condition, on the basis of which one would proceed to the hells; proceed to the animal realm; proceed to the world of Yama; become a god or a human being; be born as a god of Caturmahārājakāyika; be born as a god of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, [F.324.a] Brahmakāyika, Brahmapurohita, Brahmapariśadya, Mahābrahmā, Ābha, Parittābha, Apramāṇābha, Ābhāsvara, Śubha, Parittaśubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhat, Parittabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, or Akaniṣṭha; or be born as a god of the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, or the sphere of neither perception nor nonperception.”

69.21 “Subhūti,” continued the Blessed One, “do you think that that echo would be endowed with the cultivation of a path through which one would be neither afflicted nor purified?”

“No, Blessed Lord. Since the echo itself absolutely does not exist, Blessed Lord, whatever could be known would be nonexistent, let alone the cultivation of a path through which one would be neither afflicted nor purified.”

69.22 “Subhūti,” continued the Blessed One, “do you think that in a mirage when water is perceived where there is no water, where rivers are perceived where there are no rivers, where cities are perceived where there are no cities, and where meadows are perceived where there are no meadows, this mode of perception would condition [deeds], through which one might proceed to the hells; proceed to the animal realm; proceed to the world of Yama; [F.324.b] become a human being; be born as a god of Caturmahārājakāyika; be born as a god of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariśadya, Mahābrahmā, Ābha, Parittābha, Apramāṇābha, Ābhāsvara, Śubha, Parittaśubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhat, Parittabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, or Akaniṣṭha; or be born as a god of the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, or the sphere of neither perception nor nonperception?”

69.23 “Blessed Lord, since in a mirage water, rivers, cities, and meadows absolutely do not exist, except for erroneous perception and the mistaken vision of the eyes, whatever could be known would be nonexistent, let alone any deeds through the conditioning of which one might proceed to the hells; proceed to the animal realm; proceed to the world of Yama; become a human being; be born as a god of Caturmahārājakāyika; be born as a god of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariśadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttāśubha, Apramāṇāśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, [F.325.a] Sudṛśa, Sudarśana, or Akaniṣṭha; or be born as a god of the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, or the sphere of neither perception nor nonperception.”

69.24 “Subhūti,” continued the Blessed One, “do you think that erroneous perception [of the mirage] would be endowed with the cultivation of a path through which one would be neither afflicted nor purified?” {Ki.VIII: 162}

“No, Blessed Lord. Since that erroneous perception [of the mirage] is itself a nonentity, whatever could be known would be nonexistent, let alone the cultivation of a path through which one would be neither afflicted nor purified.”

69.25 “Subhūti,” continued the Blessed One, “do you think that when an illusionist conjures up diverse magical displays—herds of elephants, herds of horses, herds of oxen, divisions of infantry, the form of a woman, or the form of a man—these magical displays would condition [deeds] through which one might proceed to the hells; proceed to the animal realm; proceed to the world of Yama; become a human being; be born as a god of Caturmahārājakāyika; be born as a god of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariśadya, Mahābrahmā, [F.325.b] Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttāśubha, Apramāṇāśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, or Akaniṣṭha; or be born as a god of the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, or the sphere of neither perception nor nonperception?”

69.26 “No, Blessed Lord! Based on these magical displays there exists nothing at all, not even as tiny as the fraction of a hair-tip, that would condition deeds through which one might proceed to the hells; proceed to the animal realm; proceed to the world of Yama; be born as a human being; be born as a god of Caturmahārājakāyika; be born as a god of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariśadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha,

Ābhāsvara, Śubha, Parīttaśubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, or Akaniṣṭha; or be born as a god of the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, or the sphere of neither perception nor nonperception.” [F.326.a]

69.27 “Subhūti,” continued the Blessed One, “do you think that magical displays would be endowed with the cultivation of a path through which one would be neither afflicted nor purified?”

“No, Blessed Lord. How, Blessed Lord, could there possibly be affliction or purification in the case of phenomena that are nonentities!”

69.28 “Subhūti,” continued the Blessed One, “do you think that when the tathāgatas create a phantom emanation, that phantom emanation would condition any deeds through which one might proceed to the hells; proceed to the animal realm; proceed to the world of Yama; be born as a human being; be born as a god of Caturmahārājakāyika; be born as a god of Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariśadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttaśubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, or Akaniṣṭha; or be born as a god of the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, or the sphere of neither perception nor nonperception?”

69.29 “No, Blessed Lord. [F.326.b] There would be no entity in that phantom emanation.”

69.30 “Subhūti,” continued the Blessed One, “do you think that this phantom emanation would be endowed with the cultivation of a path through which one would be neither afflicted nor purified?”

“No, Blessed Lord!” {Ki.VIII: 163}

69.31 “Subhūti,” continued the Blessed One, “do you think that there would exist anyone defiled or purified in it?”

“No, Blessed Lord, there would not!”

69.32 The Blessed One then said, “Subhūti, just as there is no one at all that is defiled or purified, in the same way there exists neither affliction nor purification. If you ask why, abiding in notions of ‘I’ and ‘mine,’ beings become defiled or purified, but those who see authentically will neither be afflicted nor purified. Just as for those who see authentically there will neither be affliction nor purification, in the same way there exists neither affliction nor purification.”

69.33 *This completes the sixty-ninth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 70

70.1 The venerable Subhūti then asked the Blessed One, “Blessed Lord, just as those who see authentically are neither afflicted nor purified, in the same way, those who do not⁵⁶⁷ see authentically also are neither afflicted nor purified. Since all phenomena have the essential nature of nonentity, [F.327.a] Blessed Lord, in nonentities there is neither affliction nor purification, and, Blessed Lord, in their essential nature there is neither affliction nor purification. If in the essential nature of nonentity there is indeed neither affliction nor purification, what is that which the Blessed Lord has described as purification?”

“Subhūti, I have described the sameness of all phenomena as purification,” replied the Blessed One.

70.2 “Blessed Lord, what is the sameness of all phenomena?”

The Blessed One replied, “It is the real nature, the unmistakable real nature, the one and only real nature, reality, the realm of phenomena, the abiding nature of reality, the maturity of all phenomena, and the very limit of reality. Subhūti, whether the tathāgatas have appeared or whether the tathāgatas have not appeared, purification is that which is said to be the abiding nature of phenomena, the expanse that dwells in that manner, the realm of phenomena. Although it is expressed in mundane conventional terms, it is inexpressible and ineffable, transcending the paths of language and words.”

70.3 “Blessed Lord, if all phenomena are like a dream, like an echo, like an optical aberration, like a mirage, like a magical display, and like a phantom emanation, how do bodhisattva great beings, with respect to all phenomena that are nonentities and insubstantial, like a dream, like an echo, like an optical aberration, like a mirage, like a magical display, and like a phantom emanation, [F.327.b] themselves set their minds on unsurpassed, complete enlightenment, so as to perfect the perfection of generosity? How should they perfect the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration,

the perfection of wisdom, the perfection of skill in means, the perfection of aspiration, the perfection of power, and the perfection of gnosis?⁵⁶⁸ How should they perfect the emptiness of internal phenomena? How should they perfect the emptiness of external phenomena, the emptiness of external and internal phenomena, and [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity? How should they perfect the applications of mindfulness? How should they perfect the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path? How should they perfect the four truths of the noble ones, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the five extrasensory powers, all the meditative stabilities, and all the dhāraṇī gateways? How should they perfect the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas? How should they perfect the thirty-two major marks of a great person and how should they perfect the eighty excellent minor marks? [F.328.a] How should they perfect a great aureole of light? How should they perfect the voice of Brahmā through which they can teach the Dharma with a single sound to the beings of the world systems of the ten directions in accordance with their resolve, having comprehended with their minds the thoughts in the minds of those beings?"

70.4 "Subhūti," asked the Blessed One in return, "do you think that these phenomena that you have mentioned are like a dream, like an echo, like an optical aberration, like a mirage, like a magical display, and like a phantom emanation?"

70.5 "Blessed Lord, if these phenomena are like a dream, like an echo, like an optical aberration, like a mirage, like a magical display, and like a phantom emanation, {Ki.VIII: 165} how do bodhisattva great beings practice the perfection of wisdom? Blessed Lord, dreams are not real. Echoes, optical aberrations, mirages, magical displays, and phantom emanations are not real. Blessed Lord, because phenomena are not real, they cannot attain consummate buddhahood in unsurpassed, complete enlightenment, having practiced the perfection of generosity; having practiced the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; having practiced the emptiness of internal phenomena; having practiced [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity; and having practiced the thirty-seven factors conducive to enlightenment, the four truths of the noble ones, [F.328.b] the

four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, all the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas.”

70.6 “Subhūti, it is so! It is so,” replied the Blessed One. “Because phenomena are not real, bodhisattva great beings cannot attain consummate buddhahood in unsurpassed, complete enlightenment, having practiced the perfection of generosity; having practiced the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; having practiced the emptiness of internal phenomena; having practiced [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity; having practiced the thirty-seven factors conducive to enlightenment; having practiced the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and all the dhāraṇī gateways; and having practiced the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas. [F.329.a]

70.7 “Subhūti, do you think that the perfection of generosity will attain consummate buddhahood in unsurpassed, complete enlightenment?”

“No, Blessed Lord!”

70.8 “Subhūti,” continued the Blessed One, “do you think that the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom will attain consummate buddhahood in unsurpassed, complete enlightenment? Will all the aspects of emptiness and the thirty-seven factors conducive to enlightenment attain consummate buddhahood in unsurpassed, complete enlightenment? Will the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways attain consummate buddhahood in unsurpassed, complete enlightenment? Will the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas attain consummate buddhahood in unsurpassed, complete enlightenment?”

“No, Blessed Lord!” [F.329.b] [B75]

70.9 “Subhūti, it is so! It is so,” continued the Blessed One. “The perfection of generosity will not attain consummate buddhahood in unsurpassed, complete enlightenment. The perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom will not attain consummate buddhahood in unsurpassed, complete enlightenment. The emptiness of internal phenomena will not attain consummate buddhahood in unsurpassed, complete enlightenment. [The other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity, will not attain consummate buddhahood in unsurpassed, complete enlightenment. The applications of mindfulness will not attain consummate buddhahood in unsurpassed, complete enlightenment. The correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path will not attain consummate buddhahood in unsurpassed, complete enlightenment. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways [F.330.a] will not attain consummate buddhahood in unsurpassed, complete enlightenment. The powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas will not attain consummate buddhahood in unsurpassed, complete enlightenment.

70.10 “Subhūti, if you ask why, it is because all these attributes are indeed conditioned and brought into being. All-aspect omniscience cannot be attained by attributes that are conditioned and brought into being. Subhūti, although these attributes all attain the path and contribute to it, they do not lead to the attainment of the fruit. The nonarising and nonorigination of these attributes indeed denotes their absence of defining characteristics. Therefore, bodhisattva great beings, from the time when they begin to set their minds on enlightenment, know that all these virtuous attributes that they undertake are like a magical display, whether they be the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, the emptiness of internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity, the thirty-seven factors conducive to enlightenment, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the eight aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the

extrasensory powers, [F.330.b] the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great compassion, or the eighteen distinct qualities of the buddhas. {Ki.VIII:166}

70.11 “Beings cannot be brought to maturation or attain all-aspect omniscience without their having perfected the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, the emptiness of internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas. [F.331.a] So it is for this reason that bodhisattva great beings practice the perfection of wisdom and they know that whichever virtuous attributes they undertake are like a dream. They know they that these are like an echo, like an optical aberration, like a mirage, like a magical display, and like a phantom emanation.

70.12 “When they practice the perfection of wisdom, they know that the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, the emptiness of internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, the dhāraṇī gateways, the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great compassion, the eighteen distinct qualities of the buddhas, and [the goals], up to and including all-aspect omniscience, are like a dream. They know they that these are like an echo, like an optical aberration, like a mirage, like a magical display, and like a phantom emanation. They know that all beings are acting in a dream, [F.331.b] and

acting in [the manner of] an echo, an optical aberration, a mirage, a magical display, and a phantom emanation. Therefore, when bodhisattva great beings practice the perfection of wisdom, {Ki.VIII: 167} they hold dreamlike attributes to be nonentities, and holding them as such, they do attain all-aspect omniscience. When bodhisattva great beings practice the perfection of wisdom, they hold attributes that are like an echo, like an optical aberration, like a mirage, like a magical display, and like a phantom emanation to be nonentities, and holding them as such, they do attain all-aspect omniscience.

- 70.13 “The perfection of wisdom cannot be grasped. The perfection of meditative concentration, the perfection of perseverance, the perfection of tolerance, the perfection of ethical discipline, and the perfection of generosity cannot be grasped. The emptiness of internal phenomena cannot be grasped. [The other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity, cannot be grasped. The applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path cannot be grasped. The truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways cannot be grasped. The powers of the tathāgatas, the fearlessnesses, [F.332.a] the kinds of exact knowledge, great compassion, and the eighteen distinct qualities of the buddhas cannot be grasped. Therefore, bodhisattva great beings, knowing that all attributes cannot be grasped, strive toward unsurpassed, complete enlightenment. If you ask why, it is because all phenomena are ungraspable nonentities, like a dream, like an echo, like an optical aberration, like a mirage, like a magical display, and like a phantom emanation. An ungraspable phenomenon cannot attain anything that is ungraspable, except in the case of beings who do not know, see, or understand these attributes. This is why bodhisattva great beings set out for unsurpassed, complete enlightenment for the sake of all beings. From the time when they first begin to set their minds on enlightenment, whatever gifts they dispense, they dispense them for the sake of all beings. Whatever ethical discipline they maintain, whatever tolerance they cultivate, whatever [acts of] perseverance they undertake, whatever meditative concentration they are absorbed in, and whatever wisdom they cultivate, they do so for the sake of all beings, and not for their own sake.

70.14 “Bodhisattva great beings do not set out for unsurpassed, complete enlightenment except for the sake of beings. {Ki.VIII: 168} When they practice the perfection of wisdom, they liberate from erroneous views those harboring the notion of beings where there are no beings, harboring the notion of self where there is no self, harboring the notion of life forms where there are no life forms, harboring the notion of living beings where there are no living beings, harboring the notion of life where there is no life, [F.332.b] harboring the notion of living creatures where there are no living creatures, harboring the notion of individual personalities where there are no individual personalities, harboring the notion of human beings where there are no human beings, harboring the notion of people where there are no people, harboring the notion of actors where there are no actors, harboring the notion of agents where there are no agents, harboring the notion of petitioners where there are no petitioners, harboring the notion of instigators of petitions where there are no instigators of petitions, harboring the notion of experiencers where there are no experiencers, harboring the notion of instigators of experience where there are no instigators of experience, harboring the notion of knowers where there are no knowers, and harboring the notion of viewers where there are no viewers. After liberating them from these erroneous views, they establish them in the deathless expanse. Having established them in that, those habitual notions no longer proliferate. That is to say, the notion of self, the notion of beings, the notion of life forms, the notion of living beings, the notion of life, the notion of living creatures, the notion of individual personalities, the notion of human beings, the notion of persons, the notion of actors, the notion of agents, the notion of petitioners, the notion of instigators of petitions, the notion of experiencers, the notion of instigators of experience, the notion of knowers, or the notion of viewers no longer proliferates. [F.333.a] Having abandoned these restless conceits and burning conceptual elaborations, they approach with a mind free from conceptual elaboration, and achieve much. For this reason, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they themselves are not fixated on anything at all, and they also establish all beings in nonfixation. This they do by way of mundane convention, not ultimate reality.”

70.15 “Blessed Lord, regarding this attainment of consummate buddhahood by the tathāgatas, is consummate buddhahood attained by way of mundane convention or, otherwise, by way of ultimate reality?”

“It is in mundane conventional terms that one speaks of ‘this attainment of consummate buddhahood by the tathāgatas,’ ” replied the Blessed One. “But nothing at all is apprehended when one says, ‘This is the attainment of consummate buddhahood by that.’ If you ask why, there is [dualistic]

apprehending when one says, ‘This is the attainment of consummate buddhahood by that,’ but nothing at all is attained or clearly realized through duality.”

70.16 “Blessed Lord, if nothing is attained or clearly realized through duality, is there any attainment or clear realization through nonduality?”

“There is neither attainment nor clear realization through duality, nor is there any attainment or clear realization through nonduality,” replied the Blessed One. “Attainment and clear realization occur where there is neither duality nor nonduality. [F.333.b] If you ask why, it is because the expression, ‘This is attainment. This is clear realization,’ is a conceptual elaboration, and in the sameness of phenomena there is no conceptual elaboration. {Ki.VIII: 169} The absence of conceptual elaboration is the sameness of phenomena.”

70.17 “Blessed Lord, how are phenomena that have the nature of nonentity not entities if it is said that all phenomena have the nature of sameness?”

“The sameness of phenomena denotes that which is neither an entity, nor a nonentity, without inherent existence and without affirmation,” replied the Blessed One. “The sameness of phenomena cannot be expressed. Apart from the sameness of phenomena, there is nothing at all that can be apprehended. The sameness of phenomena has transcended everything. The sameness of phenomena is not an object that can be known by anyone at all—ordinary people or sublime beings.”

70.18 “Blessed Lord, is the sameness of phenomena not even an object for the tathāgatas?”

“The sameness of phenomena is not an object for any tathāgata,” replied the Blessed One. “It is not an object for those entering the stream to nirvāṇa, those destined for only one more rebirth, those no longer subject to rebirth, arhats, pratyekabuddhas, bodhisattvas, or tathāgatas.”

70.19 “Blessed Lord, do the tathāgatas, arhats, completely awakened buddhas not have mastery over of all phenomenal objects?”

“Subhūti,” replied the Blessed One, “if the sameness of phenomena were one distinct thing and the tathāgatas, arhats, completely awakened buddhas another, [F.334.a] then the tathāgatas, arhats, completely awakened buddhas would indeed have control over all phenomenal objects. However, Subhūti, the sameness of phenomena with respect to ordinary people and the sameness of phenomena with respect to those entering the stream to nirvāṇa, those destined for only one more rebirth, those no longer subject to rebirth, arhats, pratyekabuddhas, bodhisattvas, and tathāgatas is an identical sameness. There is no distinction at all between sameness and nonsameness. So, the sameness of ordinary people and the sameness of all sublime beings is an identical sameness. In this identical sameness, there is no duality that

would enable you to say, ‘This is an ordinary person. This one is entering the stream to nirvāṇa. This one is destined for only one more rebirth. This one is no longer subject to rebirth. This one is an arhat. This one is a pratyekabuddha. This one is a bodhisattva. This one is a tathāgata, arhat, completely awakened buddha.’ Such conceptual thoughts are not apprehended in sameness.” {Ki.VIII:170}

70.20 “Blessed Lord, if in the sameness of all phenomena there is no apprehending of the conceptual thoughts enabling one to say, ‘This is an ordinary person. This one is entering the stream to nirvāṇa. These ones are destined for only one more rebirth, no longer subject to rebirth, an arhat, a pratyekabuddha, and a bodhisattva. This one is a tathāgata, arhat, completely awakened buddha,’ in that case there would be no distinction between ordinary people, those entering the stream to nirvāṇa, [F.334.b] those destined for only one more rebirth, those no longer subject to rebirth, arhats, pratyekabuddhas, bodhisattvas, and tathāgatas, arhats, completely awakened buddhas.”

70.21 “Subhūti, it is so! It is so,” replied the Blessed One. “In the sameness of all phenomena there is no distinction between ordinary people, those entering the stream to nirvāṇa, those destined for only one more rebirth, those no longer subject to rebirth, arhats, pratyekabuddhas, bodhisattvas, and tathāgatas, arhats, completely awakened buddhas.”

70.22 “Blessed Lord, if in the sameness of all phenomena there is no distinction between ordinary people, those entering the stream to nirvāṇa, those destined for only one more rebirth, those no longer subject to rebirth, arhats, pratyekabuddhas, bodhisattvas, and tathāgatas, arhats, completely awakened buddhas, why, Blessed Lord, do the Three Precious Jewels—the precious jewel of the Buddha, the precious jewel of the Dharma, and the precious jewel of the Saṅgha—emerge in the world?”

70.23 “Subhūti,” replied the Blessed One, “do you think that the precious jewel of the Buddha is one thing, the precious jewel of the Dharma another, the precious jewel of the Saṅgha another, and the sameness of phenomena [F.335.a] yet another?”

70.24 “Blessed Lord, as I understand the meaning of the words spoken by the Blessed One, the precious jewel of the Buddha is not one thing, the precious jewel of the Dharma not another, the precious jewel of the Saṅgha not another, and the sameness of phenomena not yet another. Rather, the precious jewel of the Buddha, the precious jewel of the Dharma, and the precious jewel of the Saṅgha are themselves the sameness of phenomena. All these attributes are neither conjoined nor disjoined, and they are immaterial, invisible, and unimpeded, with a single defining characteristic, in that they are without defining characteristics. In that case, since all

phenomena are without defining characteristics, how is it within the perceptual range of the Blessed One to establish, ‘This is an ordinary person. This one is entering the stream to nirvāṇa. These ones are destined for only one more rebirth, {Ki.VIII: 171} no longer subject to rebirth, an arhat, a pratyekabuddha, and a bodhisattva. This one is a tathāgata, arhat, completely awakened buddha’?”

70.25 “Subhūti, it is so! It is so,” replied the Blessed One. “The establishing of phenomena without defining characteristics is within the perceptual range of the tathāgatas. That is within the power of the tathāgatas. Subhūti, do you think that if the tathāgatas, arhats, completely awakened buddhas were not to establish all phenomena in order that consummate buddhahood in enlightenment might be attained, the hells would be clearly discerned? [F.335.b] Would the animal realm, the world of Yama, and human beings be clearly discerned? Would the gods of Caturmahārājakāyika be clearly discerned? Would the gods of Trayastrimśa, Yāma, Tuṣita, Nirmāṇarata, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariśadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttāśubha, Apramāṇāśubha, Śubhakṛtsna, Bṛhat, [Parīttabṛhat], Apramāṇabṛhat, Bṛhatphala, Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha be clearly discerned? Would the gods of the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing-at-all, and the sphere of neither perception nor nonperception be clearly discerned?”

70.26 “Would the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom be clearly discerned? Would the ten levels of the bodhisattvas be clearly discerned? Would the emptiness of internal phenomena be clearly discerned? Would [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity, be clearly discerned? Would the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path be clearly discerned? Would the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, [F.336.a] the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways be clearly discerned? Would the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas be clearly discerned? Would the thirty-two major marks of a great person and the eighty excellent minor marks be clearly discerned? Would the precious jewel of the Buddha, the precious jewel of the Dharma, and the

precious jewel of the Saṅgha be clearly discerned? Would the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the Great Vehicle be clearly discerned? Would followers on account of faith, followers of the Dharma, and those on the eighth level be clearly discerned? Would those entering the stream to nirvāṇa, those destined for only one more rebirth, those no longer subject to rebirth, arhats, pratyekabuddhas, bodhisattvas, and tathāgatas, arhats, completely awakened buddhas be clearly discerned?"

"Blessed Lord, all these would not be clearly discerned."

70.27 "Therefore, Subhūti," continued the Blessed One, {Ki.VIII: 172} "it is within the power of the tathāgatas to establish all these attributes without stirring from the sameness of all phenomena."

70.28 "Blessed Lord, just as the tathāgatas do not stir from the sameness of phenomena, in the same way is it the case that ordinary persons, too, do not stir from the sameness of phenomena? Similarly, is it the case that followers on account of faith, followers of the Dharma, those of the eighth level, those entering the stream to nirvāṇa, those destined for only one more rebirth, [F.336.b] those no longer subject to rebirth, arhats, pratyekabuddhas, and bodhisattvas, too, do not stir from the sameness of phenomena?"

70.29 "Subhūti, it is so! It is so," replied the Blessed One. "Subhūti, nothing stirs from the sameness of phenomena. Nothing transcends the sameness of phenomena. If you ask why, Subhūti, it is because the real nature of the tathāgatas, arhats, completely awakened buddhas—their unmistaken real nature, one and only real nature, reality, realm of phenomena, abiding nature of reality, maturity with respect to all phenomena, and very limit of reality—is also the real nature of ordinary persons—their unmistaken real nature, one and only real nature, reality, realm of phenomena, abiding nature of reality, maturity with respect to all phenomena, and very limit of reality. It is also the real nature of followers on account of faith, followers of the Dharma, those of the eighth level, those entering the stream to nirvāṇa, those destined for only one more rebirth, those no longer subject to rebirth, arhats, pratyekabuddhas, and bodhisattvas—their unmistaken real nature, one and only real nature, reality, realm of phenomena, abiding nature of reality, maturity with respect to all phenomena, and very limit of reality. All these indicate the sameness of phenomena. Nothing transcends it. If you ask why, [F.337.a] it just is their reality, realm of phenomena, abiding nature of reality, maturity with respect to all phenomena, real nature, unmistaken real nature, one and only real nature, and very limit of reality. There is nothing else apart from these that would be called the sameness of phenomena."

70.30 Subhūti then asked, “Blessed Lord, if the sameness of phenomena that ordinary people have is itself the sameness of phenomena that followers on account of faith have, and that followers of the Dharma, those of the eighth level, those entering the stream to nirvāṇa, those destined for only one more rebirth, those no longer subject to rebirth, arhats, pratyekabuddhas, and bodhisattvas have, and if it is itself the sameness of phenomena that tathāgatas, arhats, completely awakened buddhas have, in that case, Blessed Lord, how would all those phenomena with dissimilar defining characteristics—including physical forms, feelings, perceptions, formative predispositions, consciousness, the sense fields, the sensory elements, the links of dependent origination, desire, hatred, delusion, all the aspects of wrong view, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, the perfection of wisdom, the perfection of skill in means, [F.337.b] the perfection of aspiration, the perfection of power, the perfection of gnosis, the ten levels of the bodhisattvas, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the truths of the noble ones, the gateways of liberation—emptiness, signlessness, and wishlessness—the emptiness of internal phenomena, [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity, the eight aspects of liberation, the nine serial steps of meditative absorption, the five extrasensory powers, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, the thirty-two major marks of a great person, the eighty excellent minor marks, conditioned elements, and unconditioned elements—indeed, Blessed Lord, have unique defining characteristics that are different from one another?

70.31 “Blessed Lord, if one were to ask why, it is because if the reality of physical forms were one distinct thing, and the reality of feelings, perceptions, formative predispositions, and consciousness another; the reality of the sense fields, {Ki.VIII: 173} the sensory elements, and the links of dependent origination another; the reality of attachment another; the reality of hatred another; [F.338.a] the reality of delusion another; the reality of the aspects of wrong view another; the reality of the perfection of generosity another; the reality of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom another; the reality of the

emptiness of internal phenomena another; the reality of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity, another; the reality of the applications of mindfulness another; the reality of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path another; the reality of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and all the dhāraṇī gateways another; {Ki.VIII: 174} the reality of the ten powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great loving kindness, great compassion, and the distinct qualities of the buddhas another; the reality of the thirty-two major marks of a great person and the eighty excellent minor marks another; and the reality of conditioned elements and unconditioned elements another, in that case, Blessed Lord, how would the reality of phenomena with dissimilar defining characteristics [F.338.b] be of a single defining characteristic? How would all those phenomena be established?

70.32 “When bodhisattva great beings practice the perfection of wisdom, in what have they been established when they differentiate among phenomena? If bodhisattva great beings indeed cannot practice the perfection of wisdom without differentiating among phenomena, how, when practicing the perfection of wisdom, do they progress from level to level, and enter into the maturity [of the bodhisattvas]? How, having entered into the maturity of the bodhisattvas, do they transcend the levels of the śrāvakas and the pratyekabuddhas? How do they perfect the extrasensory powers? How do they display the extrasensory powers, and perfect the perfection of generosity, the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom? How, displaying these [extrasensory powers], do they travel from buddhafiield to buddhafiield? How do they venerate the lord buddhas, and develop the roots of virtuous action in their presence? How do they bring beings to maturation through those roots of virtuous action and acquire the buddhafiields?”

70.33 “Subhūti,” replied the Blessed One, “you asked: if the sameness of phenomena that all phenomena have is itself the sameness of phenomena that ordinary people have, and is itself the sameness of phenomena that followers on account of faith, followers of the Dharma, those of the eighth level, [F.339.a] those entering the stream to nirvāṇa, those destined for only one more rebirth, those no longer subject to rebirth, arhats, pratyekabuddhas, bodhisattva great beings, and the tathāgatas, arhats,

completely awakened buddhas have, in that case, Blessed Lord, how would the sameness of phenomena with dissimilar defining characteristics be unique? Subhūti, do you think that the reality of physical forms is itself not emptiness? {Ki.VIII: 175} Is the reality of feelings, perceptions, formative predispositions, and consciousness itself not emptiness? Is the reality of the sense fields, the sensory elements, and the links of dependent origination itself not emptiness? Is the reality of the perfection of generosity itself not emptiness? Is the reality of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom itself not emptiness? Is the reality of the emptiness of internal phenomena itself not emptiness? Is the reality of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity, itself not emptiness? Is the reality of the factors conducive to enlightenment itself not emptiness? Is the reality of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, [F.339.b] wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways itself not emptiness? Is the reality of the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great compassion, and the distinct qualities of the buddhas itself not emptiness? Is the reality of the fruit of entering the stream to nirvāṇa itself not emptiness? Is the reality of the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and [the goals], up to and including all-aspect omniscience, itself not emptiness? Is the reality of those entering the stream to nirvāṇa, those destined for only one more rebirth, those no longer subject to rebirth, arhats, pratyekabuddhas, bodhisattvas, and tathāgatas itself not emptiness?"

"Blessed Lord, it is emptiness!"

70.34 "In that case," continued the Blessed One, "in emptiness can anything with different defining characteristics be apprehended, such as the defining characteristics of physical forms; the defining characteristics of feelings, perceptions, formative predispositions, and consciousness; the defining characteristics of the sense fields, the sensory elements, and the links of dependent origination; the defining characteristics of the perfection of generosity; the defining characteristics of the perfection of ethical discipline, the perfection of tolerance, the perfection of perseverance, the perfection of meditative concentration, and the perfection of wisdom; the defining characteristics of the emptiness of internal phenomena; the defining characteristics of [the other aspects of emptiness], up to and including the emptiness of the essential nature of nonentity; the defining characteristics of

the factors conducive to enlightenment; the defining characteristics of the truths of the noble ones, the meditative concentrations, the immeasurable attitudes, the formless absorptions, [F.340.a] the aspects of liberation, the serial steps of meditative absorption, emptiness, signlessness, wishlessness, the extrasensory powers, the meditative stabilities, and the dhāraṇī gateways; the defining characteristics of the powers of the tathāgatas, the fearlessnesses, the kinds of exact knowledge, great compassion, and the distinct qualities of the buddhas; the defining characteristics of the fruit of entering the stream to nirvāṇa; the defining characteristics of the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and [the goals], up to and including all-aspect omniscience; the defining characteristics of those entering the stream to nirvāṇa; or the defining characteristics of those destined for only one more rebirth, those no longer subject to rebirth, arhats, pratyekabuddhas, bodhisattvas, and tathāgatas?”

“No, they cannot, Blessed Lord!”

70.35 “Therefore, Subhūti, one should know for this very reason that in the reality of all phenomena there are no ordinary persons, nor anyone other than ordinary persons. In it there are no followers on account of faith, nor anyone other than followers on account of faith. In it there are no followers of the Dharma, nor anyone other than followers of the Dharma. In it there is no one on the eighth level, nor anyone other than those of the eighth level. In it there is no one entering the stream to nirvāṇa, nor anyone other than those entering the stream to nirvāṇa. In it there is no one destined for only one more rebirth, nor anyone other than those destined for only one more rebirth. In it there is no one no longer subject to rebirth, nor anyone other than those no longer subject to rebirth. In it there are no arhats, nor anyone other than arhats. In it there are no pratyekabuddhas, nor anyone other than pratyekabuddhas. In it there are no bodhisattvas, nor anyone other than bodhisattvas. [F.340.b] In it there are no tathāgatas, nor anyone other than tathāgatas.” {Ki.VIII: 176}

70.36 “Blessed Lord, is that reality conditioned, or is it unconditioned?”

“It is neither conditioned nor unconditioned,” replied the Blessed One. “That is to say, the unconditioned cannot be apprehended apart from the conditioned, and the conditioned cannot be apprehended apart from the unconditioned. Therefore, Subhūti, both conditioned elements and unconditioned elements are neither conjoined nor disjoined, and they are immaterial, invisible, and unimpeded, with a single defining characteristic, in that they are without defining characteristics. This the tathāgatas say in mundane conventional terms, but not by way of ultimate reality. For, in ultimate reality, there are no formative predispositions of body, formative

predispositions of speech, or formative predispositions of mind. Nor is ultimate reality apprehended as anything other than formative predispositions of body, formative predispositions of speech, or formative predispositions of mind. Yet, the sameness of conditioned and unconditioned phenomena is ultimate reality. For this reason, when bodhisattva great beings practice the perfection of wisdom, they do not stir from ultimate reality but they also practice the conduct of a bodhisattva.”

70.37 *This completes the seventieth chapter from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*

71.

CHAPTER 71: THE TEACHING ON THE UNCHANGING TRUE NATURE

71.1

Then the venerable Subhūti asked the Blessed One, “Blessed Lord, the sameness of all phenomena is empty of inherent existence—there is nothing at all that does anything to anything. Since all phenomena do nothing whatsoever and are nothing whatsoever, how is it that, when bodhisattva great beings practice the perfection of wisdom, they do not stir from ultimate truth [F.341.a] but still act for the sake of all beings through [the attractive qualities of] generosity, pleasant speech, purposeful activity, and harmony?”

71.2

“Subhūti, it is so! It is just as you have said,” replied the Blessed One. “Emptiness does not do anything to anything at all, nor does it not do anything to anything at all. If beings themselves knew emptiness, there would not be [a need for] the power of the tathāgatas’ leadership, whereby without stirring from emptiness they separate all beings from the notion of self, and having separated them from the notion of self, liberate them from cyclic existence through emptiness; or separate them from the notion of beings, the notion of life forms, the notion of living beings, the notion of life, the notion of living creatures, the notion of individual personalities, the notion of human beings, the notion of people, the notion of actors, the notion of petitioners, the notion of experiencers, the notion of knowers, and the notion of viewers, and having separated them from the notion of viewers [and so forth], liberate them from cyclic existence through emptiness; or separate them from the notion of physical forms, and having separated them from the notion of physical forms, liberate them from cyclic existence through emptiness; {Ki.VIII: 177} or separate them from the notion of feelings, perceptions, formative predispositions, and consciousness, and having separated them from the notion of consciousness [and so forth], liberate them from cyclic existence through emptiness; or separate them from the notion of the sense fields, the sensory elements, and the links of dependent origination, and having separated them from the notion of the

links of dependent origination [and so forth], liberate them from cyclic existence through emptiness; or separate them from the notion of conditioned elements, and having separated them from the notion of conditioned elements, establish them in the unconditioned expanse, which is also empty.”

71.3 “Blessed Lord, of what is that [unconditioned expanse] empty?” [F.341.b]

“It is empty of all notions,” replied the Blessed One. “Subhūti, if someone were to conjure up a phantom emanation,⁵⁶⁹ would there be any entity in it, which is not emptiness?”

71.4 “No, Blessed Lord! There would be no entity at all in that phantom emanation that would not be emptiness. {Ki.VIII: 178} Both emptiness and the phantom emanation are neither conjoined nor disjoined. Indeed, both are empty owing to emptiness. If this is the case, why is this point concealed when it is said, ‘This is emptiness. That is a phantom emanation’? If one were to ask why, it is because neither emptiness nor the phantom emanation is apprehended in emptiness.”

71.5 “Subhūti,” continued the Blessed One, “there is nothing in physical forms, feelings, perceptions, formative predispositions, or consciousness that is not a phantom emanation, and any phantom emanation is empty.”

71.6 “Blessed Lord, if mundane phenomena are phantom emanations, are supramundane phenomena—the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the three gateways of liberation, the four truths of the noble ones, all the aspects of emptiness, the eight aspects of liberation, the nine serial steps of meditative absorption, all the meditative stabilities, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, and [F.342.a] their fruits through which individual persons are established as entering the stream to nirvāṇa, being destined for only one more rebirth, being no longer subject to rebirth, arhats, pratyekabuddhas, and tathāgatas, arhats, completely awakened buddhas—not also similar to a phantom emanation?”

71.7 “Subhūti,” replied the Blessed One, “all phenomena are phantom emanations. Some are emanated by śrāvakas. Some are emanated by pratyekabuddhas. Some are emanated by bodhisattvas. Some are emanated by tathāgatas. Some are emanated by afflicted mental states. Some are emanated by past actions. For this reason, Subhūti, all phenomena are phantom emanations.”

- 71.8 “Blessed Lord, are the attributes of ‘abandonment,’ which are associated with the fruit of entering the stream to nirvāṇa, the fruit of being destined for only one more rebirth, the fruit of no longer being subject to rebirth, arhatship, the level of the pratyekabuddhas, the level of the buddhas, and the abandonment of all the connecting propensities, also phantom emanations?”
- “Subhūti, all phenomena whatsoever that have arisen or ceased are phantom emanations,” replied the Blessed One.
- 71.9 “Blessed Lord, what is not a phantom emanation?”
- “That which is without arising or ceasing is not a phantom emanation,” replied the Blessed One. {Ki.VIII: 179}
- 71.10 “What is that?”
- “Peerless nirvāṇa—that is not a phantom emanation,” replied the Blessed One.
- 71.11 “The Blessed One has said, ‘There is no stirring at all from emptiness, nor is duality apprehended. There is nothing at all that is not emptiness.’ Therefore, Blessed Lord, peerless nirvāṇa is also a phantom emanation.”
- 71.12 “Subhūti, it is so! It is so,” [F.342.b] replied the Blessed One. “Subhūti, all phenomena are empty. They have not been created by the śrāvakas. They have not been created by the pratyekabuddhas. They have not been created by bodhisattva great beings. They have not been created by tathāgatas, arhats, completely awakened buddhas. The emptiness of inherent existence is nirvāṇa.”
- 71.13 Subhūti then asked, “Blessed Lord, how should an individual who is a beginner be instructed and advised, so as to understand the emptiness of inherent existence?”
- 71.14 “Subhūti,” replied the Blessed One, “has there been an entity in the past that will become a nonentity in the future? In this regard, Subhūti, since there is no entity, no nonentity, no inherent existence, and no extraneous entity, how could there possibly be something called the emptiness of inherent existence that they should comprehend!”
- 71.15 *This completes the seventy-first chapter, “The Teaching on the Unchanging True Nature,” from “The Perfection of Wisdom in Twenty-Five Thousand Lines.” [B76] {Ki.VIII: 145}*

CHAPTER 72: THE DIVISIONS OF A BODHISATTVA'S TRAINING

- 72.1 Then the bodhisattva great being Maitreya asked the Blessed One, “Blessed Lord,⁵⁷⁰ how should bodhisattva great beings who seek to practice the perfection of wisdom, and train in the trainings of the bodhisattvas, {Ki.VIII: 146} train with regard to physical forms? How should they train with regard to feelings, perceptions, formative predispositions, and consciousness? How should they train with regard to the sense field of the eyes, the sense field of the ears, the sense field of the nose, the sense field of the tongue, the sense field of the body, and the sense field of the mental faculty? How should they train with regard to the sense field of sights, the sense field of sounds, the sense field of odors, the sense field of tastes, the sense field of touch, and [F.343.a] the sense field of mental phenomena? How should they train with regard to the sensory element of the eyes, the sensory element of sights, the sensory element of visual consciousness, the sensory element of the ears, the sensory element of sounds, the sensory element of auditory consciousness, the sensory element of the nose, the sensory element of odors, the sensory element of olfactory consciousness, the sensory element of the tongue, the sensory element of tastes, the sensory element of gustatory consciousness, the sensory element of the body, the sensory element of touch, the sensory element of tactile consciousness, the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness? How should they train with regard to the sense field of visually compounded sensory contact and the sense fields of aurally, nasally, lingually, corporeally, and mentally compounded sensory contact? How should they train with regard to ignorance? How should they train with regard to formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, the rebirth process, actual birth, and aging and death? How should they train with regard to the truth of

suffering? How should they train with regard to the truth of the origin of suffering, the truth of cessation, and the truth of the path? How should they train with regard to material phenomena? How should they train with regard to phenomena that are immaterial, visible, invisible, impeded, unimpeded, conditioned, unconditioned, contaminated, uncontaminated, inadmissible, admissible, revealed, unrevealed, positive, negative, internal, external, seen, heard, known, cognized, past, future, present, virtuous, nonvirtuous, specific, indeterminate, included [and not included] in the realm of desire, included [and not included] in the realm of form, [F.343.b] included and not included in the realm of formlessness, associated with [the paths of] learning, no more learning, and neither learning nor no more learning, and associated with desire, anger, pride, ignorance, wrong view, and hesitation? How should they train with regard to phenomena that are generous, miserly, ethical, unethical, tolerant, malicious, persevering, indolent, concentrated, distracted, wise, and stupid? How should they train with regard to emptiness and conceptual thought, signlessness and signs, wishlessness and false aspirations, nonvirtuous phenomena, impermanence, suffering, and nonself? How should they train with regard to afflicted mental states, the abandoning of afflicted mental states, affliction, purification, cyclic existence, nirvāṇa, enlightenment, and the qualities of the buddhas?”

72.2 The Blessed One then replied to the bodhisattva Maitreya, “Maitreya, bodhisattva great beings who seek to practice the perfection of wisdom and train in the training of a bodhisattva should train [in the view] that physical forms are merely names. They should train [in the view] that feelings, perceptions, formative predispositions, and consciousness are merely names, and that [all the aforementioned phenomena], up to and including the qualities of the buddhas, are merely names.” {Ki.VIII:147}

72.3 The bodhisattva Maitreya then asked the Blessed One, “Blessed Lord, when this name *physical forms* is apprehended as having a [corresponding] entity; when the names *feelings*, *perceptions*, *formative predispositions*, and *consciousness* are apprehended as having [corresponding] entities; and when the names [of all the aforementioned phenomena], up to and including *the qualities of the buddhas*, are [F.344.a] apprehended as having [corresponding] entities—that is to say, when these are apprehended as having [corresponding] entities owing to this or that sign consisting in conditioning—how could bodhisattva great beings train [in the view] that physical forms are merely names; that feelings, perceptions, formative predispositions, and consciousness are merely names; and that [all the aforementioned phenomena], up to and including the qualities of the buddhas, are merely names? Since these names would lack a

[corresponding] entity, one could not use⁵⁷¹ a mere name such as *physical forms* at all. One could not use the mere names *feelings*, *perceptions*, *formative predispositions*, and *consciousness*, and one could not use the mere names of all these [aforementioned phenomena], up to and including *the qualities of the buddhas*.”⁵⁷²

72.4 The Blessed One replied to the bodhisattva Maitreya, “Maitreya, the name *physical forms* is adventitiously imputed to this or that entity whose signs consist of conditioning. [Similarly,] the names *feelings*, *perceptions*, *formative predispositions*, and *consciousness* are adventitiously imputed, and the names [of all the aforementioned phenomena], up to and including *the qualities of the buddhas*, are also adventitiously imputed.”

72.5 The bodhisattva Maitreya then asked the Blessed One,⁵⁷³ “Blessed Lord, since there is therefore a conviction, understanding, and recognition of the name *physical forms* as an entity called *physical forms* whose signs consist of conditioning—that is to say, since there is conviction, understanding, and recognition that the name *physical forms* does indeed refer to this or that entity whose signs consist of conditioning—how then is the name *physical forms* adventitiously imputed to this or that entity whose signs consist of conditioning?

72.6 “Blessed Lord, since there is a conviction, understanding, and recognition of the name *feelings*, and the names *perceptions*, [F.344.b] *formative predispositions*, and *consciousness*, as entities whose signs consist of conditioning, and, Blessed Lord, since there is a conviction, understanding, and recognition of the names [of all the aforementioned phenomena], up to and including *the qualities of the buddhas*, as entities whose signs consist of conditioning—that is to say, since there is conviction, understanding, and recognition that the names *feelings*, *perceptions*, *formative predispositions* and *consciousness*, and the names [of all the aforementioned phenomena], up to and including *the qualities of the buddhas*, do indeed refer to this or that entity whose signs consist of conditioning—how then are the names *feelings*, *perceptions*, *formative predispositions*, and *consciousness*. and how are the names [of the aforementioned phenomena], up to and including *the qualities of the buddhas*, adventitiously imputed to this or that entity whose signs consist of conditioning?”

72.7 The Blessed One replied to the bodhisattva Maitreya, “For this I will ask you a question, and you may answer as best you can. Maitreya, do you think that the name *physical forms* refers to this or that entity whose signs consist of conditioning, without taking as a basis, depending on, or settling on this or that entity whose signs consist of a conditioning that derives from the name itself, such as *physical forms*?”

“No, Blessed Lord!”

- 72.8 “Maitreya, do you think the name *feelings*, and the names *perceptions*, *formative predispositions*, and *consciousness*, and, Maitreya, do you think that the names [of all the aforementioned phenomena], up to and including *the qualities of the buddhas*, refer to this or that entity whose signs consist of conditioning, without taking as a basis, depending on, or settling on this or that entity whose signs consist of a conditioning that derives from those names, such as *the qualities of the buddhas* and so forth?” [F.345.a]
- “No, Blessed Lord!”
- 72.9 “Maitreya, you should know that according to this discourse the designation *physical forms*, and the designations *feelings*, *perceptions*, *formative predispositions*, and *consciousness*, are adventitiously imputed to this or that entity whose signs consist of conditioning. The designations [of the aforementioned phenomena], up to and including *the qualities of the buddhas*, are adventitiously imputed to this or that entity whose signs consist of conditioning.
- 72.10 “Maitreya, do you think that through diverse names, symbols, conventions, and imputations, one engages in, conventionally expresses, conceives of, and becomes fixated on this or that entity whose signs consist of conditioning?”
- “Yes, Blessed Lord!”
- 72.11 “Maitreya, you should know that, according to this discourse, the designation *physical forms*, the designations *feelings*, *perceptions*, *formative predispositions*, and *consciousness*, and the designations [of all the aforementioned phenomena], up to and including *the qualities of the buddhas*, are adventitiously imputed to this or that entity whose signs consist of conditioning.
- 72.12 “In this regard, are there some who would harbor notions of self and other, and conceive of, name, express conventionally, or become fixated on those entities whose signs consist of conditioning?”
- “Yes, Blessed Lord!”
- 72.13 “Maitreya, you should know that, according to this discourse, the designation *physical forms*, the designations *feelings*, *perceptions*, *formative predispositions*, and *consciousness*, and the designations [of all the aforementioned phenomena], up to and including *the qualities of the buddhas*, are adventitiously imputed to this or that entity whose signs consist of conditioning.”
- 72.14 The bodhisattva Maitreya then asked the Blessed One, {Ki.VIII: 148} “Blessed Lord, if this is so, [F.345.b] would an entity whose signs consist of conditioning not be apprehended as the inherent existence of physical forms [and so forth], and dependent on that would notions, conceptions, and conventional designations of physical forms, feelings, perceptions, formative

predispositions, and consciousness, and of [all the aforementioned phenomena], up to and including the qualities of the buddhas, not be apprehended?"

72.15 The Blessed One replied to the bodhisattva Maitreya, "Maitreya, the expression *physical forms* is a name, an imputation, and a conventional term applied to entities whose signs consist of conditioning. Do you think that they have an essential nature or inherent existence, or else are they merely imputed?"

"They have been merely imputed, Blessed Lord!"

72.16 "Well then, Maitreya, how do you think that there could be any apprehending of the inherent existence of physical forms? Maitreya, the expressions *feelings, perceptions, formative predispositions, and consciousness*, and the expression [of all the aforementioned phenomena], up to and including *the qualities of the buddhas*, are names, imputations, and conventional terms applied to entities whose signs consist of conditioning. Do you think that they have an essential nature or inherent existence, or else are feelings, perceptions, formative predispositions, and consciousness, and [all the aforementioned phenomena], up to and including the qualities of the buddhas, merely imputed?"

"They have been merely imputed, Blessed Lord!"

72.17 "Well then, Maitreya, how do you think that there could be any apprehending of the inherent existence of feelings, perceptions, formative predispositions, and consciousness, and of [all the aforementioned phenomena], up to and including the qualities of the buddhas?"

72.18 The bodhisattva Maitreya then asked the Blessed One, "Blessed Lord, if physical forms are merely names, notions, symbols, imputations, and conventional expressions, and, Blessed Lord, if feelings, perceptions, formative predispositions, consciousness, and [all the aforementioned phenomena], up to and including the qualities of the buddhas, [F.346.a] are merely names, notions, symbols, imputations, and conventional expressions—if that is so, would there not be apprehending of the inherent existence of physical forms? If that is so, would there not be apprehending of the inherent existence of feelings, perceptions, formative predispositions, consciousness, and of [all the aforementioned phenomena], up to and including the qualities of the buddhas, which are all merely names, notions, symbols, imputations, and conventional expressions?"

72.19 The Blessed One replied to the bodhisattva Maitreya, "Maitreya, do you think that physical forms are merely names, notions, symbols, imputations, and conventional expressions, or else do they arise and perish, or are they afflicted and purified?"

"No, Blessed Lord, they are not and do not!"

- 72.20 “Well then, Maitreya, how do you think that the inherent existence of physical forms could be [apprehended]?⁵⁷⁴
- 72.21 “Maitreya, do you think that feelings, perceptions, formative predispositions, {Ki.VIII: 149} and consciousness, and [all the aforementioned phenomena], up to and including the qualities of the buddhas, are merely names, notions, symbols, imputations and conventional expressions, or else do they arise and perish, or are they afflicted and purified?”
- “No, Blessed Lord, they are not and do not!”
- 72.22 “Well then, Maitreya, how do you think that the inherent existence of feelings, perceptions, formative predispositions, and consciousness, and of [all the aforementioned phenomena], up to and including the qualities of the buddhas, could be [apprehended]?”
- 72.23 The bodhisattva Maitreya then asked the Blessed One, “Blessed Lord, do physical forms not exist in all their aspects and in all their defining characteristics? Blessed Lord, do feelings, perceptions, formative predispositions, and consciousness, [F.346.b] and [all the aforementioned phenomena], up to and including the qualities of the buddhas, not exist in all their aspects and in all their defining characteristics?”
- 72.24 The Blessed One replied to the bodhisattva Maitreya, “Maitreya, I do not say that physical forms do not exist in all their aspects and in all their defining characteristics. Maitreya, I do not say that feelings, perceptions, formative predispositions, and consciousness, and [all the aforementioned phenomena], up to and including the qualities of the buddhas, do not exist in all their aspects and in all their defining characteristics.”
- 72.25 The bodhisattva Maitreya then asked the Blessed One, “Blessed Lord, how then do physical forms exist? How do feelings, perceptions, formative predispositions, and consciousness, and [all the aforementioned phenomena], up to and including the qualities of the buddhas, exist?”
- 72.26 The Blessed One replied to the bodhisattva Maitreya, “Maitreya, physical forms exist in terms of mundane symbols and conventional expressions, but not in ultimate reality. Maitreya, feelings, perceptions, formative predispositions, and consciousness, and [all the aforementioned phenomena], up to and including the qualities of the buddhas, exist in terms of mundane symbols and conventional expressions, but not in ultimate reality.”
- 72.27 The bodhisattva Maitreya then said to the Blessed One, “Blessed Lord, as I understand the meaning of the words spoken by the Blessed One, this expanse [of reality] is inexpressible in ultimate reality. Blessed Lord, if the expanse is inexpressible in ultimate reality, how then, Blessed Lord, [from the perspective of ultimate reality,] is the designation *physical forms*

adventitiously imputed to entities whose signs consist of conditioning? How are the designations *feelings, perceptions, formative predispositions, and consciousness*, [F.347.a] and [all the aforementioned phenomena], up to and including *the qualities of the buddhas*, adventitiously imputed to entities whose signs consist of conditioning? Since these [entities] do not exist in ultimate reality, how are entities whose signs consist of conditioning [equated with] the inexpressible [reality]? Rather, it is illogical that they should be identified with the inexpressible expanse [of reality].”

72.28 The Blessed One replied to the bodhisattva Maitreya, “Maitreya, for this I will ask you a question, and you may answer as best you can. Maitreya, do you think that whenever you engage with wisdom in the inexpressible expanse, you apprehend any entity whose signs consist of conditioning to which the designations *physical forms, feelings, perceptions, formative predispositions, consciousness* and so forth, up to and including *the qualities of the buddhas*, should be adventitiously imputed?” {Ki.VIII: 150}

“No, Blessed Lord!”

72.29 “Maitreya,” continued the Blessed One, “as this discourse explains, you should know that those [posited] entities whose signs consist of conditioning are not the inexpressible expanse, but also that the inexpressible expanse is not anything other than those [posited] entities to which the designations *physical forms, and feelings, perceptions, formative predispositions, consciousness* and so forth, up to and including the qualities of the buddhas, are adventitiously imputed. Maitreya, if [posited] entities whose signs consist of conditioning were the inexpressible expanse, even all ordinary, simple persons would pass into nirvāṇa or attain buddhahood in unsurpassed, complete enlightenment. Maitreya, if the inexpressible expanse were not other than those [posited] entities whose signs consist of conditioning, any sign in relation to that inexpressible expanse that is to be comprehended would be nonapprehensible. [F.347.b] Maitreya, for this reason, also, you should know that those [posited] entities whose signs consist of conditioning are not the inexpressible expanse, and the inexpressible expanse is not anything other than those [posited] entities to which the designations *physical forms, and feelings, perceptions, formative predispositions, consciousness* and so forth, up to and including the qualities of the buddhas, are adventitiously imputed.”

72.30 The bodhisattva Maitreya then asked the Blessed One, “Blessed Lord, when bodhisattvas dwell in the perfection of wisdom in association with the inexpressible expanse, if they do not apprehend any [posited] entities whose signs consist of conditioning to which the designations *physical forms, and feelings, perceptions, formative predispositions, consciousness* and so forth, up to

and including *the qualities of the buddhas*, are adventitiously imputed, in that case, Blessed Lord, is it an existent or a nonexistent that they would not apprehend?"

72.31 The Blessed One replied to the bodhisattva Maitreya, "Maitreya, those [posited] entities whose signs consist of conditioning are without any independent existence or nonexistence at all. If you ask why, Maitreya, when you conceptualize those [posited] entities whose signs consist of conditioning, are those [posited] entities whose signs consist of conditioning not grasped by way of conceptualization? When you dwell in the practice of wisdom in association with the inexpressible expanse, and are without conceptual thoughts, are they then not grasped by way of nonconceptualization?"

"They are not, Blessed Lord!"⁵⁷⁵

72.32 "Maitreya, if they were, would any [posited] entities, whose signs consist of conditioning to which the designations *physical forms*, and *feelings*, *perceptions*, [F.348.a] *formative predispositions*, *consciousness* and so forth, up to and including *the qualities of the buddhas*, are adventitiously imputed, not merely be conceptualizations? {Ki.VIII: 151} And even if they are mere conceptualizations, if you seek to conceptualize while abiding in the nonconceptual expanse, what could be apprehended as an existent [or nonexistent] to which the designations *physical forms*, and *feelings*, *perceptions*, *formative predispositions*, *consciousness* and so forth, up to and including *the qualities of the buddhas*, [might be adventitiously imputed]?"

72.33 The bodhisattva Maitreya then asked the Blessed One, "Blessed Lord, in how many ways should bodhisattvas who practice the perfection of wisdom and maintain the skill that distinguishes phenomena understand the conceptual subdivision of physical forms? In how many ways should they understand the conceptual subdivision of feelings, perceptions, formative predispositions, consciousness and so forth, up to and including the qualities of the buddhas?"

72.34 The Blessed One replied to the bodhisattva Maitreya, "Maitreya, bodhisattvas who practice the perfection of wisdom and maintain the skill that distinguishes phenomena should understand the conceptual subdivision of physical forms in three ways. They should understand the conceptual subdivision of feelings, perceptions, formative predispositions, consciousness and so forth, up to and including the qualities of the buddhas, in three ways. That is to say, [they should understand in this way] 'these are imagined physical forms, these are conceptualized physical forms, these are real physical forms; these are imagined feelings, these are conceptualized feelings, these are real feelings; these are imagined perceptions, these are conceptualized perceptions, these [F.348.b] are real perceptions; these are

imagined formative predispositions, these are conceptualized formative predispositions, these are real formative predispositions; this is imagined consciousness, this is conceptualized consciousness, this is real consciousness,’ and so on, up to and including ‘these are imagined qualities of the buddhas, these are conceptualized qualities of the buddhas, and these are real qualities of the buddhas.’ ”

72.35 The bodhisattva Maitreya then asked the Blessed One, “Blessed Lord, what are imagined physical forms, what are conceptualized physical forms, and what are real physical forms? Blessed Lord, what are imagined, [conceptualized, and real] feelings, perceptions, formative predispositions, and consciousness [and so forth]? Blessed Lord, what are imagined qualities of the buddhas? What are conceptualized qualities of the buddhas? What are real qualities of the buddhas?”

72.36 “Maitreya, imagined physical forms are those that have been imagined in accordance with the [false] inherent existence of physical forms, dependent on the name, notion, [imputation,] and conventional expression *physical forms*, and with respect to this or that entity whose signs consist of conditioning. {Ki.VIII: 152} Maitreya, imagined feelings, perceptions, formative predispositions, consciousness, [F.349.a] and so on, up to and including [imagined] qualities of the buddhas, are those that have been imagined in accordance with the [false] inherent existence of feelings and the [false] inherent existence of perceptions, formative predispositions, consciousness, and so on, up to and including the qualities of the buddhas, dependent on the names, notions, imputations, and conventional expressions *feelings, perceptions, formative predispositions, consciousness* and so forth, up to and including *the qualities of the buddhas*, and with respect to this or that entity whose signs consist of conditioning.

72.37 “Conceptualized physical forms, conceptualized feelings, conceptualized perceptions, conceptualized formative predispositions, conceptualized consciousness and so forth, up to and including conceptualized qualities of the buddhas, are those nominal, notional, imputed, and conventionally expressed *physical forms, feelings, perceptions, formative predispositions, consciousness* and so forth, up to and including *the qualities of the buddhas*, that have been verbalized dependent on conceptualizations that are merely posited as reality, and with respect to this or that entity whose signs consist of conditioning.

72.38 “ ‘Real physical forms, and real feelings, perceptions, formative predispositions, consciousness, and so forth, up to and including the qualities of the buddhas,’ denote reality and the expanse of the abiding nature of reality, whether the tathāgatas have appeared or whether the tathāgatas have not appeared. This abiding nature is the absence of inherent

existence, nonself, real nature, and very limit of reality, eternal through all eternity, and constant through all time, of those [aforementioned] conceptualized physical forms [and so forth], and owing to those [aforementioned] imagined physical forms [and so forth].”

72.39 The bodhisattva Maitreya then asked the Blessed One, “Blessed Lord, among those three aspects of physical forms, which physical forms are regarded as insubstantial, which are substantial, and which are neither substantial nor insubstantial, as distinguished in accordance with ultimate reality? Blessed Lord, among those three aspects of feelings, three aspects of perceptions, three aspects of formative predispositions, three aspects of consciousness, [F.349.b] and so forth, up to and including the three aspects of the qualities of the buddhas, which qualities of the buddhas [and so forth] are regarded as insubstantial, which are substantial, and which are neither insubstantial nor substantial, as distinguished in accordance with ultimate reality?”

72.40 The Blessed One replied to the bodhisattva Maitreya, “Maitreya, physical forms that are imagined are regarded as insubstantial. Physical forms that are conceptualized are regarded as substantial because conceptualization is substantial, although they lack independent existence. Physical forms that are real are regarded as neither insubstantial nor substantial, as distinguished in accordance with ultimate reality. Feelings, perceptions, formative predispositions, and consciousness that are imagined, and so forth, up to and including qualities of the buddhas that are imagined, are regarded as insubstantial. {Ki.VIII: 153} Feelings, perceptions, formative predispositions, and consciousness that are conceptualized, and so forth, up to and including qualities of the buddhas that are conceptualized, are regarded as substantial because conceptualization is substantial, although they lack independent existence. Feelings, perceptions, formative predispositions, and consciousness that are real, and so forth, up to and including qualities of the buddhas that are real, are regarded as neither insubstantial nor substantial, as distinguished in accordance with ultimate reality.”

72.41 The bodhisattva Maitreya then asked the Blessed One, “Blessed Lord, when the Blessed One distinguishes physical forms and distinguishes feelings, perceptions, formative predispositions, consciousness and so forth, up to and including the qualities of the buddhas, reckoning that *physical forms* are without duality, and reckoning that *feelings, perceptions, formative predispositions, consciousness* and so forth, up to and including *the qualities of the buddhas*, [F.350.a] are without duality, what did the Blessed One intend when

- he taught, reckoning that physical forms are without duality and reckoning that feelings, perceptions, formative predispositions, consciousness and so forth, up to and including the qualities of the buddhas, are without duality?"
- 72.42 The Blessed One replied to the bodhisattva Maitreya, "Maitreya, do you think that with respect to imagined physical forms, that insubstantiality is material or else is it not material?"
- "Blessed Lord, it is not [material]!"
- 72.43 "Are these 'nominal, notional, imputed, and conventionally expressed physical forms' material?"
- "Blessed Lord, they are not!"
- 72.44 "For this reason, Maitreya, you should indeed know that imagined physical forms are neither material nor immaterial. That which is neither material nor immaterial is without duality. It is with this intention that I have said that these 'physical forms' are reckoned to be without duality.
- 72.45 "Maitreya, do you think that anything nominal, notional, imputed, and conventionally expressed, dependent on those conceptualized physical forms that are substantially existing, is material?"
- "No, Blessed Lord, it is not!"
- 72.46 "Maitreya, do you think that with regard to these same conceptualized physical forms, the lack of inherent existence of imagined physical forms and their lack of defining characteristics [F.350.b] is material?" {Ki.VIII: 154}
- "No, Blessed Lord, it is not!"
- 72.47 "Maitreya, as this discourse also explains, you should know that those conceptualized physical forms, also, are neither material nor immaterial. That which is neither material nor immaterial is indeed without duality. It is with this intention that I have said that these 'physical forms' are reckoned to be without duality.
- 72.48 "Maitreya, do you think that those physical forms that are real and distinguished as nonself of physical forms are material?"
- "No, Blessed Lord, they are not!"
- 72.49 "Is the reality of physical forms, with respect to those physical forms that are real, material?"
- "No, Blessed Lord, it is not!"
- 72.50 "Maitreya, as this discourse also explains, you should know that those real physical forms, also, are neither material nor immaterial. That which is neither material nor immaterial is indeed without duality. It is with this intention that I have said that these 'physical forms' are reckoned to be without duality.
- 72.51 "This [reasoning] should be similarly applied in the case of feelings, perceptions, formative predispositions, consciousness and so forth, up to and including the qualities of the buddhas."

72.52 The bodhisattva Maitreya then asked the Blessed One, “Blessed Lord, how should bodhisattvas who practice the perfection of wisdom, who are skilled in that manner in the nondual defining characteristics of physical forms, who have abandoned the two extremes, and who have embarked on the path of the middle way regard the comprehension of defining characteristics? How should they [regard] the abandoning of defining characteristics? How should they [regard] the actualizing of defining characteristics? [F.351.a] How should they [regard] the cultivating of defining characteristics?”

72.53 The Blessed One replied to the bodhisattva Maitreya, “Maitreya, for bodhisattvas who practice the perfection of wisdom, who have abandoned the two extremes, and who have embarked on the path of the middle way, their comprehension with respect to these physical forms is just that there is neither comprehension nor noncomprehension. Similarly, their comprehension with respect to those feelings, perceptions, formative predispositions, consciousness and so forth, up to and including the qualities of the buddhas, is just that there is neither comprehension nor noncomprehension. {Ki.VIII: 155} Their exertion with respect to these physical forms is just that there is neither exertion nor nonexertion. Similarly, their exertion with respect to those feelings, perceptions, formative predispositions, consciousness, and so forth, up to and including the attributes of the buddhas, is just that there is neither exertion nor nonexertion. Their actualization with respect to the abandoning of those physical forms is just that there is neither actualization nor nonactualization. Their cultivation with respect to the abandoning of those physical forms is just that there is neither cultivation nor noncultivation of the path.

72.54 “This [reasoning] should be similarly applied in the case of feelings, perceptions, formative predispositions, consciousness and so forth, up to and including the qualities of the buddhas.”

72.55 The bodhisattva Maitreya then asked the Blessed One, “Blessed Lord, what is the nirvāṇa of bodhisattvas who practice the perfection of wisdom and are endowed with such comprehension, abandoning, actualization, and cultivation?”

“Maitreya, [F.351.b] the nirvāṇa of the bodhisattvas is profound, very profound,” replied the Blessed One to the bodhisattva Maitreya.

72.56 The bodhisattva Maitreya then asked the Blessed One, “Blessed Lord, why is the nirvāṇa of the bodhisattvas profound, very profound?”

“Maitreya,” replied the Blessed One, “the nirvāṇa of the bodhisattvas is that which is neither nirvāṇa, nor not nirvāṇa. That is why it is profound, very profound.”

72.57 The bodhisattva Maitreya then asked the Blessed One, “Blessed Lord, in what way is the nirvāṇa of the bodhisattvas neither nirvāṇa, nor not nirvāṇa?”

“Maitreya,” replied the Blessed One, “taking into account the benefit of others, it is not nirvāṇa because cyclic existence is not forsaken. Taking into account their own benefit, it is nirvāṇa because nirvāṇa is not forsaken.”

72.58 The bodhisattva Maitreya then asked the Blessed One, “Blessed Lord, taking into account the benefit of others, if bodhisattvas do not forsake cyclic existence, how through the nonforsaking of cyclic existence do they not also forsake nirvāṇa? Blessed Lord, taking into account their own benefit, if bodhisattvas do not forsake nirvāṇa, how do they not also forsake cyclic existence?”

72.59 “In this regard, Maitreya,” replied the Blessed One, “when bodhisattvas practice the perfection of wisdom, they do not conceptualize cyclic existence as cyclic existence, and they do not conceptualize nirvāṇa as nirvāṇa. [F.352.a] When they do not conceptualize in that manner, cyclic existence and nirvāṇa both become the same. {Ki.VIII: 156} If you ask why, it is because when they do not conceptualize cyclic existence as cyclic existence, they do not become distressed in cyclic existence while they are in nirvāṇa. When they do not conceptualize nirvāṇa as nirvāṇa, they do not become attached to nirvāṇa while they are in cyclic existence. Therefore, you should know that for this reason, while established in the nonconceptual expanse, there is neither the forsaking of cyclic existence nor nonforsaking of nirvāṇa.”

72.60 The bodhisattva Maitreya then said to the Blessed One, “Blessed Lord, just as bodhisattvas who practice the perfection of wisdom and are established in the nonconceptual expanse have not forsaken cyclic existence, they have indeed not appropriated it. Just as they have not forsaken nirvāṇa, they have indeed not appropriated that. Blessed Lord, if these have not been appropriated, how do they become something that has not been forsaken?”

72.61 “Maitreya,” replied the Blessed One, “I do not speak of the appropriation or nonappropriation of cyclic existence, but, Maitreya, I do say that bodhisattvas who practice the perfection of wisdom and have mastered their minds through the wisdom that has as its object the nonconceptual expanse, and bodhisattvas who have attained final nirvāṇa, do not forsake cyclic existence because they manifest in cyclic existence through skill in means, in all world systems of the ten directions, numerous as the grains of sand of the river Gaṅgā. I also say that they do not forsake nirvāṇa because they dwell in nonapprehensible emptiness.”

72.62 The bodhisattva Maitreya then asked the Blessed One, “Blessed Lord, how should all defining characteristics be regarded without conceptualizing?” [F.352.b]

“Maitreya,” replied the Blessed One, “through the nonduality of nonentities and entities,⁵⁷⁶ the absence of conceptual elaboration with respect to all phenomena and aspects of emptiness—that is to say, physical forms, feelings, perceptions, formative predispositions, consciousness and so forth, up to and including the qualities of the buddhas, along with the emptiness of physical forms and so forth, up to and including the emptiness of the qualities of the buddhas—Maitreya, the defining characteristics of all these phenomena should be regarded in that manner.”

72.63 The bodhisattva Maitreya then asked the Blessed One, “Blessed Lord, will all the śrāvakas be established in partial or complete nirvāṇa?”

“No, Maitreya!” replied the Blessed One. “If you ask why, Maitreya, the beings of these realms are of varied dispositions and manifold dispositions. Among the beings of these realms with their varied dispositions and manifold dispositions there are beings of many sorts of heritage and nature. Maitreya, there are some among the classes and categories of beings {Ki.VIII: 157} who from the beginning seek noble distinctions and who attain such noble distinctions, and there are some among the classes and categories of beings who from the beginning seek inferior distinctions and who will attain such inferior distinctions and rejoice in that. There are also some among the classes and categories [of beings] who initially seek and attain inferior distinctions, but, having attained them, do not rejoice in merely that, and then later go on to seek higher, noble distinctions and attain such noble distinctions.”

72.64 The bodhisattva Maitreya then said to the Blessed One, “Blessed Lord, if that third class and category of beings, after attaining arhatship, [F.353.a] should seek to attain unsurpassed, complete enlightenment, in that case, the Blessed One has prophesied that rebirth would be impossible for them. If rebirth is impossible, how will they attain [enlightenment]?”

“Maitreya,” replied the Blessed One, “I do not proclaim that they will acquire a rebirth under the sway of past actions and afflicted mental states, but I do proclaim that they will acquire the rebirth [of an arhat], attaining inconceivable nirvāṇa.”

72.65 The bodhisattva Maitreya then said to the Blessed One, “Blessed Lord, how wonderful it is that bodhisattva great beings who have magnanimous intentions and most powerful exalted aspirations seek noble distinctions from the very beginning and will attain such noble distinctions. Blessed Lord, what are these magnanimous intentions of bodhisattva great beings?”

72.66 “Bodhisattvas dedicate the bliss of their nonattachment, the bliss of their nongrasping, and the bliss of their nirvāṇa to unsurpassed, complete enlightenment, seeking to make common cause with all beings. It is because they do not forsake cyclic existence that this should be regarded as their magnanimous intention.”

72.67 The bodhisattva Maitreya then said to the Blessed One, “Blessed Lord, the Dharma of the bodhisattvas is wonderful and marvelous! The training of the bodhisattvas is wonderful and marvelous! Noble sons and noble daughters who seek to attain this wonderful and marvelous Dharma of the bodhisattvas should set their minds on unsurpassed, complete enlightenment.”⁵⁷⁷

72.68 *This completes the seventy-second chapter, “The Divisions of a Bodhisattva’s Training,” from “The Perfection of Wisdom in Twenty-Five Thousand Lines.”*
[F.353.b] [B77] {Va.238}

73.

CHAPTER 73: THE BODHISATTVA SADĀPRARUDITA'S ATTAINMENT OF THE MANIFOLD GATEWAYS OF MEDITATIVE STABILITY

- 73.1 Then the Blessed One addressed the venerable Subhūti: "Subhūti, noble sons or noble daughters who search for this perfection of wisdom should search for it in the manner in which the bodhisattva great being Sadāprarudita ('He Who Was Always Weeping') searched, who [now] practices chastity in the presence of the tathāgata, arhat, completely awakened buddha named Bhīṣmagarjitanirghoṣasvara."⁵⁷⁸
- 73.2 The venerable Subhūti then asked the Blessed One, "Blessed Lord, how did the bodhisattva great being Sadāprarudita search for this perfection of wisdom?"
- 73.3 The Blessed One replied to the venerable Subhūti, "Subhūti, when, in the past, the bodhisattva great being Sadāprarudita searched for the perfection of wisdom, he searched without caring for his body, considering his life, or being intent on gain, honor, or fame. While he was searching for the perfection of wisdom, he stayed in a wilderness, and at that time he heard a voice resounding from the air, saying, 'Noble son, journey to the east and there you will hear the perfection of wisdom! Come what may you should journey without paying attention to the weariness of your physical body, without paying attention to dullness and sleep, without paying attention to food, without paying attention to drink, without paying attention to night, without paying attention to day, without paying attention to cold, and without paying attention to heat. Do not let your mind settle on anything at all, inwardly or outwardly! Noble son, do not proceed while looking to the left! Do not look to the right! Do not proceed while looking to the west, [F.354.a] the north, the zenith, the nadir, or the intermediate directions! Noble son, by whatever means do not sway toward [false views about] perishable composites! Do not sway toward physical forms! Do not sway toward

feelings, perceptions, formative predispositions, or consciousness! Proceed in that manner! Those who are swayed thereby are deviating. If you ask from what they are deviating, they are deviating from the attributes of the buddhas. Those who deviate from the attributes of the buddhas roam in cyclic existence. Those who roam in cyclic existence do not find the perfection of wisdom!’

73.4 “The bodhisattva great being Sadāprarudita replied to that voice, ‘I will do so! If you ask why, it is because I wish to illuminate all beings and wish to attain the attributes of the buddhas.’

73.5 “The voice then said to the bodhisattva great being Sadāprarudita, ‘Excellent, Sadāprarudita, noble son! Excellent!’

73.6 “Then again the bodhisattva great being Sadāprarudita heard the voice. It said, ‘You should search for the perfection of wisdom, believing in the attributes of the buddhas, which are emptiness, signlessness, and wishlessness! You should abandon signs, abandon entities, and abandon the false view that there are beings. Noble son, you should abandon evil associates! You should venerate, serve, and respect spiritual mentors who teach emptiness, signlessness, and wishlessness, and [who teach that phenomena are without conditioning, unoriginated, nonarising, without entity, and unceasing. [F.354.b]

73.7 “ ‘Noble son, if you act in that manner, you will before long hear the perfection of wisdom, either from a book or from a monk teaching the Dharma. Noble son, you should perceive as the Teacher the one from whom you hear the perfection of wisdom. You should be grateful and mindful of that, saying, “This is my spiritual mentor. I will hear the perfection of wisdom from that one, and having heard it, {Va.239} I will make swift and irreversible progress to unsurpassed, complete enlightenment. I will approach the tathāgatas, arhats, completely awakened buddhas. I will be reborn in the buddhafiels, inseparable from the tathāgatas, abandon the unfavorable conditions, and acquire the freedoms and opportunities.”

73.8 “ ‘Noble son, you should consider these opportunities, and perceive that monk who teaches the Dharma as the Teacher. Noble son, you should not honor a monk who teaches the Dharma with thoughts of mundane material things. You should follow a monk who teaches the Dharma with interest in the Dharma and with respect.

73.9 “ ‘You should also understand the deeds of Māra. Noble son, there are even [acolytes of] evil Māra who approach bodhisattva great beings to dissuade them, [insinuating] that the [Teacher] reveres, tends toward, and enjoys sights, sounds, odors, tastes, and tangibles, when they have actually overcome these, and then revered, tended toward, and enjoyed them through skill in means. In this regard, noble son, you should not lose faith in

the one who teaches the Dharma, but think as follows: “I do not understand that skill in means, but this [teacher] does understand with skill in means. This [teacher] reveres, tends toward, and enjoys these things in order that beings might acquire the roots of virtuous action, through the disciplining of beings. Bodhisattva great beings are without attachment or obscuration in any respect.” [F.355.a]

73.10 “ ‘At that time, also, noble son, you should examine the genuine principle of phenomena. Noble son, if you ask what is the genuine principle of phenomena, it is that all phenomena are without affliction and without purification. If you ask why, all phenomena are empty of inherent existence. All phenomena are without beings, without life forms, and without individual personalities. That is to say, they are like a magical display, like a dream, like an echo, and like a reflection. Noble son, when you examine the genuine principle of phenomena in that manner and follow the teacher of the Dharma, you will before long be emancipated through the perfection of wisdom.

73.11 “ ‘Noble son, you should be aware of yet another deed of Māra. Noble son, if a teacher of the Dharma should discourage you, noble son, while you seek the perfection of wisdom, and disregard you, you should not at all, noble son, be averse to that [perfection of wisdom]. Rather, with a mind intent on the Dharma, that respects the Dharma and is without weariness, you should follow the monk who preaches the Dharma.’

73.12 “Then, having heard this admonition from the voice, the bodhisattva great being Sadāprarudita traveled toward the east. Not long after setting out, he had the following thought: ‘I did not ask that voice how far I should go.’ He stood still in that very place and he wept, cried out, sorrowed, and lamented. He then had this thought: ‘Having passed one or two or three or four or five or six or seven days in this very place, until I hear the perfection of wisdom I will not pay attention to the weariness of my physical body. [F.355.b] I will not pay attention to dullness and sleep. I will not pay attention to food. I will not pay attention to drink. I will not pay attention to night. I will not pay attention to day. I will not pay attention to cold, and I will not pay attention to heat.’ Subhūti, just as a man whose only child had passed away would experience suffering and great unhappiness, paying attention to nothing except the sorrow of [losing] his child due to the sorrow for his child, in the same way, Subhūti, the bodhisattva great being Sadāprarudita {Va.240} at that time did not pay attention to anything except the thought, ‘When shall I hear that perfection of wisdom?’

73.13 “Then, Subhūti, while the bodhisattva great being Sadāprarudita stood there, pining away in that manner, an image of the Tathāgata appeared before him and gave his approval, saying, ‘Noble son, you have spoken well!

Excellent! The tathāgatas, arhats, completely awakened buddhas of the past also searched for the perfection of wisdom in the manner in which you now search for it. Therefore, noble child, you should go continuously toward the east, with that same perseverance, that same enthusiasm, that same intent, and that same resolve. Five hundred yojanas from here, there is a city called Gandhavati, constructed of the seven precious materials, twelve yojanas in length and twelve yojanas in breadth, surrounded in succession by seven perimeter walls, surrounded in succession by seven moats, and surrounded by seven rows of palm trees. It is prosperous, flourishing, secure, happy, and joyful, filled with a large population. It has five hundred roadside stalls, evenly spaced, as if drawn in a painting, with bridges offering access to palanquins, vehicles, and pedestrians. [F.356.a] Even the walls surrounding the perimeter of that city are fashioned of the seven precious materials, and they are proportionate and tall. Even the ramparts of the walls, fashioned of the seven precious materials, are made from the gold of the river Jambu. From each of these ramparts there also grow trees fashioned of the seven precious materials, with diverse fruits. Between all these fruit [trees] there are threads also fashioned of the seven precious materials that connect them exclusively with the other trees. The entire city is covered with a network of golden bells, and that network of golden bells emits sweet, pleasant, and attractive tinkling when shaken by the wind. Just as a group of skilled [celestial] percussionists with their five sorts of instruments produces sounds that are sweet, pleasant, and attractive, in the same way that network of bells emits a sweet, pleasant, and attractive tinkling when shaken by the wind. These tinkling sounds also inspire beings to play, delight, and enjoy themselves. Even the moats that surround the city of Gandhavati are filled with constantly flowing water, endowed with the eight pure qualities, and on that water, which is neither too cold nor too hot, are boats fashioned of the seven precious materials. These have originated from the maturation of the past actions of those beings [inhabiting the city], and the beings on board play, rejoice, and enjoy themselves. All these waterways are also covered with blue lotuses, day lotuses, night lotuses, and white lotuses, and they are also covered with most fragrant species of flowers. Indeed, there is no species of flower at all in the world systems of the great trichilocosm that is not found in the city of Gandhavati. All around that city there are five hundred parks, all of them fashioned of the seven precious materials, [F.356.b] beautiful and absolutely delightful to behold. In each of these parks there are five hundred lakes measuring one earshot across, and each of these lakes is covered with blue lotuses, day lotuses, night lotuses, and white lotuses, fashioned of the seven precious materials, beautiful and delightful to behold. Every one of those blue lotuses, day lotuses, night lotuses, and white

lotuses have the diameter of a cartwheel—the blue ones are all azure in color, look azure and appear as azure; the yellow ones are all golden in color, look yellow and appear as yellow; the red ones are all red in color, look red and appear as red; and the white ones are all white in color, look white and appear as white. All these lakes are filled with the sound of swans, {Va.241} ducks, cranes, Indian cranes, and shelducks. All of these parks are without private ownership or appropriation. They have originated from the maturation of the past actions of those same beings. That is to say, they have emerged entirely from the maturation of their belief in the profound Dharma, and from their having practiced the perfection of wisdom over a long time.

73.14 “ ‘Noble son, at the center of the crossroads in that city of Gandhavati is situated the house of the bodhisattva great being Dharmodgata, fashioned of the seven precious materials, and one yojana in circumference. It is adorned with various gemstones, delightful to behold, and surrounded by seven walls and seven rows of palm trees. Within the grounds of that mansion there are four gardens for the enjoyment of the household, namely the garden called Nityapramudita, the garden called Aśoka, the garden called Śokavigata, and the garden called Puṣpacitra. [F.357.a] Within each of these gardens there are also eight ponds, called Bhadrā, Bhadrōttamā, Nandā, Nandōttamā, Kṣamā, Kṣamotta, Niyatā, and Avivahā. The first side of each pond is fashioned of gold, the second side is fashioned of silver, the third side is fashioned of beryl, and the fourth side is fashioned of crystal. The base of [each pond] is fashioned of quartz, and the base is strewn with golden sand. Each pond has eight sets of steps, the height of a throne, and the surfaces of all the steps are embellished with variegated gemstones. From the gaps between all the steps grow plantain trees, fashioned of gold from the river Jambu. All these ponds are covered with various kinds of blue lotuses, day lotuses, night lotuses, and white lotus flowers, and they resonate with the sound of swans, Indian cranes, and shelducks. All around these ponds grow various flowering trees, and when these flowering trees are stirred by the wind, their flowers drop into the ponds. The water in all these ponds has the scent, color, taste, and feel of sandalwood. In this mansion there is the residence where the bodhisattva great being Dharmodgata plays. With a retinue including sixty-eight thousand women, he is endowed with the five desirable attributes of the senses, and there he plays, delights, and amuses himself. The beings dwelling in that city, men and women, are also always joyful, and they play, delight, and amuse themselves since, in these parks and lakes, they are endowed with the five desirable attributes of the senses.

73.15 “ ‘The bodhisattva great being [F.357.b] Dharmodgata, however, after playing, delighting, and amusing himself with his retinue, thereafter always explains the perfection of wisdom. The citizens of that city, Gandhavati, constructed a teaching throne for the bodhisattva great being Dharmogata at the center of the city crossroads. Its legs are fashioned of gold, fashioned of silver, fashioned of beryl, and fashioned of crystal, and upon it is spread a mat of tree cotton, or a mat of wool, or a mat of padding, or a mat of silk. In the air above, about the height of half an earshot, there is a canopy, adorned with pearls. All around that [throne], flowers of five colors are sprinkled, strewn, and showered, and the area is also scented with diverse sweet fragrances. Respectful of the Dharma in this manner, the bodhisattva great being Dharmodgata is seated upon it, explaining the Dharma of the perfection of wisdom. {Va.242} The beings who are present within range of that fragrance, respectful of this Dharma that the bodhisattva great being Dharmodgata has, listen to this perfection of wisdom. Many hundreds of living creatures, many thousands of living creatures, many hundred thousands of living creatures assemble there, and among those human beings and gods who assemble there to listen there are some who train in reading it, some who train in reciting it, some who comprehend it, some who grasp it, some who retain it, some who repeat it, some who question it, and some who follow it, focusing their attention correctly on it. None of these beings have attributes that would incline them to lapse. [F.358.a] Indeed, they all exclusively make irreversible progress toward unsurpassed, complete enlightenment. Noble son, you should approach that bodhisattva great being Dharmodgata! From him you shall hear the perfection of wisdom. For a long time, noble son, he will be your spiritual mentor, your teacher. He will encourage, praise, and make you enthusiastic to [attain] unsurpassed, complete enlightenment. Noble son, he has, in the past, also searched for the perfection of wisdom, just as you are now searching for it. Noble son, go forth, day and night, paying no attention to [the need for] respite! Before long you shall hear the perfection of wisdom!’

73.16 “Then, when the bodhisattva great being Sadāprarudita had heard this teaching of the Tathāgata, he became elated, joyful, resolute, and contented. Just as a man, hit with a poisoned arrow, does not pay attention to anything but the thought, ‘Where shall I find a doctor who can extract this arrow, one who will extract this arrow and release me from this suffering?’ in the same way, the bodhisattva great being Sadāprarudita did not pay the slightest attention to anything but the thought, ‘When shall I see that noble son who will teach me the perfection of wisdom, so that, having listened to that Dharma, I shall abandon mental engagement that involves apprehending!’

“Then, while he remained in that very place, there arose in the bodhisattva great being Sadāprarudita the perception that did not settle on anything at all. On the basis of the perfection of wisdom and through the experience of his former lives, there then manifested many gateways of meditative stability. [F.358.b] These included (1) the meditative stability named *viewing the essential nature of all phenomena*; (2) the meditative stability named *nonapprehension of the essential nature of all phenomena*; (3) the meditative stability named *emergence of wisdom with respect to all phenomena*; (4) the meditative stability named *nondifferentiation with respect to all phenomena*; (5) the meditative stability named *observation that all phenomena are unchanging*; (6) the meditative stability named *illuminator of all phenomena*; (7) the meditative stability named *separating all phenomena from darkness*; (8) the meditative stability named *destruction of ignorance with respect to all phenomena*; (9) the meditative stability named *nonapprehension of all phenomena*; (10) the meditative stability named *scattering of flowers*; (11) the meditative stability named *actualizing the embodiment of all phenomena*; (12) the meditative stability named *abandonment of magical display*; (13) the meditative stability named *actualizing images on the surface of a mirror*; (14) the meditative stability named *calling forth the voices of all beings*; (15) the meditative stability named *gladdening of all beings*; (16) the meditative stability named *following those learned in the languages of all beings*; (17) the meditative stability named *calling forth the variety of sounds, words, and syllables*; (18) the meditative stability named *unoppressed*; (19) the meditative stability named *naturally devoid of conventional expression*; (20) the meditative stability named *attainment of unobscured liberation*; (21) the meditative stability named *immaculate*; (22) the meditative stability named *nouns, lexical explanations, words, and syllables*; (23) the meditative stability named *nonperception of all phenomena*; (24) the meditative stability named *lexical explanations, words, and syllables with respect to all phenomena*; (25) the meditative stability named *unobscured limit of all phenomena*; (26) the meditative stability named *space-like*; [F.359.a] (27) the meditative stability named *vajra-like*; (28) the meditative stability named *approaching the king of physical forms*; (29) the meditative stability named *attainment of triumph*; (30) the meditative stability named *irreversible eyes*; (31) the meditative stability named *emerging from the realm of phenomena*; (32) the meditative stability named *inspiration*; (33) the meditative stability named *roaring of the lion*; {Va.243} (34) the meditative stability named *overwhelming of all beings*; (35) the meditative stability named *stainless*; (36) the meditative stability named *absence of afflicted mental states*; (37) the meditative stability named *lotus ornament*; (38) the meditative stability named *severance of doubt*; (39) the meditative stability named *pursuing of all essentials*; (40) the meditative stability named *sublimation of all phenomena*; (41)

the meditative stability named *attainment of the extrasensory powers, the powers, and the fearlessnesses*; (42) the meditative stability named *certain realization of all phenomena*; (43) the meditative stability named *ocean embracing all phenomena*; (44) the meditative stability named *abandonment of all indolence*; (45) the meditative stability named *illuminator of the profound doctrine*; (46) the meditative stability named *resembling Mount Sumeru*; (47) the meditative stability named *uncaptivated*; (48) the meditative stability named *destroyer of the entourage of Māra*; (49) the meditative stability named *nonfixation on the three realms*; (50) the meditative stability named *emergence of light rays*; and (51) the meditative stability named *sight of the tathāgatas*.

73.18 “Abiding in these meditative stabilities, he saw immeasurable and countless lord buddhas in the world systems of the ten directions, demonstrating this very perfection of wisdom to bodhisattva great beings. [F.359.b] Those tathāgatas also applauded and inspired him, saying, ‘Noble son, we, too, in the past when we were engaged in the conduct of a bodhisattva, searched for the perfection of wisdom. We attained these meditative stabilities that you have now attained. And having attained those meditative stabilities, we indeed realized the perfection of wisdom and became established in the dharmas from which there is no regression. When we behold the inherent existence and essential nature of these meditative stabilities, we do not see anything at all that becomes absorbed in them, that arises from them, that would practice for awakening , or that would attain consummate buddhahood in unsurpassed, complete enlightenment.

73.19 “ ‘Noble son, this perfection of wisdom is without conceits about anything at all. Noble son, because we are established in the absence of conceits, our bodies have acquired a color resembling that of gold. Not to mention the śrāvakas and pratyekabuddhas, even the tathāgatas, arhats, completely awakened buddhas cannot grasp the measure of, or disclose the limits of, the thirty-two major marks of a great person, the eighty excellent minor marks, the aureole of light extending a full arm span, the inconceivable attributes of the buddhas, the gnosis of the buddhas, the wisdom of the buddhas, the unsurpassed meditative stabilities, or the perfection of enlightened attributes. Therefore, noble son, you should indeed cultivate respect for these attributes. You should cultivate an increasing interest and belief in them. If you ask why, noble son, unsurpassed, complete enlightenment is not a rarity for those who are interested in it and who believe in it. Noble son, you [F.360.a] should also cultivate respect and empathy for spiritual mentors. If you ask why, bodhisattva great beings who have been accepted by spiritual mentors will attain consummate buddhahood in unsurpassed, complete enlightenment.’

73.20 “Then the bodhisattva great being Sadāprarudita asked those tathāgatas,
‘Who is my spiritual mentor?’

“Those tathāgatas replied to the bodhisattva great being Sadāprarudita,
‘Noble son, the bodhisattva great being Dharmodgata has over a long period
of time brought you to maturity in unsurpassed, complete enlightenment,
and favored you with the perfection of wisdom. He has also trained you in
skill in means. It is he, noble son, who has benefited you. He is your spiritual
mentor. Noble son, you should keep in mind the deeds he has undertaken on
your behalf. If, noble son, {Va.244} you were to carry the bodhisattva great
being Dharmodgata on your head like a turban for one eon, two eons, a
hundred eons, a thousand eons, or even longer, and furnish him with the
resources that bring happiness, or grant to him all those sights, sounds,
smells, tastes, and tangibles, as many as there are in the world systems of the
great trichiliocosm, even by that, noble son, you would not repay him. If you
ask why, noble son, it is through his power that you have acquired such
meditative stabilities, [F.360.b] that you have listened to those skilled in the
perfection of wisdom, and that you will attain the perfection of wisdom.”

73.21 *This completes the seventy-third chapter, “The Bodhisattva Sadāprarudita’s
Attainment of the Manifold Gateways of Meditative Stability,” from The Perfection of
Wisdom in Twenty-Five Thousand Lines.”*

CHAPTER 74: SADĀPRARUDITA

- 74.1 “Then, having inspired the bodhisattva great being Sadāprarudita, those tathāgatas, arhats, completely awakened buddhas again disappeared. On arising from those meditative stabilities, [Sadāprarudita], the noble son, then thought, ‘From where did these tathāgatas come? Where have these tathāgatas gone?’ He no longer saw those tathāgatas, and he became depressed and tormented. He had the thought, ‘That sublime bodhisattva great being Dharmodgata has acquired the dhāraṇīs. He has mastered the five extrasensory powers and has performed his duties with respect to the conquerors of the past. He has benefited me and he is my spiritual mentor. For a long period of time he has acted on my behalf. I should approach the sublime bodhisattva great being Dharmodgata and ask him about this matter! From where did those tathāgatas come, and to where did they go?’
- 74.2 “Then the bodhisattva great being Sadāprarudita cultivated enthusiasm, confidence, reverence, and respect for that bodhisattva great being Dharmodgata, and before long he had the following thought: ‘With what kind of honor should I venerate the sublime bodhisattva great being Dharmodgata? Since I am poor, [F.361.a] I have nothing at all worthy of presenting in honor of that sublime bodhisattva great being Dharmodgata, whether clothing, gemstones, gold, pearls, beryl, conch, crystal, coral, silver, flowers, incense, perfume, garlands, unguents, or parasols. It would not be right for me to approach that sublime bodhisattva great being Dharmodgata in this manner. I am downcast and saddened.’
- 74.3 “Then the bodhisattva great being Sadāprarudita finally continued on his way, focusing his attention on his purpose—to respect and venerate such a spiritual teacher. In due course he reached a city, went into the middle of the marketplace, and thought, ‘I should sell this body of mine! With its price I will worship the sublime bodhisattva great being Dharmodgata!’

- 74.4 “ ‘Over a long period of time almost a thousand bodies of mine have perished and rotted, been sold, and been eradicated. Roaming again and again through inestimable cyclic existence, I have experienced inestimable sufferings among the hells, the animals, and the worlds of Yama, due to the primary cause of desire and the basis of desire, but not for the sake of a Dharma of this kind, and not for the sake of worshiping beings such as this bodhisattva.’
- 74.5 “Then the bodhisattva great being Sadāprarudita went into the middle of the marketplace, raised his voice, and cried out, ‘Who wants to buy a man? Who wants to buy a man?’
- 74.6 “Thereupon the evil Māra [F.361.b] thought, ‘I should obstruct this bodhisattva great being Sadāprarudita because, if he sells himself out of desire for the Dharma, and then makes offerings to the bodhisattva great being Dharmodgata, {Va.245} and then, with regard to the perfection of wisdom, asks him with skill in means how bodhisattva great beings practicing the perfection of wisdom may swiftly attain unsurpassed, complete enlightenment, acquire ocean-like erudition, be unharmed by the gods including Māra and the domain of Māra, and conclusively perfect all enlightened attributes, he will work for the benefit of all beings, and they too will bypass my perceptual range. And once other beings, too, have bypassed my perceptual range, he will then attain consummate buddhahood in unsurpassed, complete enlightenment!’
- 74.7 “Then the evil Māra overwhelmed the brahmins and householders so that in no way could they hear the voice of the bodhisattva great being Sadāprarudita saying, ‘Who wants to buy a man? Who wants to buy a man?’ When the bodhisattva great being Sadāprarudita could not find a buyer for himself, he went to one side and wept, thinking, ‘Alas! There is no buyer at all for my body! I am not going to achieve what I want to achieve!’
- 74.8 “Thereupon Śakra, mighty lord of the gods, had the following thought: ‘I should examine whether or not this bodhisattva great being Sadāprarudita will sacrifice his own body with genuine intent, out of desire for the Dharma.’ Śakra, mighty lord of the gods, [F.362.a] then emanated as a brahmin boy, approached the place where the bodhisattva great being Sadāprarudita was, and said to him, ‘Noble sir, why do you stand there depressed, sorrowful, and weeping?’
- 74.9 Sadāprarudita replied, ‘Brahmin boy, when I wanted to sell my body out of desire for the Dharma and to worship the Dharma, I could not find a buyer. I thought that after selling my body, I should worship the perfection of wisdom, and also venerate the sublime bodhisattva great being Dharmodgata, but I did not find anyone to buy a body such as this! Alas, how meager is my merit!’

- 74.10 “Then that brahmin boy said to the bodhisattva great being Sadāprarudita, ‘Noble son, I myself do not need a man, but I am making a sacrificial offering. For that I need a human heart, blood, bones, and marrow. Will you give them if I pay for them?’
- 74.11 “Then the bodhisattva great being Sadāprarudita thought, ‘So that I might become skilled in the perfection of wisdom, I have in this boy found a buyer for my body, heart, blood, bones, and marrow. I have found the best of profits. My body is indeed useful!’ Elated and with joyful mind, he said to that boy, ‘Boy, I will give you this body, since you have need of it!’
- 74.12 “The boy asked him, ‘Noble son, what price should I give you?’
 “The bodhisattva great being Sadāprarudita answered, [F.362.b] ‘Boy, you may give me whatever you will!’ Then the bodhisattva great being Sadāprarudita, holding a sharp weapon, pierced his right shoulder, and made the blood flow. He cut his right thigh open, extracted the flesh, {Va.246} and went toward a wall in order to break the bones. A merchant’s daughter who was sitting on the roof of her house then saw the bodhisattva great being Sadāprarudita going toward the wall in order to break his bones after having extracted the flesh from his thigh, and she thought, ‘Why is that noble son harming himself? I will approach that noble son and ask him.’ The merchant’s daughter went to where the bodhisattva great being Sadāprarudita was, and asked him, ‘Noble sir, why are you injuring yourself in this way? What will you do with this blood, bone, and marrow?’
- 74.13 “Sadāprarudita said to the girl, ‘When I have sold them to that boy, I will worship the perfection of wisdom, and serve the sublime bodhisattva great being Dharmodgata.’
- 74.14 “Thereupon, the merchant’s daughter said to the bodhisattva great being Sadāprarudita, ‘Noble sir, what are the enlightened attributes that you will have if you sell your heart, blood, bone, and marrow, and then serve the sublime bodhisattva great being Dharmodgata?’
- 74.15 “He replied to the girl, ‘Girl, he will teach me skill in means with regard to the perfection of wisdom and I will train in it, so that, once I have trained under that noble son, all beings will follow, [F.363.a] and after I have attained manifest buddhahood in unsurpassed, complete enlightenment, my body will become golden in color, and I will acquire the thirty-two major marks of a great person, the eighty excellent minor marks, an aureole of light extending a full arm span, infinite light rays, great loving kindness, great compassion, great empathetic joy, great equanimity, the four fearlessnesses, the four kinds of exact knowledge, the ten powers of the tathāgatas, the eighteen distinct qualities of the buddhas, the five extrasensory powers without degeneration, inconceivable purity of ethical discipline, inconceivable purity of meditative stability, and inconceivable purity of

wisdom. Moreover, I will share with all beings the inconceivable distinct qualities of the buddhas and the attainment of manifest buddhahood in unsurpassed, complete enlightenment!’

74.16 “Then the merchant’s daughter said to the bodhisattva great being Sadāprarudita, ‘How wonderful, noble sir, are these extensive attributes that you have proclaimed! Noble sir, even for a single one of those attributes it would be worthwhile sacrificing all one’s bodies, numerous as the grains of sand of the river Gaṅgā, let alone one of them! Noble sir, you have proclaimed these inconceivable and extensive attributes of the buddhas, which bring benefit and happiness to all beings. [F.363.b] Noble sir, I will request from my parents and give you whatever you need—be it gold, silver, beryl, precious gems, pearls, flowers, incense, perfume, garlands, unguents, powders, clothing, parasols, victory banners, or ribbons—with which to serve that sublime bodhisattva great being Dharmodgata. Do not inflict such injuries on yourself! I also will go with you that place where the sublime, bodhisattva great being Dharmodgata is. Together with you, I also will cultivate the roots of virtuous action in order to attain such attributes!’ {Va.247}

74.17 “Thereupon Śakra, mighty lord of the gods, caused the body of the brahmin boy to disappear, and manifested in his own body before the bodhisattva great being Sadāprarudita, saying, ‘Noble son, your commitment is steadfast. Excellent! Excellent! Noble son, formerly too, when the tathāgatas, arhats, completely awakened buddhas of the past practiced the conduct of the bodhisattvas, they searched skillfully for the sake of the perfection of wisdom with such earnestness for the Dharma, and after questioning spiritual mentors, they attained consummate buddhahood in unsurpassed, complete enlightenment. Noble son, I have no need for your heart, blood, bones, or marrow. I came here to test you. Noble son, you [F.364.a] may ask for whatever boon I can give!’

“Sadāprarudita answered Śakra, ‘Śakra, give me the unsurpassed attributes of the buddhas!’

74.18 “Śakra replied, ‘Noble son, that is not something within my own domain—it is only within the domain of the lord buddhas. So you should ask for another boon. Choose another boon!’

74.19 “The bodhisattva Sadāprarudita said, ‘Lord of the gods, you should not worry! In order to make my own body whole again, the tathāgatas, arhats, completely awakened buddhas will consecrate my own declaration of truth, uttered without deceit and with higher aspiration, through which they will prophesy my attaining of unsurpassed, complete enlightenment. Lord of the gods, through that truth and these words of truth may my body become as it was before!’ Then, in an instant, in a moment, in a second, through the

power of the buddhas and the purity of this higher aspiration, the body of the bodhisattva great being Sadāprarudita became as it had been before. Then Śakra, mighty lord of the gods, was deflated. Unable to offer the bodhisattva great being Sadāprarudita any response apart from that, he disappeared from that very place.

74.20 “Then the merchant’s daughter said to the bodhisattva great being Sadāprarudita, ‘Come here, noble sir. Let us go into my house. I shall ask my parents for our riches and give them to you, so that you may, out of desire for the Dharma, worship the perfection of wisdom, and [F.364.b] serve the sublime bodhisattva great being Dharmodgata.’ The bodhisattva great being Sadāprarudita and the merchant’s daughter then went together to her house. The merchant’s daughter went inside and said to her parents, ‘Mother and father, please give me bountiful riches. Please give me much gold, silver, jewels, gems, clothing, flowers, incense, perfume, garlands, unguents, powders, religious robes, parasols, victory banners, ribbons, and particular sorts of cymbals. Together with these five hundred maidens you gave me as servants, will you permit me to go with the bodhisattva great being Sadāprarudita to worship the perfection of wisdom and to serve the sublime bodhisattva great being Dharmodgata? When he has explained the Dharma to us, we will attain the inconceivable attributes of the buddhas.’

74.21 “The girl’s parents then asked her, ‘Who is this bodhisattva great being Sadāprarudita? Where is he right now?’

“The girl replied, ‘This noble son is standing at the door of our house. Through his higher aspiration, this noble son has set out for unsurpassed, complete enlightenment. That is to say, he is seeking the Dharma in order to liberate all beings from the inestimable sufferings of cyclic existence. {Va.248} So he sought to sell his own body [F.365.a] in order to serve the perfection of wisdom and the sublime bodhisattva great being Dharmodgata, but could not find a buyer for his body. He then became sorrowful, distressed, introspective, and dejected and stood there weeping. Śakra, mighty lord of the gods, then emanated as a brahmin boy and in order to test him, said, “Noble son, why do you stand here weeping, sorrowful, distressed, introspective, and dejected?” and he replied, “I want to sell my own body but there is no one to buy it.” Śakra, transformed into the body of that boy, then said, “Noble son, why do you want to sell your body?” and Sadāprarudita replied, “So as to worship the perfection of wisdom and serve the sublime bodhisattva great being Dharmodgata. I am depending on the attributes of the buddhas.” Śakra, transformed into the form of that boy, then said, “Noble son, I do not need a man, but I am making a sacrifice, so for that I need a human heart, blood, bones, and marrow.” Then that noble son, without discouragement, said, “I will donate them!” Holding a sharp

weapon, he pierced his own shoulder and made the blood flow. He cut his thigh open, extracted the flesh, and then went toward a wall in order to break his bones, thinking to donate his bones and marrow. But from the roof of the house I saw him bleeding and thought, "What is that man doing, harming himself in this way?" I approached and asked him, [F.365.b] "Noble sir, why are you drawing your own blood?" Then that noble son replied to me, "I am donating my blood, heart, bones, and marrow to this brahmin boy. If you ask why, I am poor and have no other wealth at all." I then asked him, "What would you do with that wealth?" and he replied, "I must worship the perfection of wisdom, and out of desire for the Dharma, I must serve the sublime bodhisattva great being Dharmodgata." So I asked him, "What sort of enlightened attributes would you seek as a result of this? What are the details of those enlightened attributes?" And he replied, "He will reveal to me the qualities of the buddhas and the inconceivable enlightened attributes of the buddhas. From him I will obtain such unassailable and inestimable attributes of the tathāgatas. I will attain them." With elation and great joy I heard about those inconceivable attributes of the buddhas, and thought to myself, "It is wonderful that this noble son can undertake such austerities. If this noble son would sacrifice his own body out of desire for the Dharma, why should we not worship this Dharma? Why should we not make aspiration prayers to reach such states? We have an abundance of resources." Then I said to this noble son, "Noble sir, do not inflict such injury on yourself! I shall ask my parents for much wealth and give it to you. With that you should serve the perfection of wisdom and the sublime bodhisattva great being Dharmodgata. [F.366.a] I too shall go together with you to the place where the sublime bodhisattva great being Dharmodgata resides. I too shall worship that noble sir and I too shall perfect the attributes of the buddhas, such as you have described, up to and including unsurpassed all-aspect omniscience." Therefore, mother and father, grant me an abundance of wealth! Will you permit me to make offerings, along with this noble son, to the sublime bodhisattva great being Dharmodgata?' {Va.249} [B78]

74.22 "Then the parents of that girl replied, 'Daughter, the story of this noble son that you have related is one of great hardship. These attributes for which this noble son would experience such hardship in order to bring happiness to all beings are the most distinguished in all world systems, utterly inconceivable. Therefore, we permit you to go. Let us accompany you too to see and worship that sublime bodhisattva great being Dharmodgata!'

74.23 "Thereupon the girl replied to her parents who wished to go to worship and venerate the bodhisattva great being Dharmodgata, 'I would not obstruct anyone from virtuous actions.'

74.24 “Then the merchant’s daughter, accompanied by her parents, furnished with five hundred carriages and also furnished with those five hundred maidens, brought a variety of flowers, a variety of clothing, [F.366.b] incense, perfume, garlands, unguents, powders, religious robes, parasols, victory banners, and ribbons, and she brought golden flowers and silver flowers. She brought a variety of jewels, gold, gems, pearls, beryl, conch, crystal, and coral, and she brought an abundance of food, delicacies, and drinks. She rode in one carriage together with the bodhisattva great being Sadāprarudita, with an entourage comprising those five hundred maidens, who rode in their five hundred carriages, and they set out in the vanguard, toward the east, accompanied by a huge retinue.

74.25 “Finally, after some time, the bodhisattva great being Sadāprarudita saw the city of Gandhavati from a distance, constructed of the seven precious materials, beautiful and magnificent to behold, twelve yojanas in length and twelve yojanas in breadth. It was surrounded by seven perimeter walls fashioned of the seven precious materials, with seven arches, and surrounded by seven moats and seven rows of palm trees, prosperous, flourishing, secure, happy, and joyful, with a large population, with five hundred roadside stalls, as if drawn in a painting, with bridges offering access to vehicles and pedestrians. At the center of the crossroads he also saw, seated upon the throne of the Dharma, the bodhisattva great being Dharmodgata, who was teaching the Dharma, surrounded by an assembly of many hundred thousands, facing toward him. The moment he saw him he was filled with bliss, such as that which a monk with one-pointed absorption acquires when absorbed in the first meditative concentration. [F.367.a]

74.26 “Seeing him, he thought, ‘It would not be appropriate for me to approach the sublime bodhisattva great being Dharmodgata riding in a carriage.’ He dismounted, and the five hundred maidens headed by the merchant’s daughter also dismounted from their carriages. Then the bodhisattva great being Sadāprarudita, accompanied by the merchant’s daughter and her five hundred maidens, went forward, holding their inestimable ornaments, and approached the place where the bodhisattva great being Dharmodgata was seated.

74.27 “On that occasion the bodhisattva great being Dharmodgata had created, for the purpose of teaching the perfection of wisdom, a tower, made of the seven precious materials, adorned with red sandalwood, bedecked with strings of pearls, and in the four corners of the tower luminous gemstones were placed to perform the function of lamps. {Va.250} Four silver censers were suspended in the air, and in them burned incense of pure black eaglewood, as an offering to the perfection of wisdom. Within that tower a [teaching] throne was positioned, made of the seven precious materials, and

on it was placed a casket with four gemstones. Inside that, the *Perfection of Wisdom* was kept, inscribed in molten blue beryl on gold tablets. The tower was also adorned with garlands of various flowers and suspended silk hangings.

74.28 “The bodhisattva great being Sadāprarudita and the merchant’s daughter with her five hundred maidens looked upon that tower, adorned with inestimable ornaments, and they saw many thousands of gods. [F.367.b] Śakra, mighty lord of the gods, was also present, sprinkling, strewing, and showering down over that tower divine coral flowers, divine sandalwood powder, divine gold powder, and divine silver powder, and they heard the sound of divine musical instruments. The bodhisattva great being Sadāprarudita then asked Śakra, mighty lord of the gods, ‘Lord of the gods, why are you, together with many thousands of gods, sprinkling, strewing, and showering down over this tower fashioned of gemstones, coral flowers, sandalwood powders and so forth, and why do the gods play music in the air?’

74.29 “Śakra, mighty lord of the gods replied to the bodhisattva great being Sadāprarudita, ‘Noble son, do you not know? This is the Perfection of Wisdom, the dear mother of bodhisattva great beings, the progenitor, the matrix giving birth to them. When they have trained in it, bodhisattva great beings will acquire the perfection of all enlightened attributes, all the qualities of the buddhas, and all-aspect omniscience.’

74.30 “The bodhisattva great being Sadāprarudita replied to Śakra, mighty lord of the gods, ‘Kauśika, where is this Perfection of Wisdom, the dear mother of bodhisattva great beings, the progenitor, and matrix giving birth to them?’

“Śakra replied, ‘The bodhisattva great being Dharmodgata has placed it inside the tower, inscribed in molten beryl on gold tablets, [F.368.a] and sealed it with seven seals. We cannot show it to you.’

74.31 “Thereupon the bodhisattva great being Sadāprarudita and the merchant’s daughter, with her five hundred maidens, gathered together and they made offerings to the Perfection of Wisdom with the flowers, garlands, clothing, jewels, incense, perfume, unguents, powders, religious robes, parasols, victory banners, ribbons, and the gold and silver flowers that they had brought along, and among these, they deposited some as an offering to the bodhisattva great being Dharmodgata. Then, after first presenting these offerings of flowers, incense, perfume, garlands, unguents, powders, clothing, parasols, victory banners, ribbons, and diverse musical instruments to the perfection of wisdom, the bodhisattva great being Sadāprarudita approached the place where the bodhisattva great being Dharmodgata was seated. Going there, he sprinkled, scattered, and showered the bodhisattva great being Dharmodgata with flowers, incense, perfume, garlands,

unguents, powders, clothing, parasols, victory banners, ribbons, sandalwood powders, and gold and silver flowers, in order to worship the Dharma.

74.32 “Those flowers formed a floral tower above [the head of] the bodhisattva great being Dharmodgata. The diversely colored gold and silver flowers {Va.251} also formed a celestial palace in the sky. [F.368.b] The religious robes, clothing, and jewels formed, as it were, a cloud of diverse precious materials in the air. Seeing such miraculous powers of the bodhisattva great being Dharmodgata, the bodhisattva great being Sadāprarudita and the merchant’s daughter, with her five hundred maidens, thought, ‘How miraculous, how powerful, how resplendent, and how wonderful is this bodhisattva great being Dharmodgata! Since this noble son emanates such miraculous abilities when he practices the conduct of a bodhisattva, how much more will he do so when he has attained manifest buddhahood in unsurpassed, complete enlightenment!’ Thereupon, in the merchant’s daughter with her five hundred maidens there arose an empathetic joy and respect for the bodhisattva great being Dharmodgata. They all set their minds on unsurpassed, complete enlightenment, and made the following aspiration prayers: ‘Through this root of virtue, may we in the future become tathāgatas, arhats, completely awakened buddhas. Also, when we practice the conduct of a bodhisattva, may we acquire these same attributes that the bodhisattva great being Dharmodgata has acquired! May we revere the perfection of wisdom, just as this sublime bodhisattva great being Dharmodgata reveres the perfection of wisdom! May we reveal it to many living beings, just as this bodhisattva great being Dharmodgata reveals it to many beings! [F.369.a] May we possess and perfect skill in means with regard to the perfection of wisdom, just as this bodhisattva great being Dharmodgata possesses and perfects skill in means!’

74.33 “Then the bodhisattva great being Sadāprarudita and the merchant’s daughter with her five hundred maidens, after they had presented their offerings to the perfection of wisdom, paid their respects to the bodhisattva great being Dharmodgata, and prostrated their heads at his feet. With reverence and service, they stood to one side with their palms together. Having stood to one side, the bodhisattva great being Sadāprarudita said to the bodhisattva great being Dharmodgata, ‘Noble son, when I was searching for the perfection of wisdom, in the wilderness I heard a voice and journeyed to the east. On the way, I had the thought, “I did not ask that voice how far I should go. I did not ask it from whom I should hear and obtain the perfection of wisdom.” So I became distressed and sorrowful. After passing seven days in that place, wondering why I had not asked that voice how far I should go and from whom I should hear the perfection of wisdom, I did not pay

attention even to food and drink, or anything except my sorrow thinking about the perfection of wisdom. [F.369.b] Then in front of me an image of the Tathāgata appeared and said to me, “Noble son, five hundred yojanas from here, there is a city called Gandhavati. Go there and you will see the bodhisattva great being Dharmodgata explaining the perfection of wisdom.” Then, just as that image of the Tathāgata advised, I journeyed toward the east, and saw from afar that you were explaining the sublime Dharma. Immediately after seeing that vision, I acquired a bliss like that of a monk absorbed in the first meditative concentration. I was filled with joy and bliss, and without moving from that very spot, I heard you explaining the perfection of wisdom. After hearing that, many hundreds of gateways of meditative stability arose. {Va.252} When I stood there, also the tathāgatas inspired me from the ten directions, saying, “Noble son, these meditative stabilities have emerged from the perfection of wisdom. Excellent! Excellent! Established in it, we, too, perfected the attributes of the buddhas!” Then after teaching me most excellently, these tathāgatas disappeared. I arose from that meditative stability and thought, “From where did these tathāgatas come, and where have they gone?” Then I had the further thought, “The sublime bodhisattva great being Dharmodgata has cultivated the roots of virtuous action, having undertaken duties on behalf of the conquerors of the past. [F.370.a] Since he has trained in the skill in means associated with the perfection of wisdom, he will show me from where these tathāgatas came, and where these tathāgatas went.” Therefore, noble son, I ask you from where these tathāgatas came, and where these tathāgatas have gone. Teach me, noble son, so that we may know from where these tathāgatas came, and where they have gone, and so that we may behold the tathāgatas!’ ”

74.34 *This completes the seventy-fourth chapter, “Sadāprarudita,” from “The Perfection of Wisdom in Twenty-Five Thousand Lines.” {Va.253}*

CHAPTER 75: DHARMODGATA

- 75.1 “The bodhisattva great being Dharmodgata then replied to the bodhisattva great being Sadāprarudita, ‘Noble son, tathāgatas do not come from anywhere, nor do they go anywhere. The tathāgatas do not move. The real nature is the tathāgatas. Noble son, nonarising neither goes nor comes. That nonarising is the tathāgatas. Noble son, the very limit of reality neither goes nor comes. That very limit of reality is the tathāgatas. Noble son, in emptiness there is neither going nor coming. That emptiness is the tathāgatas. Noble son, the definitive nature neither comes nor goes. That definitive nature is the tathāgatas. Noble son, freedom from desire neither comes nor goes. That freedom from desire is the tathāgatas. [F.370.b] Noble son, cessation neither comes nor goes. That cessation is the tathāgatas. Noble son, the expanse of space neither comes nor goes. That expanse of space is the tathāgatas. Noble son, phenomena other than these attributes are not the tathāgatas. Noble son, the real nature of these attributes and the real nature of the tathāgatas is a single real nature. Noble son, in the real nature there are no dual aspects. Noble son, the real nature is one—it is not two, and it is not three. Noble son, because the real nature is nonexistent, it cannot be counted. Noble son, just as when someone tormented by the heat of spring, during the last month of spring, at noon might see a mirage in motion, and might run toward it, thinking, ‘Here I shall bathe. Here I shall drink,’ do you think, noble son, that that water has come from anywhere? Does it go anywhere—into the ocean of the east, or the oceans of the south, west, or north?’
- 75.2 “Sadāprarudita replied, ‘Noble son, since there is no water in a mirage, how could it possibly come and go! That person tormented by the heat of spring perceives water but there is no water in a mirage. So he is a naïve person, a person of feeble acumen. In that mirage, there exists no essential nature of water.’

- 75.3 “ ‘Noble son, it is so! It is so,’ said Dharmodgata. ‘In the same way, noble son, anyone whatsoever who is fixated on [the notion of] the tathāgatas as form or sound, and who imagines that the tathāgatas come and go, is a naïve person, a person of feeble acumen, just like someone who perceives water where there is no water. If you ask why, the tathāgatas should not be regarded as the buddha body of form, because they are the buddha body of reality. [F.371.a] Noble son, in reality there is neither coming nor going. In the same way, noble son, the tathāgatas also are without coming and going. Noble son, just as the corps of elephants, corps of cavalry, corps of chariots, or corps of infantry conjured by an illusionist is without coming or going, in the same way, noble son, the tathāgatas also are without coming or going. Noble son, just as someone in a dream may see one tathāgata—or two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, or a hundred thousand tathāgatas, or even more than that—but on waking would not see even a single tathāgata, do you think, noble son, that these tathāgatas have come from anywhere, or gone anywhere?’
- 75.4 “ ‘Noble son, the phenomena of a dream are without any consummate reality whatsoever. {Va.254} Dreams are false and inauthentic.’ replied Sadāprarudita.
- 75.5 “ ‘In the same way, noble son,’ continued Dharmodgata, ‘all phenomena are like a dream—so said the tathāgatas. [F.371.b] All those whosoever who do not properly know that all phenomena are like a dream, as the tathāgatas have explained, are fixated on [the notion of] the tathāgatas as a cluster of nominal aggregates or a cluster of physical forms, and in consequence they imagine that the tathāgatas come and go. This is because they do not know reality. Noble son, all those who hold that the tathāgatas come or go are simple, ordinary people. All of them have roamed, are roaming, and will roam in cyclic existence, with its five classes of living beings. All of them are far from the perfection of wisdom. All of them are far from the attributes of the buddhas. Noble son, those who properly know that the tathāgatas have explained all phenomena to resemble a dream do not conceive of anything at all that comes or goes. Those who know this reality of the tathāgatas approach unsurpassed, complete enlightenment. They practice the perfection of wisdom. They are the disciples of the tathāgatas. They do not deliberately squander alms donated by citizens, and they are worthy recipients of the world’s generosity. Noble son, the gems of the oceans have not come from the east, and they have not come from any other of the ten directions—the south, the west, the north, the intermediate directions, the zenith, or the nadir—but gemstones appear in the oceans through the causal

basis of beings' roots of virtuous actions. They have not appeared without a cause, but contingent on causes and conditions, they appear through dependent origination.

75.6 “ ‘Even when these gemstones cease to exist, they do not transmigrate in any of the ten directions. [F.372.a] They do not go anywhere, but nevertheless gemstones do appear when those conditions exist, and they disappear when those conditions are absent. In the same way, noble son, the perfect bodies of the tathāgatas have not come from any worlds of the ten directions, nor will they go anywhere. Nor did these bodies of the lord buddhas appear without a causal basis, but they appeared contingent on the causes and conditions of their perfect past conduct and within the apprehending of beings whose ripening of past deeds originated from causes. These bodies do not exist in any of the ten directions, but they are perfectly present when those causes and conditions exist, and they are not perfectly present when those conditions are absent.

75.7 “ ‘Noble son, this is just as when the sound of a lute arises—it has not come from anywhere, and when it stops, it does not go anywhere, nor does it transmigrate anywhere, but it is contingent on causes and conditions that are dependently originated. That is to say, the sound of a stringed instrument emerges dependent on the hollow gourd of the instrument, the skin, the neck, the strings, the supporting cushion, the plectrum, and human exertion. The sound does not emerge from the hollow gourd, nor does it emerge from the skin, the neck, the strings, or the plectrum, nor does it emerge from the supporting cushion or human exertion, but the sound does emerge from all of them together. When it stops, that sound does not go anywhere. In the same way, noble son, the perfect body of the tathāgatas is also contingent on causes and conditions. It is perfected through the many roots of their virtuous actions. It has not appeared from a single cause. It has not appeared from a single condition. [F.372.b] The body of the buddhas has not appeared from a single root of virtue. It has not appeared without a causal basis. That is to say, it has appeared from a multiplicity of causes and conditions but does not come from anywhere. And it does not go anywhere, even when that cluster of causes and conditions is absent. Noble son, you should know the reality of all phenomena in the same manner. Noble son, if you know that the tathāgatas and all phenomena are nonarising and unceasing, you will be assured of unsurpassed, complete enlightenment. You will certainly practice the skill in means associated with the perfection of wisdom.’

75.8 “As he explained this formulation of the Dharma that teaches how the tathāgatas are without coming and going, the great earth shook and all world systems of the great trichilocosm shook in six ways. They shook,

shuddered, and juddered. They quivered, careened, and convulsed. All the domains of Māra were also disturbed and diminished. All the plants, herbs, and forests that there were in the world systems of the great trichiliocosm bowed in the direction of the bodhisattva great being Dharmodgata. Unseasonal flowers also appeared, and from the air above a rain of flowers descended. Diverse drumbeats also resounded from the air above. The Four Great Kings and Śakra, mighty lord of the gods, [F.373.a] also sprinkled, scattered, and showered down divine coral flowers, divine sandalwood powders, divine flowers, and other powders over the bodhisattva great being Dharmodgata, and they said, ‘Noble son, through your enlightened attributes we have now heard a sermon originating from ultimate reality, which is hard for the entire world to have confidence in, an exegesis that cannot be given by bodhisattvas who are settled in [the false views of] perishable composites!’

75.9 “Then the bodhisattva great being Sadāprarudita asked the bodhisattva great being Dharmodgata, ‘What are the causes and what are the conditions that made this great earth quake?’

“ ‘Noble son,’ replied Dharmodgata, ‘it is because you requested this explanation concerning the noncoming and nongoing of the tathāgatas. While I was teaching it, a thousand living creatures attained the acceptance that phenomena are nonarising, eight hundred million set their minds on unsurpassed, complete enlightenment, and sixty-four thousand living creatures became stainless and immaculate, and their eye of the doctrine became pure with regard to phenomena.’

75.10 “Then the bodhisattva great being Sadāprarudita was delighted. He was filled with abundant joy, and thought, ‘I have won a boon! As a result of asking for this exegesis of the Dharma concerning the perfection of wisdom, and the noncoming and nongoing of the tathāgatas, I have been of benefit to so many beings. This root of virtue of mine should in and of itself suffice to ensure that I will attain perfect, unsurpassed, complete enlightenment. [F.373.b] Henceforth there is no doubt that I will attain unsurpassed, complete enlightenment. I will undoubtedly become a tathāgata, arhat, completely awakened buddha!’

75.11 “Delighted and joyful, filled with contentment, he ascended into the sky to the height of seven palm trees, and as he remained suspended in the sky at the height of seven palm trees, he thought, ‘How should I, standing in the air in this manner, worship the bodhisattva great being Dharmodgata?’

75.12 “Then Śakra, mighty lord of the gods, saw the bodhisattva great being Sadāprarudita ascended in the sky, and understood with his own mind the thoughts that he was thinking. He presented him with divine coral flowers and said, ‘Noble son, you should worship the sublime bodhisattva great

- being Dharmodgata with these flowers! {Va.256} Son of enlightened family, since through your power you have today benefited many thousands of beings, we will assist you, noble son! Noble son, extremely rare are those who would remain enthusiastic for the sake of all beings over immeasurable and countless eons, in the manner in which you have been enthusiastic!’
- 75.13 “Then the bodhisattva great being took those coral flowers from Śakra, mighty lord of the gods, and he scattered and showered them over the bodhisattva great being Dharmodgata. He presented the bodhisattva great being Dharmodgata [F.374.a] with his own body and said, ‘Noble son, I offer my body to you, so that it might henceforth be of service.’ Thereupon he descended from the sky and presented himself; with his palms together, he stood in front of the bodhisattva great being Dharmodgata.
- 75.14 “The merchant’s daughter with her five hundred maidens then said to the bodhisattva great being Sadāprarudita, ‘Noble sir, we, too, will offer our bodies to you in this manner. Through this root of virtue may we, too, attain these same attributes! Noble sir, henceforth may we, accompanying you, worship the buddhas and the bodhisattvas! May we dwell with you!’
- 75.15 “Then the bodhisattva great being Sadāprarudita replied to that merchant’s daughter and those five hundred maidens, ‘Young women, if you are sincerely compatible with my aspirations and sincerely offer your bodies to me, I will indeed accept you.’
- 75.16 “The young women replied, ‘We are sincerely compatible with your aspirations and sincerely offer our bodies to you, so that you may do as you will.’
- 75.17 “Then the bodhisattva great being Sadāprarudita presented to the bodhisattva great being Dharmodgata those five hundred maidens, headed by the merchant’s daughter, embellished with all their ornaments, and their five hundred carriages, also adorned with ornaments, and said, ‘Noble sir, I offer these maidens and these five hundred carriages to you, so that you may enjoy them.’
- 75.18 “Then Śakra, mighty lord of the gods, [F.374.b] applauded that noble son: ‘Excellent, noble son! Excellent!’ And he continued, ‘Noble son, bodhisattva great beings should renounce all their possessions in that manner. With such thoughts of renunciation bodhisattva great beings will swiftly attain manifest buddhahood in unsurpassed, complete enlightenment. If they make offerings in that manner to those who preach the Dharma, they will be able to hear the skill in means that is associated with the perfection of wisdom. Formerly when the tathāgatas, arhats, completely awakened buddhas of the past practiced the conduct of a bodhisattva, they maintained

such renunciation and achieved unsurpassed, complete enlightenment. They also asked questions about this skill in means that is associated with the perfection of wisdom.'

75.19 "Then the bodhisattva great being Dharmodgata, in order to perfect Sadāprarudita's roots of virtuous action, accepted those five hundred maidens, headed by the merchant's daughter, and their five hundred carriages. After accepting them, he [immediately] gave them back to that noble son, Sadāprarudita. Then the bodhisattva great being Dharmodgata arose from his seat and went inside his house. The sun also set.

75.20 "The bodhisattva great being Sadāprarudita then had the following thought: 'It would not be proper and it would not be fitting for me, having come here out of desire for the Dharma, to sit or to lie down. I will remain either standing or walking, until the bodhisattva great being Dharmodgata [F.375.a] comes out of his house to teach the Dharma.' {Va.257}

75.21 "The bodhisattva great being Dharmodgata then remained for seven years in a single meditative absorption, and he maintained the countless and immeasurable thousands of meditative stabilities of bodhisattvas, which originate from the skill in means associated with the perfection of wisdom. For seven years, also, the bodhisattva great being Sadāprarudita never cultivated thoughts of desire, and he never cultivated thoughts of malice, thoughts of harm, or attachment to tastes. Rather, he thought, 'How long will it be until we see this bodhisattva great being Dharmodgata arise [from his meditations], so that we may spread out a teaching seat on which that noble sir, the bodhisattva great being Dharmodgata, will sit and teach the Dharma?' And he had no other wish apart from thinking, 'After sweeping and sprinkling the ground where the bodhisattva great being Dharmodgata will explain the skill in means associated with the perfection of wisdom, I will scatter various flowers upon it.' The merchant's daughter with her five hundred maidens also trained under the bodhisattva great being Sadāprarudita and remained there in those same two modes of conduct [that is to say, of standing and walking]. In all their activities they indeed imitated him.

75.22 "Then one day a voice emerged from the sky, saying that in seven days the bodhisattva great being Dharmodgata would rise from his meditative stability, and, having arisen, would teach the Dharma in the middle of the city. [F.375.b] The bodhisattva great being Sadāprarudita heard that voice, and having heard it, he became elated, joyful, delighted, and contented. Together with the merchant's daughter and her five hundred maidens he swept that ground and spread out a teaching seat made of the seven precious materials. Then the merchant's daughter and all her five hundred maidens took off their upper robes and spread out those five hundred upper

robes upon the doctrinal seat as a cushion where the bodhisattva great being Dharmodgata would sit and teach the Dharma. Then, when the bodhisattva great being Sadāprarudita searched all around for water to sprinkle on that ground, he did not find any water because the evil Māra had concealed the water for sprinkling on that ground, so that there was every chance he would be saddened, displeased, and change his mind, eliminating his roots of virtuous action and causing those offerings also to deteriorate. But then the bodhisattva great being Sadāprarudita had the following thought: ‘Well then, I will pierce my own body, and sprinkle this ground with blood. If you ask why, since on this ground there is much dust that is unsuitable for the body of the bodhisattva great being Dharmodgata, what else should I do with this body which will certainly perish? {Va.258} It is better that my body should be destroyed by such an action rather than having my body wasted ineffectually. [F.376.a] Many thousands of my bodies have roamed again and again in cyclic existence due to attachment, and on the basis of attachment and as signs of attachment, I did not [have this opportunity] among such wasted circumstances.’ Then the bodhisattva great being Sadāprarudita took a sharp weapon, pierced his entire body, and sprinkled that ground entirely with his own blood. The merchant’s daughter with her five hundred maidens, training under the bodhisattva great being Sadāprarudita, also took sharp weapons, pierced their own bodies, and sprinkled their blood on that ground. Neither the bodhisattva great being Sadāprarudita nor those maidens had changed their minds, and Evil Māra had been able to find no opportunity to obstruct their virtuous approach.

75.23 “Then Śakra, mighty lord of the gods, had the following thought: ‘It is wonderful how this bodhisattva great being Sadāprarudita desires the Dharma, is steadfast in his commitments, has donned the great armor, disregards his body and life for the sake of unsurpassed, complete enlightenment, and resolves, once he has attained consummate buddhahood in unsurpassed, complete enlightenment, to liberate beings through his higher aspiration from the inestimable sufferings of cyclic existence!’ Śakra, mighty lord of the gods, then transformed all that blood into divine sandalwood water, and all around that ground, as far as a hundred yojanas, an inconceivable fragrance of divine sandalwood wafted. [F.376.b] Then Śakra, mighty lord of the gods, said to the bodhisattva great being Sadāprarudita, ‘Noble son, you are unsurpassed for inconceivable perseverance, your desire for the Dharma, and your search for the Dharma. Excellent! Excellent! Noble son, the tathāgatas, arhats, completely awakened buddhas of the past also attained unsurpassed, complete enlightenment through such higher aspirations, such perseverance, and such desire for the Dharma.’

- 75.24 “Then the bodhisattva great being Sadāprarudita had the following thought: ‘Since I have spread out the teaching seat for the sublime bodhisattva great being Dharmodgata, and sprinkled and swept this ground as well, where shall I find flowers to scatter on this ground and to scatter over the sublime bodhisattva great being Dharmodgata when he teaches the Dharma?’
- 75.25 “Thereupon, Śakra, mighty lord of the gods, said to the bodhisattva great being Sadāprarudita, ‘Noble son, take these divine coral flowers and you may scatter this ground with flowers! You may also scatter them over the teaching seat on which the sublime bodhisattva great being Dharmodgata will sit and teach the Dharma!’ And he presented him with four hundred loads of divine coral flowers. The bodhisattva great being Sadāprarudita thereupon accepted those flowers, and scattered some of those flowers on the ground. He kept some flowers to offer to the bodhisattva great being Dharmodgata.
- 75.26 “Then when seven years had passed, the bodhisattva great being Dharmodgata [F.377.a] arose from his meditative stability, and went to that place where the teaching seat had been laid out, and sat down, surrounded and accompanied by an assembly of many hundred thousands, and he taught the perfection of wisdom. {Va.259}
- 75.27 Then the bodhisattva great being Sadāprarudita and the merchant’s daughter, together with the five hundred maidens, offered flowers to the bodhisattva great being Dharmodgata. When the great bodhisattva Sadāprarudita saw the bodhisattva great being Dharmodgata, he attained the kind of bliss that is experienced when a monk with one-pointed attention is absorbed in the first meditative concentration.
- 75.28 “The explanation of the Dharma of the perfection of wisdom imparted to him by the bodhisattva great being Dharmodgata was as follows:
- 75.29 “ ‘One should know that the perfection of wisdom is (1) sameness owing to the sameness of all phenomena. The perfection of wisdom is (2) voidness owing to the voidness of all phenomena. The perfection of wisdom is (3) motionlessness owing to the motionlessness of all phenomena. The perfection of wisdom is (4) the absence of mentation owing to the absence of mentation in all phenomena. The perfection of wisdom is (5) imperturbability owing to the imperturbability of all phenomena. The perfection of wisdom is (6) of common savor owing to the common savor of all phenomena. The perfection of wisdom is (7) infinitude owing to the infinitude of all phenomena. The perfection of wisdom is (8) nonarising owing to the nonarising of all phenomena. The perfection of wisdom is (9) nonceasing owing to the nonceasing of all phenomena. [F.377.b] The perfection of wisdom is (10) infinity owing to the infinity of space. The perfection of

wisdom is (11) infinity owing to the infinity of the oceans. The perfection of wisdom is (12) multifaceted owing to multifacetedness like that of Mount Sumeru. The perfection of wisdom is (13) nonconceptualization owing to nonconceptualization like that of the sky. The perfection of wisdom is (14) boundlessness owing to the boundlessness of physical forms. Similarly, the perfection of wisdom is (15) boundlessness owing to the boundlessness of feelings, perceptions, formative predispositions, and consciousness. The perfection of wisdom is (16) boundlessness owing to the boundlessness of the earth element. Similarly, the perfection of wisdom is (17) boundlessness owing to the boundlessness of the water element, the fire element, and the wind element. The perfection of wisdom is (18) boundlessness owing to the boundlessness of the space element. The perfection of wisdom is (19) sameness owing to the vajra-like sameness of all phenomena. The perfection of wisdom is (20) irreducibility owing to the irreducibility of all phenomena. The perfection of wisdom is (21) nonapprehensibility owing to the nonapprehensibility of all phenomena. The perfection of wisdom is (22) nondifferentiation owing to the nondifferentiation of all phenomena. The perfection of wisdom is (23) inactivity owing to the inactivity of all phenomena. The perfection of wisdom is (24) inconceivability owing to the inconceivability of all phenomena.'

75.30 "Then the bodhisattva great being Sadāprarudita sat down in the same manner, [F.378.a] and at that time he established certainty in (1) the meditative stability named *sameness of all phenomena* owing to the sameness of all phenomena. And when the perfection of wisdom was explained, he attained (2) the meditative stability named *voidness of all phenomena*, (3) the meditative stability named *motionlessness of all phenomena*, (4) the meditative stability named *absence of mentation in all phenomena*, (5) the meditative stability named *imperturbability of all phenomena*, (6) the meditative stability named *common savor of all phenomena*, (7) the meditative stability named *infinite of all phenomena*, (8) the meditative stability named *nonarising of all phenomena*, (9) the meditative stability named *nonceasing of all phenomena*, (10) the meditative stability named *infinite space*, (11) the meditative stability named *infinite ocean*, (12) the meditative stability named *multifacetedness of Mount Sumeru*, (13) the meditative stability named *sky-like*, (14) the meditative stability named *boundlessness of physical forms*, (15) the meditative stability named *boundlessness of feelings, perceptions, formative predispositions, and consciousness*, (16) the meditative stability named *boundlessness of the earth element*, (17) the meditative stability named *boundlessness of the water element, the fire element, and the wind element*, (18) the meditative stability named *boundlessness of the space element*, (19) the meditative stability named *vajra-like*, (20) the meditative stability named *nondifferentiation of all phenomena*, (21) the meditative stability named

nonapprehensibility of the essential nature of all phenomena, (22) the meditative stability named sameness of the irreducibility of all phenomena, (23) the meditative stability named inactivity of all phenomena, and (24) the meditative stability named inconceivability of all phenomena. [F.378.b] Beginning with these [twenty-four], the bodhisattva great being Sadāprarudita altogether attained six million⁵⁷⁹ gateways of meditative stability."

75.31 *This completes the seventy-fifth chapter, "Dharmodgata," from "The Perfection of Wisdom in Twenty-Five Thousand Lines." {Va.260}*

CHAPTER 76: ENTRUSTMENT

- 76.1 “Subhūti, immediately after the bodhisattva great being Sadāprarudita had attained those six million gateways of meditative stability, he saw the lord buddhas accompanied by hosts of bodhisattvas and surrounded by the community of monks, teaching this same perfection of wisdom, in these very ways, in these very terms, in these very words, and in these very letters, in the world systems of the great trichiliocosm of the ten directions—east, south, west, north, the intermediate directions, the zenith, and the nadir—numerous as the grains of sand of the river Gaṅgā, just as I, accompanied by hosts of bodhisattvas and surrounded by the community of monks, am now teaching the Dharma of the perfection of wisdom in these very ways, in these very terms, in these very words, and in these very letters, in this world system of the great trichiliocosm. By attaining inconceivable dhāraṇīs, he acquired learning as vast as the oceans. In all his lives he was never again separated from the buddhas. In all his lives, he was reborn in those world systems where the lord buddhas were present, and he listened to the Dharma in the actual presence of the lord buddhas. At the very least, even in his dreams [F.379.a] he was never separated from the vision of the buddhas. He would hear the Dharma and was never separated from the sight of bodhisattvas. He abandoned all states lacking freedom, and possessed the freedoms and opportunities.”
- 76.2 Then the Blessed One said to the venerable Ānanda, “You should know, Ānanda, as this formulation explains, that the perfection of wisdom facilitates the attainment of omniscient gnosis. Therefore, Ānanda, all bodhisattva great beings who want to attain omniscient gnosis should practice this perfection of wisdom.”
- 76.3 Then he said to Ānanda, “In order to benefit bodhisattva great beings, you, Ānanda, should take up this perfection of wisdom. Uphold it, recite it, master it, and teach it extensively to others. Ānanda, this perfection of wisdom should be heard, taken up, upheld, recited, mastered, chanted,

taught, explained, repeated, and cultivated by bodhisattva great beings. Through the blessing of the tathāgatas, at the very least, it should be clearly written down, and offerings should be made to it with flowers, incense, perfume, garlands, unguents, powders, clothing, parasols, victory banners, ribbons, and many rows of butter lamps on all sides. It should be served, honored, venerated, worshiped, revered, and respected. This is my admonition. If you ask why, Ānanda, [F.379.b] it is because the unsurpassed, complete enlightenment of bodhisattva great beings depends on the perfection of wisdom. Ānanda, do you think that your teacher is the Tathāgata?”

“Blessed Lord, he is my teacher!” replied Ānanda.

76.4 The Blessed One then said to the venerable Ānanda, “The Tathāgata is your teacher, Ānanda! You have conducted yourself, Ānanda, with physical acts of loving kindness that are pleasant and never unpleasant, with verbal acts of loving kindness that are pleasant and never unpleasant, and with mental acts of loving kindness that are pleasant and never unpleasant. Therefore, Ānanda, just as you have acted with loving kindness, empathetic joy, and reverence toward me while I am alive in this present incarnation, after I have passed away, you should similarly act toward this perfection of wisdom. Ānanda, I entrust and transmit this to you for the second time and for the third time. Come what may, you should ensure that this perfection of wisdom does not vanish. Ānanda, as long as this perfection of wisdom remains in the world, you should know that for that long the tathāgatas will also be present. You should know that for that long the tathāgatas will teach the Dharma. Ānanda, you should know that those beings {Va.261} who listen to this perfection of wisdom, and who take up, uphold, recite, master, chant, teach, repeat, question, serve, honor, respect, worship, revere, and venerate it, presenting it with diverse offerings—flowers, incense, perfume, [F.380.a] garlands, unguents, clothing, powders, parasols, victory banners, ribbons, and rows of butter lamps on all sides—will never be separated from the sight of the buddhas. They will never be separated from hearing the Dharma.

76.5 “Ānanda, you should know that those beings will be the servants of the tathāgatas!”

76.6 When the Blessed One had joyfully spoken these words, the venerable Ānanda, the venerable Śāradvatīputra, the venerable Mahāmaudgalyāyana, the venerable Mahākāśyapa, the venerable Pūrṇa Maitrāyaṇīputra, the venerable Mahākātyāyana, the venerable Aniruddha, the venerable Revata, the venerable Rāhula, and all four assemblies, along with mundane beings including gods, humans, and asuras, rejoiced in the words spoken by the Blessed One.

- 76.7 *This completes the seventy-sixth chapter, "Entrustment," from "The Perfection of Wisdom in Twenty-Five Thousand Lines."*
- 76.8 *This completes "The Perfection of Wisdom in Twenty-Five Thousand Lines," which is the mother of the past, future, and present buddhas, bodhisattvas, śrāvakas, and pratyekabuddhas, in all the limitless world systems of the ten directions.*

c.

Colophon

c.1 It is said in the original Jangpa manuscript:

This [Tibetan translation of] *The Perfection of Wisdom in Twenty-Five Thousand Lines* has been edited twice on the basis of the original “gold manuscript,” which had been [commissioned as] a commitment of the spiritual mentor Nyanggom Chobar, and it has also been edited on the basis of the manuscript kept at Yerpa. Since it is extant, scribes of posterity should copy [the text] according to this version alone.

c.2 In the [recast] version of *The Perfection of Wisdom in Twenty-Five Thousand Lines* [Toh 3790] that was edited by master Haribhadra, and in some [other] manuscripts, the text ends with the seventy-first chapter entitled “Unchanging Reality.” In certain [other] manuscripts, including the original (*phyi mo*) [Toh 9], there are seventy-six chapters, with [F.380.b] the addition of the [seventy-second] chapter entitled “Distinctions in the Training of a Bodhisattva,” the [seventy-third] chapter entitled “The Attainment of the Manifold Gateways of Meditative Stability by the Bodhisattva Sadāprarudita,” the [seventy-fourth] chapter entitled “Sadāprarudita,” the [seventy-fifth] chapter entitled “Dharmodgata,” and the [seventy-sixth] chapter entitled “Entrustment.” This accords with earlier accounts and the authentic records of teachings received. Insofar as there are distinctions in the translation of these five later chapters, I have seen a few manuscripts where the terminology is slightly dissimilar, although there are no differences in meaning.

c.3 In general, throughout the present text there are all sorts of unique allusions and variations in the elaboration of the points that are expressed. In particular, in the chapter entitled “The Introductory Narrative,” there are some passages where the text corresponds to *The Perfection of Wisdom in One Hundred Thousand Lines*.

c.4 OṂ SVĀSTI

- c.5 Respectfully served by Indra, mighty lord of the gods, and others,
The supreme guides, best of humankind, embodying the three buddha
bodies,
Are supreme in liberation, the path of liberation, and the provisions—
Objects of homage for all embodied beings and lord protectors.⁵⁸⁰
- c.6 In the perspective of the divine path where emptiness and compassion are
indivisible,
May the conquerors and their heirs again bestow excellent merits,
Causing a downpour of nectar of spiritual and temporal well-being
From the dense accumulating clouds of enlightened activity!
- c.7 The supreme source of the marvelous attributes of existence and quiescence,
Monarch of supreme eloquence who reigns over needs and wants,
Is a manifestly high support, like the pinnacle of a victory banner—
May this supreme support enhance the glory of the Buddhist teaching!⁵⁸¹
- c.8 Although the sequences of the manifold vehicles are infinite
Owing to distinctions between disciples, who are low and high,
They are subsumed in the three definitive piṭakas,
Among which are the profound middle turning precepts
Concerning the absence of defining characteristics.⁵⁸²
- c.9 Among these, the billion-line version extant in the domain of the
gandharvas,
The ten-million-line version extant in the domain of Śatakratu,
And the hundred-thousand-line version extant in the domain of hooded
nāgas
Were established as the long, middle-length, and abridged versions of the
extensive text.
- c.10 The twenty-five-thousand-line, eighteen-thousand-line, and ten-thousand-
line versions
Are known as the long, middle-length, and abridged versions of the
intermediate text.
Many scholars profess that the eight-thousand-line version and the verse
summation
Are respectively the abridged and extremely abridged texts.
- c.11 Alternatively, the versions in one hundred thousand lines,
Twenty-five thousand lines, and eight thousand lines
Are respectively known as the long, medium, and short texts.
Among these, the long version fell as a downpour of kingly power,
Inexhaustible as an offering lamp for living beings, without partiality.

- c.12 In order that the excellent merit of the teaching and living beings might yet
again increase,
Lord [Tenpa Tsering], who bestows the good fortune of resources
For the sustenance of spacious Degé—
A great community endowed with the ten virtuous actions—
Instantly opened countless doors of the inexhaustible treasure-store of
space,
Containing the gems of the twenty-five-thousand-line version—it was a
wondrous springtime. [F.381.a]
- c.13 Acting in service of the entire teaching impartially,
Stealing the pride of the mighty long-living [gods],
In the great palace of Lhundrubteng,
A seminary triumphant over all directions,
Bastion of the twofold tradition [of sūtra and tantra]
Enveloped by the white parasol of the glorious Sakya school,
During the water tiger year, also known as Śubhakarīta,
At the time when the youthful face of the Jyeṣṭha moon made her
appearance,
Her surface resembling translucent crystal,
He completed this task with two hundred and fifty elite [wood] carvers
Through the excellence of meritorious circumstances.
- c.14 By this virtuous action I dedicate merit
That king [Tenpa Tsering] might have a long life and stable rule,
Sustaining the spacious kingdom with the bliss of the perfect age,
And that living beings, exemplified by those with auspicious connections,
Might attain the rank of liberation, the four buddha bodies!
- c.15 At the time when the carving of the xylographs of this very text, along with
those of the *Multitude of the Buddhas (Buddhāvataṃsaka)*, was completed, in the
presence of King Tenpa Tsering, the ruler of Degé, the beggar monk Tashi
Wangchuk composed these verses at Sharkha Dzongsar Palace, where the
wood-carving workshop was based. May they be victorious!
- c.16 *ye dharmā hetuprabhavā hetun teṣāṃ tathāgato bhavat āha teṣāṃ ca yo nirodho
evaṃ vādī mahāśramaṇaḥ [ye svāhā]*
“Whatever events arise from causes, the Tathāgata has told of their
causes, and the great ascetic has also taught their cessation.”

n.

NOTES

- n.1 In Tibetan, as well as its official title as on our title page, it is also known by the shortened name *Sherchin Nyitri Ngatong* (*sher phyin nyi khri lnga stong*); or by the moniker *Nyitri* (*nyi khri*), which is sometimes misunderstood to mean “in twenty thousand lines,” but is instead simply an even more truncated version of the title. Another moniker sometimes used to indicate the source of a citation from it in Tibetan commentarial works is *Yum Barma* (*yum bar ma*), “the middle length ‘mother’ [sūtra],” and a similar moniker *Yum Dringpo* (*yum ‘bring po*), with the same meaning, is found in the Degé *dkar chag*. It should be noted, too, that the customary honorific “Noble” (*‘phags pa*, corresponding to Skt. *ārya*) is not appended to the title, nor to the colophon or chapter colophons, in any Kangyurs; nor is the text called a “sūtra” or “Mahāyāna sūtra.”
- n.2 See Gareth Sparham, trans., *The Perfection of Wisdom in One Hundred Thousand Lines* (<https://read.84000.co/translation/toh8.html>) (Toh 8), 2024.
- n.3 See Gareth Sparham, trans., *The Perfection of Wisdom in Eighteen Thousand Lines* (<https://read.84000.co/translation/toh10.html>) (Toh 10), 2022.
- n.4 These numbers of volumes vary across different Kangyurs according to the density of the folios.
- n.5 See Butön *chos ‘byung* F.73.b, where Butön attributes as his sources Trophu Lotsāwa Jampa Pal (*khro phu lo tsA ba byams pa dpal*), Chim Jampé Yang (*mchims ‘jam pa’i dbyangs*), Chak Lotsāwa Drachom (*chag lo tsA ba dgra bcom*), and “some others.”
- n.6 That is, among the six “mother” Prajñāpāramitā sūtras (so called because they include all eight implicit topics of the *Abhisamayālaṅkāra*, see below), the five long sūtras (in one hundred thousand, twenty-five thousand, eighteen thousand, ten thousand, and eight thousand lines, Toh 8–12

(<https://read.84000.co/section/O1JC114941JC14665.html>)). The sixth “mother” is the *Verse Summary* (*Ratnagaṇa-saṅcayagāthā*, Toh 13), which is said to have been taught subsequently in the Magadha dialect.

- n.7 Some accounts place the occasion relatively late in the Buddha’s life, perhaps in his mid or late fifties, on the grounds that Subhūti, the leading arhat protagonist, according to some biographies, attained the state of arhat just after the Buddha had returned to the human world after his stay in the Trāyastriṃsa god realm to teach his mother; Subhūti, reflecting on impermanence, had decided to remain meditating in retreat instead of joining the crowd receiving the Buddha and was acknowledged by the Buddha as having been the first to have come to meet him. See [n.74](#).
- n.8 See Butön *chos ’byung* F.73.b–74.a. The prophecy in question is the one for Gaṅgadevī, related in chapter 44 of the present text, chapter 43 of *The Perfection of Wisdom in One Hundred Thousand Lines* (Toh 8), [chapter 53](#) (<https://read.84000.co/translation/toh10.html#UT22084-029-001-chapter-53>) of *The Perfection of Wisdom in Eighteen Thousand Lines* (Toh 10), and chapter 19 of *The Perfection of Wisdom in Eight Thousand Lines* (Toh 12). It is not, however, found in *The Perfection of Wisdom in Ten Thousand Lines* (Toh 11).
- n.9 See Falk (2011); Falk and Karashima (2012) and (2013); and Salomon (2018), pp. 335–58.
- n.10 See below [i.40](#) for more detail on the extant Sanskrit versions, most of which are considerably more recent than the Tibetan and the even older Chinese translations, the exception being the Gilgit manuscripts.
- n.11 Conze (1978), pp. 3–16.
- n.12 For a more complete account of the history of the Prajñāpāramitā texts as a whole, see Gyurme Dorje’s introduction in Padmakara Translation Group trans., *The Transcendent Perfection of Wisdom in Ten Thousand Lines* (Toh 11), [i.6–i.10](#).
- n.13 Since the longer texts are prose works, “line” (*śloka*) in this context is simply a unit of measure of thirty-two syllables, rather than implying a verse couplet as in some other contexts.
- n.14 According to Zacchetti (2015), p. 176, the mentions come in a list of Prajñāpāramitā scriptures at the beginning of the *Jin’gang xian lun* (金剛仙論, [Taishō 1512](#) (<https://cbetaonline.dila.edu.tw/en/T1512>)).

- n.15 This point was emphasized by Zacchetti (2005), pp. 42–50, and is further discussed in Zacchetti (2015), pp. 185–87.
- n.16 In BHS, written in Early Turkestan Brāhmī type b script: (1) the Petrovsky fragments kept in St. Petersburg, and (2) the Crosby fragment 254/255 found in Khotan, kept in the Library of Congress. In Sanskrit: (3) the Gilgit manuscript no. 24, in Gilgit/Bāmiyān type 1 rounded Gupta script. See Bongard-Levin and Hori (1996).
- n.17 Both were probably in Sanskrit, and it is known that one of the source texts (the one translated by Mokṣala, see below) was written in one of the Brāhmī-derived scripts that were by then becoming more widespread. In earlier centuries texts circulating in Khotan were often in Gāndhārī, written in Kharoṣṭhī script. See Salomon (2014), pp. 7–8.
- n.18 道行般若經 (*Daoxing bore jing*, Taishō 224 (<https://cbetaonline.dila.edu.tw/en/T0224>)).
- n.19 放光般若經 (*Fang guang bore jing*, Taishō 221 (<https://cbetaonline.dila.edu.tw/en/T0221>)); the surviving text is probably the revised redaction made in Cangyuan in 304 CE (see Zürcher 2007, p. 64).
- n.20 光讚經 (*Guangzan jing*, Taishō 222 (<https://cbetaonline.dila.edu.tw/en/T0222>)).
- n.21 Martini (2013), pp. 20–21; Zürcher (2007), pp. 61–70.
- n.22 For more on Dharmarakṣa’s life and translations, see Boucher (2006).
- n.23 摩訶般若波羅蜜經 (*Mohe bore boluomi jing*, Taishō 223 (<https://cbetaonline.dila.edu.tw/en/T0223>)).
- n.24 大智度論 (*Dazhidu lun*, Taishō 1509 (<https://cbetaonline.dila.edu.tw/en/T1509>)). Kumārajīva did not claim to have translated the complete text, but only the first fifty-two chapters in full and then selections from the rest.
- n.25 Zacchetti’s masterful, posthumously published study of the *Dazhidu lun* (Zacchetti 2021) explores the possible interactions of a limited set of elements of the commentary’s content with the expansion of the Long Sūtras in their Indic versions, while also pointing to the tendency of Mahāyāna texts to evolve by incorporating explanations from the oral commentarial tradition that accompanies their transmission.

- n.26 大般若波羅蜜多經 (*Da boreboluomiduo jing*, Taishō 220 (<https://cbetaonline.dila.edu.tw/en/T0220>)).
- n.27 See below i.33.
- n.28 Zacchetti (2015), p. 190, citing Hikata (1958).
- n.29 The “Three Treatises” are Kumārajīva’s renderings of Nāgārjuna’s *Mūla-madhyamakakārikā*, a Madhyamaka text called the *Bai lun* (**Śataśāstra*) attributed to Āryadeva, and a work on emptiness called the *Shi’ermen lun* (**Dvādaśa-mukhaśāstra*) attributed to Nāgārjuna. However, the *Dazhidu lun* is often considered the fourth text of the corpus.
- n.30 The five texts are the *Abhisamayālaṅkāra* (Toh 3786), the *Mahāyānasūtrālaṅkāra* (Toh 4020), the *Madhyāntavibhāga* (Toh 4021), the *Dharmadharmatāvibhāga* (Toh 4023), and the *Ratnagotravibhāgottaratantraśāstra* (Toh 4024). Asaṅga’s numerous works also include important texts of which Maitreya’s direct authorship is not claimed, such as the *Abhidharmasamuccaya*, the *Yogācārabhūmiśāstra* corpus, the *Mahāyānasamgraha*, and several sūtra commentaries. Authorship statements of the “Five Teachings of Maitreya” refer to Maitreya using the ubiquitous epithet *nātha* (Tib. *mgon po*), “Lord” or “Protector,” and some modern scholars have assumed that there must have been a human teacher called Maitreya-nātha from whom Asaṅga received them, simply on the basis that nonhuman teachers do not exist. While no such assumption has any basis in the traditional accounts, it is true that the traditional accounts themselves are of uncertain, if ancient, provenance. They do not seem to have been written down in any Indic language, nor in Tibetan before the eleventh or twelfth century. If it is presumed that they accompanied the texts of the corpus in oral form as they were transmitted to Tibet (at different periods), it remains uncertain which particular texts they accompanied. Nonetheless there are mentions in Vasubandhu’s works of the double authorship of at least one of the texts, and in other Sanskrit works of the five texts as a whole. Chinese tradition, with mentions dating as early as the sixth century, agrees that Asaṅga received certain texts from Maitreya, but includes among them the *Yogācārabhūmiśāstra* corpus, excludes the *Ratnagotravibhāga* (which it attributes to a Sāramati), and omits both the *Dharmadharmatāvibhāga* and the *Abhisamayālaṅkāra*, neither of which were known in China.
- n.31 Thirteen if a lost commentary said (from some interpretations of a statement by Haribhadra) to have been written by Asaṅga, and possibly called the *Tattvaviniścaya*, is included (see Kongtrul book 3, Ngawang Zangpo 2010, p. 257; Tāranātha’s *History* in Chimpa et al 1980, p. 161; and Brunnhölzl 2010,

vol. 1, p. 695 n103); fourteen if the Tengyur version of *The Perfection of Wisdom in Twenty-Five Thousand Lines* (Toh 3790) is included. Although the latter is sometimes described as a commentary and attributed to Haribhadra, it is really a version of the sūtra, slightly edited and with some passages reordered, with inserted mentions of the *Ornament's* structural outline. See i-35–i.39 below.

n.32 But see n.25.

n.33 Nevertheless, of the “four great cahariot traditions of interpretation” (*shing rta chen po'i srol bzhi*) into which it divides Prajñāpāramitā commentarial works, the catalog (*dkar chag*) of the Degé Tengyur (F.432.b) classifies Nāgārjuna's works on reasoning (*rigs pa'i tshogs*) as the second, even if at that point instead of listing them it simply contains a reference to the Madhyamaka section. See also n.43.

n.34 One of the two texts mentioned, *The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines* (<https://read.84000.co/translation/toh3808.html>) (Toh 3808), also known as the “longer” *Bṛhaṭṭikā*, just the *Bṛhaṭṭikā*, *Paddhati*, *gzhung 'grel*, or *yum gsum gnod 'joms*, is attributed variously to Vasubandhu and to Daṃṣṭrāsena; as its full title makes clear it comments on all three of the long sūtras. The other, *The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand Lines* (Toh 3807), also known as the “shorter” *Bṛhaṭṭikā*, the *'bum kyi gnod 'joms* or *gnod 'joms chung ba*, is attributed mostly to Daṃṣṭrāsena, and even the Tibetan king Tri Songdetsen; it comments on *The Perfection of Wisdom in One Hundred Thousand Lines* alone. For a recently published English translation of the first, see Sparham (2022b), and for details of both see Sparham's introduction, i.1 and Brunnhölzl (2010), vol. 1, pp. 42 and 692–94 n99. Other Prajñāpāramitā treatises composed without reference to the topics of *The Ornament of Clear Realization* may include, somewhat doubtfully, a lost commentary thought by some to have been written by Asaṅga himself (see Obermiller 1999 p. 10 and n7).

n.35 See, for example, Kongtrul book 3, pp. 258–59, and the account in Tendar Lharampa's *Heart Sūtra* commentary translated in Lopez (1988), p. 145.

n.36 See Denkarma F.295.a.3 and Phangthangma, p. 2.

n.37 See Denkarma F.305.a.6 and Herrmann-Pfandt, pp. 294–97.

n.38 One reading of the ambiguous entries in the Denkarma that Herrmann-Pfandt numbers 516A would suggest an early translation of Haribhadra's

Āloka (or *rgyan snang*, Toh 3791), a commentary that applies *The Ornament of Clear Realization* to *The Perfection of Wisdom in Eight Thousand Lines*, while entry 517 is his *Vṛtti* or *Vivṛti* (*don gsal*, Toh 3793).

- n.39 The *Samṃcayagāthāpañjikā* (Toh 3798).
- n.40 Ngok Lotsāwa Loden Sherab (*rngog lo tsA ba blo ldan shes rab*, 1059–1110), one of the principal founding figures of the Tibetan scholastic tradition, who spent seventeen years in Kashmir and in Nepal.
- n.41 Sangphu Neuthok (*gsang phu ne'u thog*) was an important study center of the early Kadampa tradition, founded in 1073 by Ngok Lekpai Sherab (*rngog legs pa'i shes rab*), uncle of Ngok Loden Sherab.
- n.42 See Brunnhölzl (2010), vol. 1, pp. 68–69.
- n.43 Tibetan authors speak of four great “chariot” traditions (*shing rta chen po'i srol bzhi*), as in the Tengyur *dkar chag* F.431.a, of commentary on the Prajñāpāramitā. The first is that of *The Ornament of Clear Realization*, the third that of the two *bṛhaṭṭika* commentaries, and the fourth that of Dignāga's Yogācāra-based explanations. The second of the four, however, is essentially the entirety of Nāgārjuna's reasoning on emptiness that forms the Madhyamaka tradition. Thus although Prajñāpāramitā studies as such were and are, in Tibet, focused almost entirely on the *The Ornament of Clear Realization*, the influence of the Prajñāpāramitā in the form of the much more widely studied Madhyamaka system has been very far reaching. See also [i.25](#) above, and [n.-33](#).
- n.44 The two Hemis Kangyurs are alone in adding that the translators were “Zhang Yeshé Dé and others, in the time of *me khri srid sde btsan*” (Hemis I) and “... time of *mes khri srong (?lnga) btsan*” (Hemis II). These possibly corrupted spellings, although they do not correspond to the usual names of the Tibetan kings of the period, may perhaps refer to the king Tridé Songtsen (*khri sde srong btsan*), also known as Senalek (*sad na legs*), who reigned 800–815 CE.
- n.45 Unequivocal confirmation of the Tibetan translators responsible for surviving versions of *The Perfection of Wisdom in One Hundred Thousand Lines* is incomplete. The recorded details of its early translations are nevertheless quite complex. The versions in the Degé and most other Kangyurs (which differ among each other in several respects) lack a translators' colophon, but those in the Narthang and Lhasa Kangyurs have colophons that name Jinamitra, Surendrabodhi, Yeshé Dé, “and others” as responsible. The Degé

catalog (*dkar chag*) affirms that the sūtra was translated in the early period as well as mentioning the additions made later by Ngok Lotsāwa. Traditional histories mention more than one early translation, by Lang Khampa Gocha (*rlangs kham pa go cha*); by Wé Mañjuśrī (*dbas ma.ny+ju shrI*) and Nyang Indrawaro (*nyang indra wa ro*); a version with all repetitions in full made by Vairotsana (*pa gor vai ro tsa na*); and a revised version made during the reign of Ralpachen by Surendrabodhi, Kawa Paltsek (*ka ba dpal brtseg*), and Chokro Lu'i Gyaltsen (*cok ro klu'i rgyal mtshan*). See Kongtrul book 3 in Ngawang Zangpo (2010), pp. 258–59. See also *The Perfection of Wisdom in One Hundred Thousand Lines*, i.22 for a more complete discussion.

- n.46 See Sparham trans., *The Perfection of Wisdom in Eighteen Thousand Lines* (<https://read.84000.co/translation/toh10.html>) (Toh 10). A colophon attributing the translation to Jinamitra, Surendrabodhi, Yeshé Dé, and others appears in the Stok Palace, Ulaanbaatar, and Phukdrak Kangyurs but not in the Degé or other Kangyurs, while a similar colophon in the Hemis and Gangteng Kangyurs lists Prajñāvarman in the place of Surendrabodhi.
- n.47 Conze mentions the possibility that the lineage of such a Sanskrit manuscript may extend back to the fifth century when, according to Tāranātha's *History*, Ārya Vimuktisena found discrepancies between the sūtra and *The Ornament of Clear Realization*, but had his doubts resolved when, following the instructions of Maitreya in a dream, he met the upāsaka Śāntivarman in Vārāṇasī and obtained from him a version of *The Perfection of Wisdom in Twenty-Five Thousand Lines* that Śāntivarman had brought from South India and that corresponded with the order of the *Ornament*. See Conze (1978), p. 37, and Tāranātha's *History* in Chimpa et al, p. 189.
- n.48 Conze (1975), pp. 37–38, provides a brief summary of the principal differences between the texts. Lethcoe (1976) compares part of the “revised” Sanskrit text and the *Ornament* itself with the “unrevised” Chinese translations, but without reference to either Tibetan version. Zacchetti (2015) notes that a comparative study is also to be found in Watanabe (1994), but we have not yet been able to consult that article.
- n.49 See Zacchetti (2015), p. 188.
- n.50 See Degé Tengyur vol. 84 (shes phyin, ca), F.342.a.
- n.51 The Degé catalog entry for *The Perfection of Wisdom in One Hundred Thousand Lines* states that Ngok Lotsāwa made some revisions to the early translation of that text (i.e., in the late eleventh century) based on a Sanskrit manuscript kept in a temple in Phamting (Pharping) in Nepal. The revisions he made are

not all listed but include the names of three meditative stabilities (*samādhi*) that he added to the list in chapter 8. Two of those meditative stabilities are listed in the present text of *The Perfection of Wisdom in Twenty-Five Thousand Lines*, so it may possibly be that this text, too, bears traces of some later revisions. On the other hand, the lists of meditative stabilities are anyway not identical between the two texts, whether in number or content, so no solid conclusion can be reached on this basis.

- n.52 See Zacchetti (2015), p. 188 and [n.43](#).
- n.53 Zacchetti (2021), pp. 23–26, places the Nepalese Sanskrit manuscripts of the *Hundred Thousand* and the Tibetan text of the present, Kangyur version of the *Twenty-Five Thousand* in the same broad recensional grouping as the Bajaur manuscript (see also [n.56](#)). He does not mention the Tibetan text of the *Hundred Thousand* but, given its close correspondence noted above to that of the *Twenty-Five Thousand*, it may presumably be placed in the same grouping.
- n.54 See von Hinüber (2014) and Zacchetti (2015), p. 187. Critical editions of parts of the manuscript have been published by Conze (1962) and (1974), Zacchetti (2005), and Choong (2006).
- n.55 See Conze (1978), pp. 34–35 and 40, and Conze (1974).
- n.56 See Zacchetti (2005), pp. 19–22. Furthermore, Zacchetti (2021), pp. 23–26, places the Tibetan text of the present, Kangyur version of the *Twenty-Five Thousand* in the same broad recensional grouping as the Bajaur manuscript and hypothesizes that this may possibly be attributed to cultural exchanges between Tibet and the Gilgit valley facilitated by the documented Tibetan presence there in the eighth century.
- n.57 See Suzuki and Nagashima (2015).
- n.58 See Bhattacharya (1943–44) and Paranavitana (1933).
- n.59 See von Hinüber (1983).
- n.60 See von Hinüber (1983); Zacchetti (2005), pp. 43–44 and [n.178](#); and Zacchetti (2015), pp. 188–89.
- n.61 The sole exception being that chapter 56 corresponds to two chapters, 56 and 57, in the longer text.
- n.62 The colophon of the present Degé Kangyur version (while not clear on this point) suggests that these chapters may perhaps have been absent, too, from some early manuscripts. It does nevertheless state that they were included in

the “original” (*phyi mo*), presumably referring to the Sanskrit from which the earliest translation was made. The Degé catalog (F.117.a.5–6) for the *Hundred Thousand* mentions that when Nāgārjuna brought the text from the nāga realm, the Maitreya chapter and these other final chapters were missing from the text because the nāgas had withheld them from him, but that there was a tradition for some versions of the text (though not in the Degé) of adding them, as a supplement from the *Twenty-Five Thousand* and the *Eight Thousand*.

- n.63 The three approaches provide much of the framework for the commentary on the three long sūtras, *The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines* (Toh 3808). A very brief summary is given here but for more details see Sparham (2022b), [i.46](#). The term “three approaches” is also applied in other commentaries, e.g. Haribhadra’s *Abhisamayālaṃkāra* (Toh 3791), to the sūtras being of three different lengths; see Brunnhölzl (2010), vol. 1 p. 35.
- n.64 See Sparham (2022b), [i.50](#).
- n.65 See Sparham (2022b), [2.17](#) and [n.248](#).
- n.66 Kimura’s Sanskrit edition is divided into eight sections corresponding to the eight topics, as is the Tibetan “eight-chapter” Tengyur version. See Introduction [i.41](#) above.
- n.67 It should be noted that only the three long sūtras start with the Buddha’s statement to Śāriputra and the subsequent teaching to him (and in the *Ten Thousand*, Toh 11, the same material prompted by an initial question from Śāriputra). In contrast, in the *Eight Thousand*, Toh 12, the Buddha’s request to Subhūti is the initial passage and the briefer equivalent of the Śāriputra chapter only comes afterward.
- n.68 The distinction is found in Pali in the Aṅguttaranikāya (AN 1.89) and in Sanskrit and Tibetan in several Mahāyāna sūtras including the *Śūraṅgamasamādhisūtra* (Toh 132, Degé Kangyur vol. 55, mdo sde, da, F.305.b). Detailed accounts of how Śāriputra became a disciple of the Buddha are to be found in *The Chapter on Going Forth* (Toh 1-1) and *The Ratnaketu Dhāraṇī* (Toh 138). Interestingly, *The Chapter on Going Forth* ([1.401](#)) adds a “foremost” distinction that we have not identified elsewhere, that of being foremost among those with great *pratibhāna* (“confidence” or “inspired speech”).
- n.69 See Lamotte 2001, p. 508.
- n.70 The *Eight Thousand* (Toh 12), in contrast, starts with the Buddha’s request to Subhūti. See [n.67](#).

- n.71 The second of these distinctions is mentioned in the present sūtra ([4.23](#), [6.30](#)). Both distinctions are found in Pali in the Aṅguttaranikāya (AN 1.201–2) and in Sanskrit and Tibetan in several Mahāyāna sūtras including the *Śūraṅgamasamādhisūtra* (Toh 132, Degé Kangyur vol. 55, mdo sde, da, F.305.b). The first of the two is *dakṣineyānām agryaḥ* in Sanskrit, and the second usually *araṇavihāriṇām agryaḥ*, rendered in Tibetan (Mvy 6366) as *nyon mongs pa med par gnas pa rnams kyi mchog*, “foremost among those dwelling free of afflicted mental states,” but also sometimes *araṇyavihāriṇām agryaḥ*, interpreted as “dwelling in seclusion.”
- n.72 Ekottarāgama (Taishō 125) and other works detailed in Lamotte 1962, p. 155 n.27.
- n.73 The Majjhimanikāya (MN 139) mentions his dwelling in nonconflict at the end of an explanation of that topic. He and his nephew Saddha are mentioned in the Aṅguttaranikāya (AN 11.14); and his meditation is commended by the Buddha in the Udāna (Ud 6.7). The Theragāthā (1.1) contains a verse on him that is said to refer to his practicing in retreat in Rājagṛha, and the prose legend associated with it in Dhammapāla’s commentary, the *Paramatthadīpani* (see Rhys Davids 1913, pp. 1–6), states that he was the younger brother of the benefactor Anāthapiṇḍada, that he was inspired to go forth during the dedication of the Jetavana presented to the Buddha by his brother, and that he attained the state of arhat through the practice of loving kindness. The legend also includes the story of how King Bimbisara promised him a hermitage but then forgot to build it, causing a drought since the gods did not want to let him suffer in the open as he meditated.
- n.74 The story is in the *Vinayaṣudrakavastu* (Toh 6, Degé Kangyur vol. 11, ’dul ba, da, F.92.a), and relates the story of Subhūti remaining in meditative seclusion in Rājagṛha instead of coming to greet the Buddha in Sāṃkāśya on his descent from Trāyastriṃśa. The narrative is reproduced in the *Dazhidu lun* 137a (see Lamotte 2001, pp. 208, et seq.) and is also mentioned in Lamotte 1962, p. 155 n.27; it appears in abridged form in Tāranātha’s biography of the Buddha compiled from Vinaya sources. On MSV works in Chinese, see previous note [n.72](#).
- n.75 See [n.7](#).
- n.76 For examples, see *The Ratnaketu Dhāraṇī* (Toh 138, [3.66](#)); *The Dharma Council (Dharmasaṅgīti)*, Toh 238, [1.399](#); *The Acceptance That Tames Beings with the Sky-Colored Method of Perfect Conduct* (Toh 263, [7.37](#)); and especially chapter 4 of

Unraveling the Intent (Toh 106), in which Subhūti discusses with the Buddha the ultimate single nature common to all dharmas. But see also n.79.

- n.77 See The White Lotus of the Good Dharma (Toh 113), chapter 6.
- n.78 As in The Prophecy Concerning Strīvivarta (<https://read.84000.co/translation/toh190.html>) (Toh 190), most of which comprises a discussion between the bodhisattva Strīvivarta and Subhūti, drawing on the latter's two characterizations as a worthy recipient of offerings and a specialist in the profound; and in Subhūti's reasons for not wishing to call on Vimalakīrti in chapter 3 of The Teaching of Vimalakīrti (Toh 176), drawing on his role as a recipient of offerings.
- n.79 The stories in Pali commentaries (and alluded to in some Kangyur texts, too) that outline Subhūti's other distinction, of being "foremost among those worthy of receiving offerings," relate that when on his alms round he would stop outside each house and meditate deeply and at length on loving kindness for the householder before receiving any donation of food. This other detail, according to which—even in a quite different area than his unceasing pursuit of emptiness and the ultimate view—it is again apparent that he is uncompromisingly ready to take the Buddha's teachings to their utmost limits, nicely rounds out what we can glean of his personal character.
- n.80 See The Play in Full 6.53, 15.27, 15.123, 18.31, 23.52, and particularly 25.24.
- n.81 The unique feature of The Perfection of Wisdom in Ten Thousand Lines (<https://read.84000.co/translation/toh11.html>) (Toh 11) is that the lists of dharmas are all gathered into the first two chapters, as well as appearing again scattered throughout the sūtra; see Padmakara Translation Group (2018). In all other versions of the long sūtras, they have to be sought individually.
- n.82 See Dharmachakra Translation Committee, trans., The Heart of the Perfection of Wisdom, the Blessed Mother (<https://read.84000.co/translation/toh21.html>) (Toh 21), 2022.
- n.83 See Dharmachakra Translation Committee (2022), i.4 et seq.
- n.84 From Sparham (2022b), 4.816–4.817.
- n.85 Sparham (2022a), chapter 83.
- n.86 In the *Eighteen Thousand*, the Tibetan term is *kun brtags pa*. See Sparham (2022a), 83.34.
- n.87 See Sparham (2022b), i.44, i.118, 4.110–4.111, and 4.541–4.547.

- n.88 Lhasa Kangyur, vol. 34. This appears to be a prestige volume on which the compilers and sponsors spared no expense, as the xylograph has line drawings of buddhas, bodhisattvas, and lineage masters on every single folio. For details of the text by Tsongkhapa (folios 523.b–555.b) see bibliography. A number of other noncanonical texts, including a *Bhaiṣajyaguru sādhana*, follow in the same volume.
- n.89 See Padmakara Translation Group (1994), pp. 153–57.
- n.90 See, for example, *The Sūtra on Reliance Upon a Spiritual Friend* (<https://read.84000.co/translation/toh300.html>) (Toh 300); or *The Jewel Cloud* (Toh 231), 1.385 and 1.449.
- n.91 In this text, we have opted to translate the epithet *bhagavat* (*bcom ldan 'das*) as “the Blessed One” when it stands alone in narrative contexts, and as “Lord” when found in dialogue, as in the vocative expressions “Blessed Lord” (*bhadantabhagavan*, [*btsun pa*] *bcom ldan 'das*) and “Lord Buddha” (*bhagavanbuddha*, *sangs rgyas bcom ldan 'das*).
- n.92 *bka' yang dag pas*, here and in the *Hundred Thousand*, is one Tibetan rendering in the canonical texts of Skt. *samyagājñā*, the other being the more widespread *yang dag pa'i shes pas* (“by perfect understanding”), as in the equivalent phrase in the *Eighteen Thousand*, 1.2 and as recommended in *Mahāvvyutpatti* 1087. See also *The Jewel Cloud* (Toh 231), 1.2 and n.21.
- n.93 Full explanations of the introductory passage can be found in *The Long Explanation* (Toh 3808), 1.3. An interpretation of the corresponding introductory paragraph in *The Perfection of Wisdom in Eight Thousand Lines* (*Aṣṭasāhasrikāprajñāpāramitā*) can also be found in Haribhadra’s *Mirror Commentary on the Ornament of Clear Realization* (*Abhisamayālaṃkāṛāloka*). See Sparham 2006: I, pp. 171–81.
- n.94 The Tengyur version of the sūtra, instead of *grangs med pa*, here reads *koṭī-niyutaśatasahasra* (*bye ba khrag khrig brgya stong*), “one hundred billion trillion.”
- n.95 The various dhāraṇīs are enumerated below at 9.44 and in Dutt 1934: pp. 212–13; also Conze 1975: pp. 160–62. Of the meditative stabilities, there are three enumerations in the present text, respectively comprising 32 (4.5), 119 (6.20) and 119 (8.247) meditative stabilities. On the implications and importance of dhāraṇī for the oral transmission of Buddhist teachings, see Davidson (2009): 97–147. The dhāraṇī gateways and gateways of meditative stability are also discussed in Lamotte’s *Treatise*, vol. IV, pp. 1522–42.

- n.96 *kṣāntisamatāpratilabdha* (Dutt 1934, p. 4); the Tengyur version of the sūtra, instead of *chos thams cad la mnyam pa nyid kyi bzod pa rab tu thob pa*, reads this as *chos thams cad la mnyam pa nyid kyi bzod pa rab tu thob pa*, which could be interpreted as “acceptance due to the sameness of all phenomena.”
- n.97 “The dhāraṇī of nonattachment” is not present in the equivalent passage of the *Hundred Thousand*.
- n.98 This phrase is absent from the Tengyur version of the sūtra. Of the six extrasensory powers enumerated below at 2.234, the first five are meant here (as specified in the *Ten Thousand*) since these are the ones attainable by bodhisattvas, pratyekabuddhas, śrāvakas, and even by non-Buddhists, whereas the sixth is indicative of the termination of all rebirth in cyclic existence and can therefore be attained only by consummate buddhas.
- n.99 Engaging speech (*śravaṇīyapada*, *mnyan par 'os pa'i tshig*). The *Ten Thousand*, F.1.b (<https://read.84000.co/translation/toh11.html#UT22084-031-002-4749>), reads *gzung ba'i tshig* (*grahaṇapada*), which implies either “captivating speech” or “comprehensible speech,” in contrast to *gzung ba med pa'i tshig* (*agrahaṇapada*) or “incomprehensible speech.” See Negi 1993–2005: p. 5505.
- n.100 These last few phrases, from “they had overcome” to “remained undefeated,” do not appear in the Tengyur version of the sūtra but are in the Tibetan and Sanskrit of the *Hundred Thousand*.
- n.101 *sngon du smra ba*, Skt. (Dutt 1934: p. 3) *pūrvālāpin*, literally “earliest to speak.” The *Hundred Thousand* has the equivalent *thog mar smra ba*, and in the *Ten Thousand* and other sūtras the same term is rendered *gsong por smra ba*, meaning “straightforward or honest speech.”
- n.102 The ambiguity of the translation here is intentional as there are several ways in which this sentence may be interpreted.
- n.103 Here and in the *Hundred Thousand*, the Degé reads *shes pa phra ba*, whereas the *Ten Thousand* has *phra ba mkhyen pa*. The *Long Explanation* (Toh 3808, 1.123) here lists various aspects of this “subtle knowledge” or “knowledge that engages in subtlety” (which it renders as *ye shes phra ba*) with regard to conduct and so forth. These include the knowledge that engages with subtle transmigration at the time of death, the knowledge that engages with subtle processes of rebirth, and the knowledge that engages with subtle buddha activities—emanation, renunciation, consummate enlightenment, turning the wheel of the Dharma, consecrating the lifespan, passing into final nirvāṇa, etc.

- n.104 Degé, Stok Palace, and other Kangyurs, not only here but also in the equivalent passages of the Tengyur version and of the *Hundred Thousand*, all read *brten pa* (which could be taken as “dependence” in relation to the following phrase, or perhaps interpreted as “the basis”) but Urga reads *bden pa* (“truth”). The Sanskrit is missing in the Dutt and Kimura editions, which offer an abbreviated version of these initial paragraphs, but the Sanskrit of the Gilgit manuscript (Zacchetti, p. 367) and the *Hundred Thousand* (Ghoṣa, p. 5) both read *pratītyanirdeśakuśalair*.
- n.105 Guhagupta (*skyob sbed*, sometimes found as Guhyagupta) is found here (but not in Dutt 1934: p. 5), as well as in the *Hundred Thousand*, 1.3 (ka F.3.a). By contrast the *Ten Thousand*, 1.6 (ga F.2.a) reads Grahadatta (*gzas byin*). The Tibetan rendering of Guhagupta in the *Eighteen Thousand*, 1.2 (ka F.2.b) is *phug sbas*.
- n.106 For all the parts of the body mentioned in this paragraph, the Tibetan reads ‘*od zer bye ba khrag khrig brgya stong drug cu drug cu*. We have interpreted the repeated *drug cu* (“sixty”) as signifying that sets of that number of rays of light are emitted from each one of the paired parts of his body or individual members in a list. This is consistent with the expanded version of the same passage in the *Hundred Thousand*, in which the number of light rays is repeated for each individual mention; in the case of nonpaired, single items like the *śrīvatsa*, throat, and *uṣṇīṣa*, the Tibetan of the Degé only has one *drug cu*.
- n.107 The set of exclamations that follow here is condensed by comparison with the equivalent passage in the *Hundred Thousand*, 1.22 in which it appears twice, with the explanation that the second time it is repeated by the buddhas in the respective buddhafiels. This accords with Dutt 1934: p. 10, line 6: *anyabuddhakṣetrasthā buddhā bhagavanta evamudāyanayanti sma*.
- n.108 Dutt 1934: p. 10, line 7: (*dge’o*).
- n.109 This reading of *bden pa* (“truth”) accords with the Degé, Urga, and Stok Palace Kangyurs here and in the *Hundred Thousand*, but the Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa Kangyurs all read *dben pa* (“isolation” or “withdrawal”). The Sanskrit and Tengyur versions do not have a directly comparable list of all the terms here.
- n.110 Dutt 11 reads *ābhāsvarā*, as do Ghoṣa 21 and Kimura 1–1.6. Here and elsewhere throughout the text, the Tibetan *kun snang dang ba* is used instead of the much more frequent ‘*od gsal* for *Ābhāsvara*, the third of the three divisions of the gods of the second meditative concentration in the realm of

form. *kun snang dang ba* is also used for Ābhāsvara in the *Gaṇḍavyūha* (ch 45 of Toh 44, the Buddhāvataṃsaka); see Roberts and Bower (2021), *The Stem Array* (<https://read.84000.co/translation/toh44-45.html#UT22084-037-007-7394>). *dang ba* is perhaps *gdangs* for *svara*. That the order here and in two other places is unusual is corroborated by in Lamotte 2001 (*Treatise*, English translation), pp. 409-412.

- n.111 This is the “brief teaching,” first of the “three approaches” (*sgo gsum*). See i- 58.
- n.112 This single paragraph summary is the subject of extremely detailed commentary in chapters 16–30 of the *Dazhidu lun* (**Mahāprajñāpāramitāśāstra*, Taishō 1509), attributed to Nāgārjuna. See Lamotte (2001), vol. 2.
- n.113 At this point, the Tengyur version of the sūtra (Degé Tengyur, Toh 3790, vol. 82, F.26.a) and the recast Sanskrit manuscript (Dutt 1934: p. 18) add an extra passage detailing the bodhisattva’s aspirations for beings, such that the present paragraph is found in the Tengyur version from F.26.b.7 onward and in Dutt 1934: pp. 19–20.
- n.114 In place of the recollection of disillusionment (*udvegānusmṛti*, *skyo ba rjes su dran pa*), other lists of the ten recollections, including the one in the *Ten Thousand* (1.36), have the recollection of quiescence (*[vy]lupaśamānusmṛti*, *nye bar zhi ba rjes su dran pa*), i.e., the quiescence of nirvāṇa, on which see Konow 1941: p. 23; also Bodhi 1993: pp. 333–36.
- n.115 The faculties endowed with the knowledge of all phenomena (*ājñātāvīndriya*) are rendered here as *kun shes pa rig pa’i dbang po*, rather than *kun shes pa dang ldan pa’i dbang po* as in the *Ten Thousand* and *Eighteen Thousand*.
- n.116 The sense fields of complete suffusion (*kṛtsnāyatana*) are here rendered as *chub pa’i skye mched*, rather than the more usual *zad par gyi skye mched* as in the *Ten Thousand* and *Eighteen Thousand*.
- n.117 The Tengyur version of the sūtra inserts an extra phrase at the beginning of each mention in this paragraph of the six perfections, e.g. here for generosity: “... wish to establish miserly beings in generosity and ...”. Similarly for discipline—“... wish to establish undisciplined beings in discipline and ...”—and so forth for the others in the same pattern.
- n.118 The reasons for bodhisattvas wishing to receive the praises of buddhas are set out in the *Dazhidu lun*, chapter 47; see Lamotte vol. 4, pp. 1620–25.

- n.119 *sems bskyed pa gcig gis*. In other instances in the text *sems bskyed pa* (*cittotpāda*) has been interpreted as an abbreviated form of *byang chub kyi sems bskyed pa*, and thus this phrase is rendered “with a single setting of the mind on enlightenment,” but in the present context it seems more likely to mean simply “just by having the thought [of journeying to the buddhafiels].”
- n.120 This paragraph is explained in the *Dazhidu lun*, chapter 47; see Lamotte vol. 4, pp. 1626–28.
- n.121 This paragraph is explained in the *Dazhidu lun*, chapter 47; see Lamotte vol. 4, pp. 1628–30.
- n.122 *byang chub sems dpa’i rigs yongs su bsgrubs par ’dod pa*. Here the Stok Palace Kangyur reads *byang chub sems dpa’i rigs yongs su bsrung bar ’dod pa*, “wishes to protect the family of bodhisattvas,” (ka, F.41.a) as does the *Hundred Thousand*, 2.37 (ka, F.48.b).
- n.123 The equivalents of this paragraph in the Chinese translations of both Dharmarakṣa (Taishō 222) and Kumārajīva (Taishō 223) focus on the continuity of the buddhafiels, but with similar implications (see Zacchetti 2005, p. 295 and p. 296, note 412), and are explained in the *Dazhidu lun*, chapter 47; see Lamotte vol. 4, pp. 1628–35.
- n.124 This important paragraph on the eighteen kinds of emptiness is explained in considerable detail in the *Long Explanation* (Toh 3808, 4.103), and is contextualized by Lamotte as well as explained in very extensive detail in the *Dazhidu lun*, chapter 48; see Lamotte vol. 4, pp. 1636–767. See also Zacchetti 2005, pp. 296–99. Among many mentions of these kinds of emptiness in this text, one later list at 8.224 is followed by further statements about each.
- n.125 This paragraph is found in Dutt 1934: p. 18.
- n.126 Here and in the *Hundred Thousand*, 2.71 (ka, F.55.b) the equivalent passages read *rgyal rigs che zhing mtho ba*, with the equivalent for the other two classes. In the *Eighteen Thousand*, 2.27 (ka, F.16.a) and in the Tengyur version of the *Twenty-Five Thousand* (ga, F.30.b), the equivalent passages instead have *rigs shing sA la chen po lta bu* (“like a great sāla tree”). Dutt 1934: p. 25 has *kṣatriya-mahāśālakula* (etc.) and the two different Tibetan renderings of what was almost certainly the same Sanskrit term demonstrate the interpretative and literal approaches to a standard simile.
- n.127 This paragraph is found in Dutt 1934: p. 24.
- n.128 This paragraph is found in Dutt 1934: p. 25.

- n.129 This paragraph is found in Dutt 1934: p. 26.
- n.130 This paragraph is found in Dutt 1934: p. 26.
- n.131 The verbs in this phrase, *gnas* (stand, dwell, or remain) in the Degé Kangyur, are forms of *gnon pa* (step or step upon) in the Stok Palace, Yongle, Narthang, and Lhasa Kangyurs, as they are also in the equivalent passage of the *Hundred Thousand*. The translation here conforms to this latter reading.
- n.132 Some of these large numbers are specifically quantified in the *Treasury of Abhidharma* (*Abhidharmakośa*): *grangs med pa* at ten to the power of fifty-one, *tshad med pa* at ten to the power of fifty-two, *gzhal du med pa* at ten to the power of fifty-seven, *bsam gyis mi khyab pa* at ten to the power of fifty-eight, and *brjod du med pa* at ten to the power of fifty-nine.
- n.133 At this point in the *Eighteen Thousand* the second chapter ends.
- n.134 According to the two *Bṛhaṭṭikā* commentaries (Toh 3807; Toh 3808, [4.259](#)) the seven emptinesses (*saptaśūnyatā*, *stong pa nyid bdun po*) are the emptinesses of the seven separate groups mentioned in the preceding passage—aggregates, sensory elements, sense fields, truths, dependent origination, all conditioned phenomena, and all unconditioned phenomena (or, alternatively for the last two, all phenomena, and then all conditioned and unconditioned phenomena). This set of seven aspects of emptiness is not to be confused with another set enumerated in the *Laṅkāvatārasūtra* and to be found in Nordrang Orgyan 2008: pp. 1649–50.
- n.135 The phrase in both the *Twenty-Five Thousand* and *Hundred Thousand* is *lhan cig kun tu rgyu*, literally “move around together.” In the “eight-chapter” Tengyur version of the *Twenty-Five Thousand*, the Skt. *samavasaraṭi* is rendered in Tibetan as *yang dag par ’du ba*, literally “come together.”
- n.136 Compare the adaptation of this and the following paragraphs in the renowned *Prajñāpāramitāhṛdaya* (*The Heart of the Perfection of Wisdom*), Toh 21, [1.6](#) (Dharmachakra Translation Committee 2022).
- n.137 This paragraph is found in Dutt 1934: p. 44.
- n.138 This paragraph is found in Dutt 1934: p. 44.
- n.139 This paragraph is found in Dutt 1934: p. 44.
- n.140 This paragraph is found in Dutt 1934: p. 44.

- n.141 The individual statements introduced in this paragraph and then summarized in this last sentence are set out in full in the *Hundred Thousand* and fill 38 folios (2.302–2.427).
- n.142 This paragraph is found in Dutt 1934: p. 66.
- n.143 This paragraph is found in Dutt 1934: p. 72.
- n.144 This paragraph is found in Dutt 1934: p. 65.
- n.145 This paragraph is found in Dutt 1934: p. 66.
- n.146 This is omitted in the Tibetan, but found in Dutt 1934: p. 83, line 15: *udakamapi kāyāt prasuñcati taḍ yathāpi nāma mahāmegha*.
- n.147 This expression is omitted in Dutt 1934: p. 86, line 9.
- n.148 For “indications” (*sanirdeśaṃ*), Degé reads *ngan rtags*, while the variant reading found in the Yongle and Peking (KPD, vol. 26, note 2) suggests *don rtags*.
- n.149 Degé and other Kangyurs here read *thugs su byon cing dben par bya ba* (or, less honorific in the next sentence, *yid du ’ong zhing dben par bya ba*). Dutt 1934: p. 90 line 14 reads *priyo bhavati manaāpas ca*, and this is followed by Conze 1975: p. 83, “dear and pleasing.” It is therefore quite possible that *dben pa* (“set apart,” “isolated”) should be read *dpen pa* (“useful,” “pleasing”) but there seems to be no Kangyur with this reading.
- n.150 Dutt 1934: p. 91, line 6, and throughout this and the following paragraph, suggests that these were nuns (*bhikṣuṇī*, *dge slong ma*) rather than monks. Conze 1975: p. 83 concurs.
- n.151 The corresponding Sanskrit is found in Dutt 1934: pp. 93–94.
- n.152 Our text reads *la*, but Dutt 1934, p. 98, line 6 suggests the genitive.
- n.153 The Tibetan text here and in the next two instances of this recurring statement reads *btags pa’i chos*, which we have rendered “something that is a designation.” In other contexts this term could be understood to refer instead to the thing or *dharma* that is designated. However, starting from 3.9, the term used in the rest of the instances in this passage is *chos su btags pa*, which we have rendered “a designation for something.” The meaning seems intended to be the same and both Tibetan terms are matched in the Sanskrit by *dharmaprajñapti*.
- n.154 *chos su btags pa*; see n.153.

- n.155 The Buddha's statement here concludes his first response to the question put by Subhūti at the end of 3.4.
- n.156 See 3.4, when Subhūti asks his opening questions.
- n.157 In all cases in this paragraph the emphatic particle *yang* is not translated.
- n.158 The Degé here reads *ma mchis pa*. However, Yongle, Peking, Urga, and Lhasa (KPD 26: p. 237, line 1) read *mchis pa*. This construction is missing in Dutt 1934: pp. 112–13, which instead mentions the “real nature” (*tathatā, de kho na nyid*) of physical forms etc.
- n.159 This refers back to Subhūti's original question at the beginning of the chapter; see 3.4.
- n.160 In the Tibetan corresponding to this paragraph, both for this text and the *Hundred Thousand*, 3.745) the many instances of Sanskrit *dhātu* have been translated as the Tibetan *dbyings*, rather than *kham*s as would be much more usual in the context of the basic constituents of a sentient being including the sensory elements, etc. We have nevertheless interpreted *chos kyi dbyings* (*dharmadhātu*) in this passage as referring to the sensory element of mental phenomena rather than to the “realm of phenomena” in its wider sense; see the glossary definition for “realm of phenomena.” It is not clear why the Tibetan translators preferred the *dbyings* terminology here.
- n.161 The last two are reversed in the Degé F.119.a–b.
- n.162 Degé here reads *mnyam pa med pa* for *nyams pa med pa*, but see Dutt 1934: p. 118, line 4.
- n.163 This is an extremely abbreviated listing of only 32 meditative stabilities, as found in Dutt 1934: pp. 117–18. The two longer enumerations of 119 meditative stabilities are found below, 6.20 and 8.247, corresponding to Dutt 1934: pp. 142–44 and pp. 198–203. In the present abbreviated list, there are a number of divergences from the two longer lists.
- n.164 See also Conze 1975: p. 97, and the interpretation in Sparham 2006 I: p. 57.
- n.165 See Conze 1975: p. 98, note 9.
- n.166 Subhūti's question here, compared to his original question to the Buddha at the beginning of chapter 3 (3.4), is rephrased with less reference to designation, even though the “naming” of dharmas continues to be an important element in the passage that follows. Note also that the *Eighteen Thousand* and the Sanskrit (Dt.123) and the Tengyur version of the sūtra (Toh

3790 vol.82, F.129.a) all include at this point an additional question: “Blessed Lord, I do not apprehend, do not find, and do not observe an entity (*vastu, dngos po*). Blessed Lord, since I do not apprehend, do not find, and do not observe an entity, to what phenomenon (*dharma, chos*) should I give teaching and instruction, and about what phenomena?” The *Hundred Thousand* has only two verbs in the first question, but three in the second.

- n.167 These three terms, which are repeated in the passage that follows, we have tentatively translated according to the Tibetan (*gnas pa ma mchis/ thug pa ma mchis/ byin gyis brlabs pa ma mchis*). In the Sanskrit (Drt.124) there are four terms (*na sthitaṃ nāsthitaṃ na viṣṭhitaṃ nāviṣṭhitam* and in the Tengyur version of the sūtra (Toh 3790 vol.82, F.129.a), these are rendered *gnas pa ma lags/ mi gnas pa ma lags/ gnas pa dang bral ba ma lags/ gnas pa dang bral ba ma lags pa ma lags*, “not having a location, not lacking a location, not devoid of a location, and not *not* devoid of a location.” The terms *sthita* and *gnas pa* could also be translated as “abiding” or “remaining” in the sense of stable or lasting. The *Hundred Thousand* has the same three terms as here in the Tibetan (F.333.a), and only three in the Sanskrit (Ghoṣa 504): *na sthitaṃ na viṣṭhitaṃ nādhiṣṭhitam*. The Tibetan *byin gyis brlabs pa*, “transformative power” (sometimes rendered “blessings”) is a standard translation of *adhiṣṭhāna* in one of its senses (See Edgerton p. 16), and we have here used the term “influence” in deference to the original translators, even though later interpretations seem to have favored a more basic sense.
- n.168 Although there may be other possible interpretations, both of the *brhaṭṭikā* commentaries on the long sūtras (Toh 3808 4.533–5, and Toh 3807) explain this passage in terms of the understanding brought about by the syllables of dhāraṇī, using the example of the seed syllable *a* bringing about an understanding of the unborn nature of phenomena. While those of sharp faculties may understand this one point through this one syllable, those of middling and dull faculties may require two syllables, or many, to reach an understanding of two, or many, points, respectively.
- n.169 This alludes to the anecdote of a non-Buddhist mendicant named Śreṇika Vatsagotra (Pali: Vacchagotta); his name in Tibetan here is *phreng ba can*, and is found rendered as *bzo sbyangs* and *sde can* in Tibetan in other Prajñāpāramitā texts. Despite his narrow and limited scope, Śreṇika accepted the Buddha’s overall omniscience through faith, and because he did not perceive or appropriate anything at all. The anecdote is mentioned as significant in all the long Prajñāpāramitā sūtras in passages discussing the Buddha’s overall omniscience, e.g. (as well as here) in chapter 1 of the *Aṣṭasāhasrikā* (Toh 12); chapter 8, 8.35–8.38 of the *Aṣṭadaśasāhasrikā* (Toh 10);

chapter 11, 11.31–11.33 of the *Daśasāhasrikā* (Toh 11); and in chapter 5 of the *Śatasāhasrikā* (Toh 8). The Prajñāpāramitā sūtras themselves give little further detail, and Śreṇika Vatsagotra's questioning of the Buddha does not seem to appear in full in any canonical text in Tibetan translation. It is, however, related in a number of Pali texts and āgamas in Chinese; see particularly Majjhimanikāya, 71–73, and Saṃyuktāgama, SA 962–64 and SA2 196–98. Nāgārjuna's *Mahāprajñāpāramitāśāstra* gives further details; see Lamotte 2010 vol. 1, p. 58, note 119. A useful summary is set out in Conze's introduction to the long sūtra; see Conze 1975: pp. 12–13.

- n.170 This reading of *gang nas* derives from the *Ten Thousand*, F.118.a (11.33).
- n.171 In theory this meditative stability could be counted as first of the list that follows. However, in the passage introducing the second, parallel list in chapter 8 below, it is not mentioned; moreover, the two lists correspond more closely if this one is not taken as the first.
- n.172 The listing of the 119 meditative stabilities that follows corresponds to Dutt 1934: pp. 142–44. The similar list (with exegesis) given below, 8.247 corresponds to Dutt 1934: pp. 198–203 (see also Conze 1975: pp. 148–52). By contrast, in the *Ten Thousand*, 12.12, there appears to be a unique listing, which in many instances partakes of the list found here, but which sometimes adopts instead the readings found in the exegetical list (Dutt 1934: pp. 198–03). The following notes n.173–n.243 will be of interest only to specialists. At some point it would be worthwhile to produce a comprehensive table, juxtaposing the listings of these meditative stabilities, as found in all texts within the genre.
- n.173 This meditative stability is omitted in Dutt 1934: p. 142, line 10, but found in the other list on p. 198.
- n.174 This meditative stability is omitted in Dutt 1934: p. 142, line 10, but found in the other list in Dutt 1934: p. 198.
- n.175 The Sanskrit is attested in Dutt 1934: p. 142 and pp. 198–99. The *Mahāvvyutpatti* reads *vilokitamūrdha*, which has the same meaning; the seventh meditative stability in the *Ten Thousand*, *unseen pinnacle* (*spyi gtsug bltar mi mthong ba*), is clearly related but means the opposite.
- n.176 This meditative stability is found in the other list, Dutt 1934: p. 199, but replaced in the short list, p. 142, with *samāhitāvasthāpratiṣṭha*.
- n.177 This meditative stability is found in the other list, Dutt 1934: p. 199, but replaced in the short list, p. 142, with *seal of the king* (*rājamudrā*, *rgyal po'i phyag*

rgya).

- n.178 This also occurs in the form *balavīrya* (Dutt 1934: p. 142). The other list, p. 199, reads *balavyūha*.
- n.179 This meditative stability is found in the short list, Dutt 1934: p. 142, but is replaced in the other list, p. 199, with *niruktinirdeśapraveśa*.
- n.180 This meditative stability is attested in the other list, Dutt 1934: p. 199, whereas the short list, p. 142, replaces *adhivacanasampraveśa* with *anointment* (*āsecanakapraveśa*).
- n.181 The Sanskrit *digvilokita* is attested in the other list (Dutt 1934: p. 199), whereas the short list, p. 142, reads *digavalokana*.
- n.182 This meditative stability is found in the short list, Dutt 1934: p. 142, but replaced in the other list, p. 199, with *ādhāraṇamudrā*. In the *Ten Thousand*, it is rendered as *gzungs kyi phyag rgya*.
- n.183 In the *Ten Thousand*, this is rendered as *brjed pa med pa*.
- n.184 In the *Ten Thousand*, this is rendered as *nam mkha' khyab par byed pa*.
- n.185 This meditative stability is found in the short list, Dutt 1934: p. 142, but replaced in the other list, p. 199, with *tejovati*.
- n.186 This meditative stability is found in the short list, Dutt 1934: p. 142, but replaced in the other list, p. 199, with *apramāṇamābhāsa*. In the *Ten Thousand* it is rendered as *rgyal mtshan rtse mo'i tog*.
- n.187 This meditative stability is found in the short list, Dutt 1934: p. 142, but replaced in the other list, p. 199, with *asaṅgānāvaraṇa*.
- n.188 This meditative stability is found in the short list, Dutt 1934: p. 142, but replaced in the other list, p. 199, with *sarvadharmapravṛttisamuccheda*.
- n.189 This meditative stability is found in the short list, Dutt 1934: p. 142, but omitted in the other list, p. 200.
- n.190 This meditative stability is found in the short list, Dutt 1934: p. 142, line 17. In the corresponding passage in the *Ten Thousand*, it is replaced with *establishment of the array* (*bkod pa sgrub pa*).
- n.191 In the *Ten Thousand*, this is replaced with *rin chen 'byung gnas* (*precious source*).

- n.192 This meditative stability is found in the other list, Dutt 1934: p. 200, but replaced in the short list, p. 142, with *vipulaṃpratipanna*.
- n.193 In the *Ten Thousand*, this is rendered as *snang ba mtha' yas pa*.
- n.194 In the *Ten Thousand*, this is rendered as *snang ba byed pa*.
- n.195 This meditative stability is found in the short list, Dutt 1934: p. 142, but replaced in the other list, p. 200, with *śuddhasāra*.
- n.196 This meditative stability is found in the other list, Dutt 1934: p. 200, but replaced in the short list, p. 143, with *aratikara*.
- n.197 This meditative stability is found in the other list, Dutt 1934: p. 200, but omitted in the short list, p. 143.
- n.198 This meditative stability is omitted in Dutt 1934: p. 143—perhaps conflated with number 46: *free from extinction* (*kṣayāpagata, zad pa dang bral ba*).
- n.199 This is rendered in the *Ten Thousand* as *nges par rgyal ba*.
- n.200 This meditative stability is found in the short list, Dutt 1934: p. 143, but replaced in the other list, p. 200, with *akṣayāpagata*.
- n.201 In the *Ten Thousand*, this is rendered as *rnam par 'joms pa* (*overwhelming*). In the other list, it is rendered as *imperishable* (*'jig pa med pa*).
- n.202 This meditative stability is omitted in the short list Dutt 1934: p. 143, and also omitted in the *Ten Thousand*.
- n.203 This accords with the short list (Dutt 1934: p. 143), whereas the other list, p. 200, suggests *śuddhaprabhāsa*. In the *Ten Thousand* it is rendered as *snang ba dag pa*.
- n.204 In the *Ten Thousand*, this is replaced with *mchog gi 'byung gnas* (*supreme source*).
- n.205 This meditative stability is omitted in the other list (Dutt 1934: p. 201). In the *Ten Thousand* it is rendered as *ye shes tog*.
- n.206 This meditative stability is omitted in Dutt 1934: p. 143, and presumably conflated with number 11 in the series.
- n.207 This accords with the short list (Dutt 1934: p. 143), whereas the other list, p. 201, suggests *samantāloka*.
- n.208 This accords with the other list (Dutt 1934: p. 201). It is omitted in the short list (p. 143).

- n.209 The short list, Dutt 1934: p. 143, reads *dharmāṅgata*, but suggests *dharmodgata* in note 8. The other list, p. 201, reads *sarvadharmodgata*. In the *Ten Thousand*, this is rendered as *chos kyi gnas pa'i spyi gtsug*.
- n.210 In the *Ten Thousand*, this is rendered as *tshig thams cad rab tu 'byed pa*.
- n.211 The other list (Dutt 1934: p. 201) reads only *samākṣara*.
- n.212 This meditative stability is found in the other list, Dutt 1934: p. 201, but replaced in the short list, p. 143, with *anigara*.
- n.213 This meditative stability is found in the other list, Dutt 1934: p. 201, where it is immediately followed by *aprakāra*. The latter is replaced in the short list, p. 143, with *prabhākara*.
- n.214 This meditative stability is found in the other list, Dutt 1934: p. 201, but omitted in the short list, p. 143.
- n.215 This accords with the short list, Dutt 1934: p. 143, whereas the other list, p. 201, suggests *nāmanimittapraveśa*.
- n.216 This accords with the short list, Dutt 1934: p. 143, whereas the other list, p. 201, suggests only *timirāpagata*.
- n.217 This is attested in the short list, Dutt 1934: p. 143, but omitted in the other list (p. 202).
- n.218 This accords with the short list, Dutt 1934: p. 143, whereas the other list (p. 202) reads *cittasthitiniścitta*.
- n.219 This accords with the short list, Dutt 1934: p. 143, whereas the other list (p. 202) reads *anantaprabhāsa*.
- n.220 This accords with the short list, Dutt 1934: p. 143, whereas the other list (p. 202) reads *sarvadharmātikramaṇa*.
- n.221 This meditative stability is found in the short list, though out of order (Dutt 1934: p. 143), and replaced in the other list (p. 202) with *paricchedakara*. In the *Ten Thousand*, the initial *chos* is omitted.
- n.222 This meditative stability is found in the short list, though out of order (Dutt 1934: p. 143), and omitted in the other list (p. 202). In the *Ten Thousand* it is rendered as *shin tu brtags pa med pa*.
- n.223 This meditative stability is found in the other list, Dutt 1934: p. 202, but omitted in the short list (p. 143).

- n.224 This meditative stability is found in the other list, Dutt 1934: p. 202, but omitted in the short list (p. 143). In the *Ten Thousand* it is rendered as *bkod pa gcig pa*.
- n.225 This meditative stability is found in the short list, Dutt 1934: p. 143, and rendered in the other list (p. 202) as *ākārābhīnirhāra*.
- n.226 This meditative stability is found in the other list, Dutt 1934: 202, as *ekākāravvyūha*, but omitted in the short list (p. 143).
- n.227 This meditative stability is found in the short list, Dutt 1934: p. 143, but replaced in the other list (p. 202) with *nirvedhikasārvaabhāvatalādhikāra*. In the *Ten Thousand*, this is rendered as *srid pa 'dam bu thams cad phung po med par rnam par 'thor ba*.
- n.228 This meditative stability is found in the short list, Dutt 1934: p. 143, but replaced in the other list (p. 202) with *nirghoṣo / kṣaravimukta*. At this point the short list also inserts *tejovātī*.
- n.229 This meditative stability is found in the other list, Dutt 1934: p. 202, but replaced in the short list (p. 143) with *rakṣāṇupariśodhaṇa*. In the *Ten Thousand*, the final syllable is rendered as *dag pa* rather than *sbyong ba*.
- n.230 This meditative stability is found in the other list, Dutt 1934: p. 202, but replaced in the short list (p. 143) with *anāvilakṣānti*.
- n.231 This meditative stability is attested in the short list Dutt 1934: p. 143, but replaced in the other list (p. 202) with *sarvākaravaropeta*. In the *Ten Thousand* this is rendered as *rnam pa thams cad kyi mchog dang ldan pa*.
- n.232 In the *Ten Thousand*, this is rendered simply as *rnam pa zad mi shes pa*.
- n.233 This meditative stability is found in the short list, Dutt 1934: p. 143, but replaced in the other list (p. 203) with *dhāraṇīpratipatti*.
- n.234 This meditative stability is omitted in the short list, Dutt 1934: p. 143, but found in the other list (p. 203) as *sarvarodhanirodhapraśamana* and followed immediately by *anusārapratīsāra*. In the *Ten Thousand* it is rendered as *'gal ba dang 'gog pa med pa*.
- n.235 See Negi 1998: p. 2118, following MVT 608: *anurodhapratirodha*.
- n.236 This is rendered in the *Ten Thousand* as *zla ba nya ba'i 'od dri ma med pa*.
- n.237 This is rendered in the *Ten Thousand* as *bkod pa chen po*.

- n.238 This meditative stability is attested as such in the short list, Dutt 1934: p. 144, and rendered in the other listing (p. 203) as *sarvākāraprabhākara*. In the *Ten Thousand* it is rendered as 'jig rten thams cad la 'od byed pa.
- n.239 This meditative stability is not attested in Sanskrit in either list. The short list (Dutt 1934: p. 144) instead reads *anayavinayanayavimukta*.
- n.240 This meditative stability is attested in the short list, Dutt 1934: p. 144, but rendered in the other list (p. 203) as *araṇasamavasaraṇa*. The *Ten Thousand* here reads *nyon mongs pa med pa nyon mongs pa dang bcas pa thams cad yang dag par 'du ba* (convergence of all mental afflictions in nonaffliction).
- n.241 This meditative stability is not attested in either list, though rendered in the other list, Dutt 1934: p. 203, as *anilāniketa*, and in the short list (p. 144) as *anilaniyata*. The *Ten Thousand* reads *g.yo ba med cing gnas pa med pa la dga' ba* (engaged without departing and without remaining).
- n.242 The *Ten Thousand* omits ... *s rab tu 'dul ba* ("tamed by").
- n.243 This meditative stability is attested in the short list, Dutt 1934: p. 144, which also suggests that they comprise two distinct meditative stabilities. The other list (p. 203) omits the suffix *gaganakalpa*. In the *Ten Thousand*, the final syllables *med pa* are omitted.
- n.244 This reading follows Dutt 1934: p. 148, line 11: *te abhiniviṣṭāḥ*. Cf. Conze 1975: p. 108. Degé, however, reads *de dag ni mngon par zhen pa ma yin te*, suggesting that they are not fixated.
- n.245 Cf. Dutt: p. 155: *na rūpaśūnyatayā rūpaṃ śūnyaṃ....*
- n.246 According to the *Ten Thousand*, 7.11, the subject of this paragraph is "inner forms" (*nang gi gzugs*) rather than the five aggregates.
- n.247 In the passage that starts here the Sanskrit terms *padārtha* and its negative or opposite *apadārtha* are crucial to an understanding of the text. Sanskrit *pada*, starting from its basic meaning of a footstep or track, also means a mark, standpoint, token, portion, sign, a matter, or a word; while *artha* (or *ārtha*) has an even wider range of meanings including aim, purpose, cause, motive, use, object, and meaning. The Tibetan translators of this text and of the *Hundred Thousand* have rendered the two compounds as *tshig gi don* and *tshig gi don med pa*, of which the literal translations in English might be "the meaning of the word" and "the absence of meaning of the word." However, *don* here must be understood as referring not to "meaning" in the sense of a definition of some kind, but rather to the actual thing denoted by the word.

Here we have followed that interpretation, which is not unreasonable given the clear association with the “word” in question, *bodhisattva*. Note that the Tibetan of the *Eighteen Thousand* (11.2 et seq.) renders the two compounds *gzhi'i don* and *gzhi med pa'i don*, i.e., using a different interpretation of *pada* and a different analysis of the second compound.

- n.248 *sems can* as the Tibetan rendering of the *sattva* in Skt. *bodhisattva* rather than from the Tibetan *sems dpa'*. The Sanskrit of this whole passage in the “recast” *Pañcaviṃśatisāhasrikā* (Dutt 160–161) is substantially different but can be followed in the equivalent passage of the *Śatasāhasrikā* (Ghoṣa 1.7).
- n.249 Dutt 1934: p. 160 reads *padam na vidyate*. The present translation of *gnas med* as “without any basis,” rather than “without abiding,” accords with the *Ten Thousand*, F.54.b (<https://read.84000.co/translation/toh11.html#UT22084-031-002-4855>), line 5 and so on, where the Tibetan *gzhi med* occurs throughout.
- n.250 The lists of phenomena in the following breakdown of phenomena into their different categories, though not their order or their more detailed categorization are paralleled in the first two chapters of the *Ten Thousand* (Toh 11) 1.11 et seq. In the following footnotes references are provided to Konow’s (1941) translation and reconstruction of the Sanskrit of these chapters of the *Ten Thousand* as well as to Conze’s synoptic translation of the “*Large Sūtra*.”
- n.251 Konow 1941: p. 85 and the reconstructed Sanskrit on p. 111. Cf. Conze 1975: p. 121.
- n.252 Konow 1941: p. 85 and the reconstructed Sanskrit on p. 111. Cf. Conze 1975: p. 121.
- n.253 Konow 1941: pp. 85–86 and the reconstructed Sanskrit on pp. 111–12. Cf. Conze 1975: p. 121.
- n.254 That is to say, by bringing about release from those pleasant states. See the *Ten Thousand*, 1.33.
- n.255 This listing of the eight aspects of liberation, the nine serial steps of meditative absorption, and the nine contemplations of impurity is also translated in Konow 1941: pp. 19–23, with Sanskrit reconstruction on pp. 98–99. On the eight aspects of liberation, see also Sparham 2012 IV: pp. 68–69.
- n.256 Konow 1941: p. 86 and the reconstructed Sanskrit on p. 112. Cf. Conze 1975: pp. 121–22.

- n.257 Konow 1941: p. 86 and the reconstructed Sanskrit on p. 112. Cf. Conze 1975: p. 122.
- n.258 Konow 1941: pp. 86–87 and the reconstructed Sanskrit on p. 112. Cf. Conze 1975: p. 122.
- n.259 Cf. Conze 1975: pp. 122–23, and for a different translation of these terms, see Konow 1941: p. 87.
- n.260 See Konow 1941: pp. 87–88, and the reconstructed Sanskrit on p. 112. Cf. Conze 1975: p. 123.
- n.261 *sems can gyi phung po chen po nges pa* renders the Sanskrit (*mahāsattvarāṣīṇiyata*, in Ghoṣa) but misses some of the wordplay. This is almost certainly a reference to the category of “those whose [receptivity] to the correct is certain” (*samyaktvaniyatam*, *yang dag pa nyid du nges pa*, or in this text just *nges pa'i phung po*) of the three categories or groupings of beings (*trīṇ sattvarāṣīṇ*, *sems can gyi phung po gsum*) mentioned later in the text (in 42.24 and 53.140 et seq.), and also in the *Lalitavistara* (see *the Play in Full* 25.47), the *Mahāvastu*, and *Mahāvvyutpatti* 7137. This passage reads somewhat differently in the Tibetan of the Tengyur version and of the *Eighteen Thousand*, as well as in the equivalent Sanskrit (which doubles the phrase to *mahāsattvarāṣīr mahāsattva-nikāya*). See also n.515 and n.562.
- n.262 This point in the text corresponds to the beginning of Chapter 12 (<https://read.84000.co/translation/toh10.html#UT22084-029-001-1149>) in the *Eighteen Thousand*.
- n.263 This point in the text corresponds to the beginning of Chapter 13 (<https://read.84000.co/translation/toh10.html#UT22084-029-001-1177>) in the *Eighteen Thousand*.
- n.264 Dutt 1934: p. 176 replaces this term with *vyūpaparīkṣaṇā* (“scrutiny”). See also Conze 1975: p. 129.
- n.265 This reading corresponds to Skt. *asamucchita* (*gtsugs med pa*). The alternative *asneha* (*gcugs med pa*) could be rendered as “without ties.”
- n.266 The repetition of *bsam gtan gi yan lag* here in Degé, line 2 may possibly be a misprint for *tshad med dang gzugs med kyi snyoms 'jug*.
- n.267 The Sanskrit term *bhāvanāvibhāvanā*, as attested in Kimura and Ghoṣa, is rendered as *bsgom pa rnam par 'jig pa*, literally “the destruction of cultivation,” in the Tibetan translations of the *Ten Thousand* (Toh 11), *Eighteen Thousand*

(Toh 10), and the Tengyur version of the *Twenty-Five Thousand* (Toh 3790). In this version of the *Twenty-Five Thousand* and in the *Hundred Thousand* (Toh 8), however, it is rendered *bsgom pa rnam par bsgom pa*, suggesting more an analysis or investigation of cultivation rather than its destruction or negation. The *Mahāvīyutpatti* (6360) includes both renderings of the *vibhāvanā* part of the compound, which we have chosen to translate, here and in chapter 37 (37.19) as well as in chapter 53 (53.96) where the compound is found in reverse order, as “breaking down,” in order to retain the widest range of possible meanings: “examination,” “analysis,” “exposure,” “deconstruction,” “destruction,” “annihilation,” “elimination,” or “unraveling” with respect to false appearances. Cf. Kimura IV: p. 109; also Conze 1975: p. 135 n12. Ratnākarakṣānti also reads *avibhāvitam aprahīṇam. no hīti nāprahīṇam | prahīṇam evety arthaḥ |*. Thanks to Greg Seton for this observation. See also n.454.

- n.268 This point in the text corresponds to the beginning of Chapter 14 (<https://read.84000.co/translation/toh10.html#UT22084-029-001-1267>) in the *Eighteen Thousand*.
- n.269 Note the emphatic repetition of the phrase “they should don the great armor” (*go cha chen po bgos so*).
- n.270 These six ways in which the trichiliocosm is said to shake are as follows: when the eastern side rises up the western side sinks low, when the western side rises up the eastern side sinks low, when the southern side rises up the northern side sinks low, when the northern side rises up the southern side sinks low, when the edges rise up the center sinks low, and when the center rises up the extremes sink low.
- n.271 Dutt p. 187, line 5 reads “medications” (*bhaiṣajya*) for which the Tibetan has: *rtsi dang yo byad*.
- n.272 Tib. *sgyu ma’i chos nyid nye bar bzung na chos rnam kyī chos nyid de yin pa*. Dutt 1934: p. 187, lines 18–19 reads: *dharmataiṣā subhūte dharmāṇām māyā-dharmatāmupadaya*. Conze 1975: p. 138 translates: “For such is the true nature of dharmas that in fact they are illusory.”
- n.273 Our text reads *chos nyid* (“reality”), whereas Dutt 1934, p. 189, line 13 reads *samatā* (“sameness”) and Conze 1975: p. 139, follows accordingly.
- n.274 This reading (“connected with”) follows Dutt 1934, p. 190, line 9: *pratisaṃnyuktam*, and Conze 1975: p. 140. The Tibetan *kyis* is ambiguous and could also imply “by means of.”

- n.275 Here the Tibetan reads *kyi* rather than *kyis*.
- n.276 The three verbs here and repeated in the passage that follows are, in the Degé, *ma byas*, *rnam par ma byas*, and *mngon par ma byas*, or *mi byed*, *rnam par mi byed*, and *mngon par mi byed*. Dutt's and Ghosā's Sanskrit have *na ... karoti na vikaroti nābhisaṃskaroti*. The *Ten Thousand* and *Eighteen Thousand* have, instead, *ma byas*, *ma bshig* ("not destroyed" or "unmade"), and *mngon par 'dus ma byas*.
- n.277 This point in the text corresponds to the beginning of Chapter 15 (<https://read.84000.co/translation/toh10.html#UT22084-029-001-1339>) in the *Eighteen Thousand*.
- n.278 While the first question is answered in great detail in what follows of this chapter and of chapter 9, the second question is answered at the beginning of chapter 10 at 10.1 and the third and fourth questions from 10.28 onward.
- n.279 For variant listings, see Konow 1941: pp. 30–31, and the reconstructed Sanskrit on pp. 102–4. See also the translation in Sparham 2006: I, pp. 107–10, which lists twenty aspects of emptiness.
- n.280 This phrase is missing in the Tibetan (Degé, F.201.b, line 7).
- n.281 Since the term "entities" (*bhāva*, *dn̄gos po*) specifically denotes the conditioned phenomena of the aggregates, this would seem to preclude Lamotte's translation (op. cit. p. 1762) of *dn̄gos po* as "existence," although "existents" could be an acceptable alternative. Similarly, the term "nonentities" (*abhāva*, *dn̄gos po med pa*) denotes unconditioned phenomena and is therefore incompatible with Lamotte's "nonexistence."
- n.282 This list is closely similar to the list in 6.20; the differences are noted below.
- n.283 In the previous list of the 119 meditative stabilities, 6.20, this is named *without fear* (*viṃṛta*, *'jigs pa med pa*). In the *Ten Thousand*, 12.12 (F.126.a, line 3), it is rendered as *rnam par 'joms pa*.
- n.284 Tib. *nyon mongs pa dang bcas pa thams cad nyon mongs pa med par yang dag par gzhol ba*. Omitted in the previous list of 119 meditative stabilities.
- n.285 This reading accords with Dutt 1934 p. 201, second to last line, and Conze 1975: p. 151 (no. 70). According to our text (Degé F.230.a, line 2) the verb is negative (*yang dag par yongs su mi mthong ba*).
- n.286 The list of eleven aspects of knowledge that follows differs slightly in content, and significantly in order, from the list in the *Ten Thousand*.

- n.287 The recollection of disillusionment with cyclic existence (*udvegānusmṛti*, *skyo ba rjes su dran pa*), as found at 2.5 (and in Nordrang Orgyan 2008: p. 2157), is the preferred reading here. The text in the Degé and other Kangyurs reads *skye ba rjes su dran pa* (“recollection of birth”) but the Yongle (see KPD 26: p. 541, note 9) and the Stok Palace (ka F.329.a) have *skyo ba*, etc. See also n.114.
- n.288 In most lists of the ten powers, the polysemous term *dhātu* (*kham*s) is interpreted to mean the constituents or constitution of individual beings rather than the realms of cyclic existence. Here, however, the Tibetan *’jig rten gyi kham*s *ni sna tshogs can te/’jig rten gyi kham*s *ni du ma pa’o* and the Sanskrit (from the *Hundred Thousand*) *nānādhātuloke ’nekadhātur loka* suggest the latter interpretation is emphasized. The word *loka* is not present in the Sanskrit of the Tengyur version of the *Twenty-Five Thousand*.
- n.289 The listing of the ten powers of the tathāgatas is analyzed in Konow 1941, pp. 37–39, with reconstructed Sanskrit on pp. 105–6, even though the list in the *Ten Thousand* is not identical in all respects. A full explanation of these powers can be found in the passage at 2.257–2.387 in *The Teaching on the Great Compassion of the Tathāgata* (*Tathāgatamahākaraṇīrdeśa*, Toh 147, also known as *The Sūtra of Dhāraṇīśvararāja*, *Dhāraṇīśvararājasūtra*), in which the ten powers are described as the first ten of thirty-two actions of a tathāgata. Cf. also Dayal 1932: p. 20, and Sparham 2012 (IV): p. 80. Note, however, that the lists vary somewhat in detail.
- n.290 *tshangs pa’i ’khor lo.... ra btu bskor bar bya’o* (*brāhmaṇaṃ cakram pravartayāmi* in the Sanskrit). The wheel is Brahmā’s emblem and the term “wheel of Brahmā” may therefore simply refer to the wheel of the Buddha’s teachings. Alternatively, the *Br̥haṭṭikā* (Toh 3808, 4.1003) glosses this as “turning the wheel like Brahmā” (*tshangs pa bzhin du ’khor lo bskor*), while the same phrase in the *Ratnagotravibhāga* is expanded by Dolpopa to “turning the wheel of Dharma in the realm of Brahmā” (*tshangs pa’i gnas su chos kyi ’khor lo skor ba*).
- n.291 See the glossary entry “four fearlessnesses” for notes and comparative references to this set.
- n.292 Lexical explanations (*nirukta*, *nges pa’i tshig*) here implies the exact knowledge of the primary and derivative definitions and explanations of names and words. Inspired eloquence (*pratibhāna*, *spobs pa*) is the means by which the teachings are expressed. On the philological origins of these four kinds of exact knowledge—the essentials through which the buddhas impart their teachings—see Konow 1941: p. 40, and the reconstructed Sanskrit on p. 107; also Dayal 1932: pp. 259–67, and Sparham 2012 (IV): pp. 78–79.

- n.293 See the analysis of the eighteen distinct qualities of the buddhas in Konow 1941: pp. 41–44, which discusses the etymology of *āveṇika* and compares alternative listings; also Dayal 1932: pp. 21–23, and Sparham 2012 (IV): p. 82.
- n.294 Degé, F.245.b, line 1, reads *ṭa*, but the Yongle, Peking, Narthang, Urga, and Lhasa all read *ḍa* (see KPD 26: p. 552, note 3), which is clearly the correct reading here.
- n.295 Sanskrit *stambha* may also suggest “rigidity.”
- n.296 Dutt 1934, p. 212 reads *gagana*, but see Conze 1975, p. 161.
- n.297 This follows the Tibetan (vol. 26, p. 553) but for alternative readings see Conze 1975, p. 161. Dutt 1934, p. 212, last line reads *taccānulabdhita*, suggesting perhaps that “that-ness” is not apprehended.
- n.298 This is missing in Dutt 1934, whereas Conze 1975, p. 161 suggests *mārtya* (“mortality”) or *artha* (“meaning”).
- n.299 Dutt 1934, p. 213 suggests “aging” (*jarā*). The Skt. *jarā* is said to be rendered in the Saka language as *ysara*. See Conze 1975, p. 161.
- n.300 Conze 1975, p. 162 suggests unsteadiness (*g.yo ba*) although the requisite *ḍh* syllable is absent.
- n.301 In the Sanskrit (Dutt 1934, p. 214), this mention of beneficial states is an item of its own in the list of ten refinements (see following note), but in this and the other Kangyur versions of the long sūtra, including the *Hundred Thousand*, 10.2 (ga F.196.b), as well as in the Tengyur version (Toh 3790) it appears to be deliberately associated with equanimity as evidenced by the use of a participle (*zhing*) between the two in place of the conjunction (*dang*) used between the other items.
- n.302 This one of the ten refinements, present in this text, in its Tengyur version (Toh 3790), and in the *Hundred Thousand*, is omitted in the Sanskrit (Dutt 1934, p. 214), which instead presents the second refinement in this list as two distinct items. See also preceding note n.301.
- n.303 The Tibetan reads *mig* for *yig*.
- n.304 Missing in Dutt 1934, p. 215, which adds “mendicants” (*pravrajita*).
- n.305 Missing in Dutt 1934, p. 215.
- n.306 This is omitted both in Degé, F.250.a, line 4, and KPD 26: p. 562, but included in Dutt 1934, p. 218. See the previous note.

- n.307 Omitted in Dutt 1934, p. 218.
- n.308 Degé F.252.a, line 7, reads *yongs su spyod pa* (“enjoy”), but see KPD 26: p. 567, note 7 for the preferred reading *yong su sbyong ba* (“purify”).
- n.309 Missing in Dutt 1934, p. 220.
- n.310 The avoidance of doubt (*vicikitsā*, *the tshom*) is omitted in Degé F.254.a, line 1, also in KPD 26: p. 572. On this, see the note in Conze 1973, p. 172.
- n.311 Degé F.254b, line 7, reads *kha za yag*. Dutt 221, line 18, reads *parityajya na durmanasko bhavati*, suggesting that bodhisattvas should practice generosity, etc., without ill thoughts of regret, futility, or despondency. The *Śatasāhasrikā-prajñāpāramitābrhatṭikā* (*'bum pa rgya cher 'grel pa*, Toh 3807) glosses this rare term as follows: *kha za yag gi sems su mi bya zhes bya ba ni stong pa'am don med par mi bya'o zhes bya ba'i don to*, suggesting that it denotes futility. Tulku Pema Wangyal (oral communication, 25 January 2018) interprets this to mean that the acts of a bodhisattva, such as generosity, should not be undertaken with regret or second thoughts. According to KPD 26: p. 573, note 4, the Choné xylograph edition suggests the alternative reading: *kha gsag* (*lapana*, “flattery”).
- n.312 Missing in Degé F.257.b, line 6; also in KPD 26: p. 579.
- n.313 This point in the text is the equivalent of the end of chapter 17 in the *Eighteen Thousand*, “Level Purification,” and the next passage is comprised in chapter 18 (<https://read.84000.co/translation/toh10.html#UT22084-029-001-chapter-18>), “The Exposition of Going Forth in the Great Vehicle.”
- n.314 Tib. *gnas pa med pa*, following KPD 26: p. 600, note 2. Degé F.266.b, line 5, reads *gnas pa*, which may correspond to Dutt 1934, p. 228, line 17, *yāna*.
- n.315 Cf. Dutt 1934: p. 228, line 17; also Conze 1975: p. 180. The latter follows Dutt in reading the conclusion with a negative particle: “will not attain deliverance; will not come to a halt.” Dutt also acknowledges that there are other Sanskrit manuscripts without the negative particle, which would therefore interpret the final line positively, as does the corresponding Tibetan text of the *Ten Thousand*, 12.42.
- n.316 This distinctive enumeration of the ten levels (*daśabhūmi*, *sa bcu*) is particularly associated with the tradition of the *Prajñāpāramitā* literature and, as such, it is at variance with other listings of the ten levels found in the *sūtras*, as well as the list of seven levels found in Asaṅga’s *Bodhisattvabhūmi*. Note, however, that the other, more widespread set of ten is mentioned as

well at this point in the Tengyur version (Toh 3790, ga, F.256.a–b) and in Dutt’s Sanskrit (Dutt: 1934: pp. 230–31; also Conze 1975: p. 181) as well as in the *Eighteen Thousand* (18.38). Of this distinctive set of ten, the first seven are said to be attainable by śrāvakas (*śrāvaka*, *nyan thos*), and they are enumerated separately in the *Mahāvīyutpatti* (1141–47). Among them, the level of the spiritual family is associated with śrāvakas in general. The eighth-lowest level is associated with candidates for entering the stream to nirvāṇa and is so called because it is the first and lowest of eight categories of noble person, though it is sometimes also said to denote the “eightfold receptiveness to the path of insight” (*darśanamārgāṣṭakṣānti*, *mthong lam gyi bzod pa brgyad*), which comprises “knowledge of phenomena” (*dharmajñāna*, *chos shes pa*) and “subsequent knowledge” (*anvayañāna*, *rjes su rtogs pa’i shes pa*) with respect to each of the four truths of the noble ones. The level of insight is associated with those who have entered the stream to nirvāṇa, the level of attenuated refinement is associated with those who are destined for only one more rebirth, the level of no attachment is associated with those who are not subject to future rebirths, and the level of spiritual achievement is associated with arhats. Cf. Sparham 2006 (I): pp. 296–97, and Conze 1975: pp. 163–78. See also Nordrang Orgyan 2003: p. 2508, and for an analysis of the alternative lists, Dayal 1932: pp. 270–91.

- n.317 The passage that follows exemplifies a recurring point of importance and contention in the Tibetan translations of the Prajñāpāramitā literature, namely that the expression *ma mchis* may correspond either to the Sanskrit *nāsti* (“to be nonexistent”), to *navidyate* (“to be unknown”), or to *na dṛśyate* (“to not be discerned”). The same is true of the equivalent non-negative forms true when the verb is not in the negative. In the present context, Dutt 1934 p. 231, line 17 and so on, reads *na dṛśyate*, and we have therefore opted to translate the term as “not discern.” Incidentally, the *Ten Thousand*, 13.13, concurs, adopting the equivalent Tibetan expression *mi mngon lags*.
- n.318 These are all enumerated above, 10.76.
- n.319 See above, n.316.
- n.320 Two distinct enumerations of the sixty aspects of buddha speech (*gsung dbyangs rnam pa drug bcu*) are found in Nordrang Orgyan 2003: pp. 3572–74. See also Jamspal et al, 2004: pp. 156–58; and Sparham 2006 (I): 132–33.
- n.321 This paragraph appears to be missing in Dutt 1934: p. 235, but it is included in Conze 1975: p. 184.
- n.322 Cf. Dutt 1934: pp. 235–36; also Conze 1975: p. 184.

- n.323 As indicated in KPD 26: p. 663, note 3, the Yongle, Litang, and Choné woodblock editions all at this point include the incantation *ye dharmā hetuprabhavā hetun teṣāṃ tathāgato bhavat āha teṣāṃ ca yo nirodho evaṃ vādī mahāśramaṇaḥ* (“Whatever events arise from causes, the Tathāgata has told of their causes, and the great ascetic has also taught their cessation”); and they also end with the benediction *maṅgalaṃ bhavantu*.
- n.324 Degé ka, F.296.a, line 2, and KPD 26: p. 669 both omit the level of bright insight.
- n.325 See Conze 1975: p. 186. Dutt 1934: p. 240 reads *na nāma ... nānāma*—probably a misprint for *na māna nānmāna*.
- n.326 Degé ka, F.309.b, line 6 (also KPD 26: p. 701) misreads *mi mnyam pa’i chos nyid*. See Dutt 1934, p. 243, line 17.
- n.327 Note that in this paragraph the six perfections are included twice—once in descending order and once in ascending order.
- n.328 See above, [n.317](#). Here the Tibetan *ma mchis* renders *na vidyate* (Dutt 1934, p. 244, line 21).
- n.329 The word *byang chub sems dpa’* is missing in Degé ka, F.312.a, line 4, but see KPD 26: p. 707, note 1.
- n.330 The question does not seem to match exactly any of the questions put by Śāriputra at the start of this passage.
- n.331 *chos thams cad byed pa med par yang dag par rjes su mthong la*. The *Eighteen Thousand* has *mi g.yo bar* here instead of *byed pa med par*. In both cases it is not clear if this negative phrase is a negative property they observe in phenomena (as in the following phrases) or an adverb describing how they observe phenomena.
- n.332 Subhūti explains this topic further in the next chapter, at [13.43](#).
- n.333 Cf. Dutt 1934: pp. 256–57; also Conze 1975: p. 194. On the term *āratā āramitā* see also Sparham 2006 (I): p. 144.
- n.334 Cf. Sparham 2006 (I): p. 145.
- n.335 This question and Subhūti’s answers refer back to the passage at the end of chapter 12, [12.203](#). Note that the *Ten Thousand* here reads *’grib pa med pa* (“imperishable”) instead of *gnyis su med pa* (“nondual”), in this and the

following paragraphs, but see Dutt 1934: p. 259, which reads *advaya* (“nondual”).

- n.336 Dutt 1934: p. 259; also Conze 1975: p. 195. The term “five degrees of enlightenment” (*byang chub chen po rnam pa lnga*) is interpreted by Vimuktisena (Sparham 2006 (I): p. 145) to denote the results such as entering the stream, which are mentioned in the following paragraph. See also the *Extensive Explanation* (Toh 3808, 4.1313).
- n.337 The three fetters (*trisaṃyojana*, *kun tu sbyor gsum*) comprise the fetter of inertia due to false views about perishable composites (*satkāyadr̥ṣṭi*, ‘*jig tshogs la lta ba*), the fetter of attachment to moral and ascetic supremacy (*śīlavrata-parāmarśa*, *tshul khrims dang brtul zhugs mchog tu ’dzin pa*), and the fetter of doubt (*vicikitsā*, *the tshom*). See Nyima & Dorje 2001: p. 33; also Nordrang Orgyan 2003: p. 169. See also above, 2.225.
- n.338 Degé F.367.a, line 2 reads *dga’ ba* (“joy”) for *dka’ ba* (“hardship”), but see KPD 26: p. 828, note 1 for the correct reading.
- n.339 Degé F.368.b, line 3 reads ‘*on tam skye ba mi skye* (“or does arising not arise”), which is inconsistent with the response that follows. We have followed the reading in the Yongle and Peking Kangyurs, ‘*on tam mi skye ba* (see KPD 26: p. 831, note 3).
- n.340 This reading follows the Tibetan: *khyod chos ma skyes so/ chos ma skyes so/ zhes bya bar brjod par spobs sam*. However, Dutt 1934: p. 261, line 14 suggests that the verb is in the third person (*pratibhāti*), for which reason the passage could be read as, “Is it intelligible to say that phenomena are nonarising?” Cf. Conze 1975: pp. 196–97. The Tibetan could also be read more colloquially: “Do you dare to say that phenomena are nonarising!”
- n.341 According to the *Ten Thousand*, he is inspired to do so, and the following sentence too is affirmative. However, the *Hundred Thousand* (vol. 17, F.247.a) confirms the negative for both statements.
- n.342 See preceding note n.341.
- n.343 By contrast, the *Ten Thousand* here reads “without apprehending anything’ (*mi dmigs pa’i tshul gyis*), as does Conze 1975, p. 198.
- n.344 In this and the following paragraphs there are significant differences between our text and the “recast” Sanskrit version edited in Dutt 1934, pp. 266–67. Cf. Conze 1975, pp. 199–200.

- n.345 In Degé F.378.b, line 5, the phrase *med pa'i phyir* is missing. See KPD 26: p. 852, note 1.
- n.346 The end of this thirteenth chapter (here and also in the *Hundred Thousand*) marks the end of the “intermediate teaching” (see Introduction, [i.60](#)). Most of the rest of the text from here onward constitutes the “detailed teaching.” In the *Eighteen Thousand*, the same transition from intermediate to detailed teachings is found at the end of chapter 21. In all three long sūtras, this point also marks the end of the section on the first of the eight topics of *The Ornament of Clear Realization*, i.e., all-aspect omniscience (*sarvākārajñatā*, *rnam pa thams cad mkhyen pa nyid*), and the beginning of the second, knowledge of the path (*mārgajñatā*, *lam gyi rnam pa shes pa nyid*). In the Tengyur “Eight-chapter” version of this text (Toh 3790)—the chapters conforming to the eight topics—this point corresponds to the end of the first chapter and is found, in the Degé Tengyur, in volume 83, folio 8a.
- n.347 The title “Subhūti” in this chapter colophon may be intended to refer not only to this chapter 13 but also to the entirety of the “intermediate teaching,” i.e., chapters 2 through 13, which is referred to as “the Subhūti chapter” (*subhūtiparivarta*, *rab 'byor gyi le'u*) in chapter 16 at [16.38](#). See introduction [i.60](#) and [n.362](#) below.
- n.348 On the hierarchy of the six god realms within the realm of desire (*kāmadhātu*), which are all mentioned here, commencing with Trayastrimśa and Caturmahārājakāyika, and concluding with Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin, see the chart in Dudjom Rinpoche 1991: pp. 14–15.
- n.349 The sixteen Brahmā realms, extending from Brahmakāyika to Bṛhatphala, correspond to lesser, middling, and higher degrees of the four meditative concentrations. See glossary under Pure Abodes.
- n.350 On the hierarchy of the five pure abodes (*suddhanivāsa*) at the pinnacle of the realm of form (*rūpadhātu*), extending from Avṛha to Akaniṣṭha, see the chart in Dudjom Rinpoche 1991: pp. 14–15.
- n.351 This refers to the realization of the arhats and those no longer subject to further rebirths within cyclic existence who are incapable of generating the mind of enlightenment that resolves to remain in the world for the sake of beings. Note that our text reads *yang dag par* for *yang dag pa'i*. In the passages that follow, the theme of “knowledge of the path” considers how bodhisattvas will view the paths of śrāvakas and pratyekabuddhas.
- n.352 Our text reads *gyi*, but see KDP vol. 27, p. 4, note 1 for the preferred reading *gyis*.

- n.353 That is to say, although arhats and the like are unable to remain in the world in order to eliminate the sufferings of beings, they may for the remainder of their last life focus on the intent of the Mahāyāna. Cf Kimura II-III: p. 2; also Conze 1975: pp. 203–4, and Sparham 2008 II: pp. 73–77.
- n.354 This list, repeated in all the fifteen paragraphs that follow, is described in some commentaries including the *Long Explanation* (Toh 3808, 5.12) as the “fifteen modes of attention” although the number of items is not clearly limited to fifteen. In other interpretations sixteen items are identified grouped as different aspects of the four truths of the noble ones (see Conze 1975 p. 204). For further interpretations of these terms, see the commentaries in Sparham 2008 II: pp. 5–6 and 83–84. The list is slightly different in the *Ten Thousand* and *Eighteen Thousand* in both of which, among other terminological differences, “at peace” (*zhi ba*) is missing. Note that “without a self” (*bdag gi med pa*) is duplicated after “vacuous” (*śūnyataḥ*, *stong pa nyid*).
- n.355 Kimura II-III: p. 4, line 8: *evaṃ dharmēṇa, chos kho nar zad de*.
- n.356 Cf. Kimura II-III: p. 4, lines 23–25; also Conze 1975: p. 205, and the commentary in Sparham 2008 II: p. 7.
- n.357 This reading follows the Sanskrit *asaṃskṛta-prabhāvitam* (Kimura II-III: 8 line 14), on which see Conze 1975: p. 207. The Tibetan here reads ‘*dus ma byas las gdags*—“designated on the basis of unconditioned phenomena.”
- n.358 See the commentary in Sparham 2008 II: pp. 9–10.
- n.359 Kimura II-III: p. 13, line 26 *na rūpaṃ prajñaptaṃ*. Tib. *gzugs su btags pa med do*.
- n.360 This address to the gods rather than to the group of elders including Śāradvatīputra, Mahāmaudgalyāyana, Mahākauṣṭhila, Mahākātyāyana, Pūrṇa Maitrāyaṇīputra, and Mahākāśyapa, who asked the original question (see above, 15.9), appears to be misplaced, but it does conform to the Sanskrit (Kimura II: p. 15: line 29) where the devas are included among those posing the question. See also Conze 1975: p. 211.
- n.361 Kimura II-III: p. 18, line 27, which adds “concentrated intellectual brilliance” (*samāhitapratibhāna*); also Conze 1975: p. 212.
- n.362 “The discourse of Subhūti” (*subhūteḥ parivarta*, *rab ’byor kyi le’u*) could be taken as a general statement, but may more probably refer to “the Subhūti chapter,” i.e., the first thirteen chapters of this text, identified in commentaries as the “intermediate explanation,” and focused according to The Ornament of Clear Realization on the first of the eight topics, all-aspect

omniscience. In the Tengyur “eight-chapter” version of this text (Toh 3790), this passage in the text opens the point at which, having considered the paths of śrāvakas and pratyekabuddhas, the “knowledge of the path” begins to focus on the path of bodhisattvas; however, in that version the sutra conforms more closely to the eight topics than in this one, in which the order is substantially different.

- n.363 Kimura II: p. 33 line 2 reads: *dharmadhātvoārambhaṇānantatayā*. Note that the Tibetan reads *chos kyi dbyings mtha' yas pa'i phyir* instead of *chos kyi dbyings dmigs pa mtha' yas pa'i phyir*.
- n.364 Kimura II: p. 33, line 4 reads *tathatārambhaṇānantatayā*. The Tibetan *de bzhin nyid dmigs pa med pas mtha' yas pa'i phyir* inserts *med pas*, which would appear to conflict with the sense of the passage.
- n.365 The reading with the interrogative *dam* (KPD vol. 27, p. 118, note 4) corresponds to Kimura II-III: p. 33, line 23.
- n.366 This point corresponds to the end of chapter 24 and the beginning of chapter 25 in the *Eighteen Thousand*.
- n.367 Kimura, II-III: p. 35 reads *Dīpavatī*, as does Conze 1975: p. 220.
- n.368 Kimura, II-III: p. 35, line 15 reads *vidyācaraṇasampanna*; Tib. *mkhyen pa dang rkang par ldan pa*.
- n.369 The first six of these, extending from Caturmahārājakāyika to Paranirmita-vaśavartin, designate the hierarchy of the gods within the realm of desire, whereas the twelve realms subsumed in their threefold strata under the names Mahābrahmā, Ābhāsvara, Śubhakarṣṇa, and Bṛhatphala designate the hierarchy of the gods within the realm of form, attainable through the four meditative concentrations. See the chart in Dudjom Rinpoche 1991: pp. 14–15.
- n.370 For the last mentioned, Kimura II-III: p. 37 reads *utpathagata*, which Conze 1975: p. 222 interprets as “staying on a highway.”
- n.371 See n.126.
- n.372 This reading follows Kimura II-III: p. 38, *prajñāyante*, for which Conze 1975, p. 222, suggests “are conceived.” The Tibetan translation *yod pa* (“be present”) seems to be contextually more opaque.
- n.373 Missing in the Tibetan, but see Kimura II: p. 41, line 15: *atha khalu...*

- n.374 According to traditional Indian cosmology, our human world of Patient Endurance (*sahāloka dhātu*, *mi mjed 'jig rten gyi kham*s) is said to comprise four continents, namely, Pūrvavideha in the east, Jambudvīpa in the south, Aparagodānīya in the west, and Uttarakuru in the north. A single world system (*cakravāla*) extends from the realms of the hells, pretas, and animals through those human abodes, and through the celestial domains of the six god realms belonging to the realm of desire, the twenty-one god realms of the realm of form (twenty-one in this text, seventeen in others), and the four activity fields of the realm of formlessness. In association with the four meditative concentrations, this single world system multiplies incrementally: the chiliocosm (*sāhasraloka dhātu*, *stong gi 'jig rten gyi kham*s) comprises one thousand such parallel worlds, the medium dichiliocosm (*dvisāhasra-madhyamaloka dhātu*, *stong gnyis pa 'jig rten gyi kham*s 'bring po) one thousand of these, and the great trichiliocosm (*trisāhasramahāsāhasraloka dhātu*, *stong sum gyi stong chen po'i 'jig rten gyi kham*s) one thousand of these yet again. For an analysis of the divergent traditions associated with this cosmology, see Kloetzli (1983): pp. 23–90.
- n.375 The translation here follows the Sanskrit (see [n.317](#)). The Tibetan: 'byung ba yod do at the end of the first sentence could also be read as “continue to emerge.”
- n.376 This follows the reading of *slar zhi zhing*, found in the Narthang and Lhasa editions (KPD vol. 27, p. 189, note 8). According to Choné (same ref.) the text should read *bzlog shing* (“they will be averted”). Our text at this point suggests *slos shing*.
- n.377 Kimura II: p. 70, line 17 reads *mahāvidyeya*, which Conze 1975: p. 237 renders as “great lore.” The Tibetan *rig sngags* may convey the sense of either “gnostic mantra” (*vidyāmantra*) or simply *vidyā*—“knowledge,” “lore.”
- n.378 See above [n.317](#). The Tibetan here reads: *yod pa yin*, throughout this and the following paragraphs.
- n.379 Tib. *gdags su yod*.
- n.380 Elsewhere (Kimura II-III: p. 79 and Conze 1975: pp. 243–44), this passage is attributed to Śakra.
- n.381 See [n.317](#). Here the Tibetan reads *mchis so*.
- n.382 Again, the Sanskrit expression is *prajñāyante* (Tib. 'chis lags). See [n.317](#).

- n.383 The Tibetan here reads *dben* (“isolated”), which could convey the sense of being singled out.
- n.384 Cf. Kimura II-III: pp. 83–84; also Conze 1975: p. 246. As indicated above, n.369, these seventeen god realms comprise six associated with the realm of desire; twelve, in four groups of three, associated with the realm of form; and the five pure abodes at the summit of phenomenal existence. See the chart in Dudjom Rinpoche 1991: pp. 14–15.
- n.385 Viśrāntin (*viśrāntin*, *ngal bso po*) is an epithet of Vaiśravaṇa. See Negi 1995, vol. 3, p. 945.
- n.386 This passage in which the Buddha emphasizes the respect due to the Dharma has been studied in Skilling et al (2013), pp. 159–82. The authors demonstrate how, along with a number of parallel passages extant in other Sanskrit, Chinese, and Tibetan sources, it can be traced to the Pali *Uruvela Sutta* (AN 4.21).
- n.387 See n.317. In this case the Tibetan reads *yod do* for *prajñayante*.
- n.388 See preceding note n.387.
- n.389 The point here is that the merit accrued from teaching exclusively those bodhisattvas who are irreversible will be of greater extent.
- n.390 See Conze 1975: p. 267.
- n.391 The chapter title “Śakra” in this chapter colophon may be intended to encompass not only this chapter but also the entire group of chapters that constitute the first section of the “detailed teaching” (see Introduction i.61), i.e., chapters 14 through 23, in which Śakra (addressed by the Buddha as Kauśika) is among the principal interlocutors. Śakra continues to figure in some of the chapters that follow but in a less prominent role. Note that the content of the short Prajñāpāramitā sūtra *The Perfection of Wisdom for Kauśika* (Toh 19 (<https://read.84000.co/translation/toh19.html>)) does not (in any identifiable way) correspond to the particularities of this section, of which it might be expected to be a summary.
- n.392 Skt. *saṃvidyante*, Tib. *yod pa*. See n.317.
- n.393 Kimura II-III: p. 142 simply reads *dr̥ṣṭi*.
- n.394 The three times are when the Buddha (1) proclaims what the four truths are; (2) teaches that they must be comprehended, eliminated, realized, and cultivated; and (3) states that he himself has comprehended, eliminated,

realized, and cultivated them. The twelve ways are when these three phases are applied to each of the four truths in turn. The twelve are set out in detail in the several canonical passages that recount the Buddha's first teaching on the four truths; see, for example, *The Sūtra of the Wheel of Dharma* (Toh 337), 1-3-1.14 and n.21.

- n.395 Here we have omitted the repetition of *bsam gtan bzhi*, *tshad med bzhi*, and *gzugs med pa'i snyoms par 'jug pa bzhi*.
- n.396 Kimura II: p. 147, lines 23–28. This passage and the paragraphs that immediately follow (KPD vol. 27, pp. 382–83) appear to suggest that the very act of perception is incompatible with the practice of the perfection of wisdom, even if the perception is accurate. The *Ten Thousand* inverts the interpretation here.
- n.397 Tib. *don dang tshul las*. Skt. *arthataś ca nayataś ca* (Kimura II-III: p. 149).
- n.398 Kimura II: p. 149, line 16 correctly reads *anupalambhayogena*. The Tibetan (KPD vol. 27, line 18), misreads *dmigs pa'i tshul gyis*.
- n.399 The Tibetan reads “roast” (*bsreg bar 'gyur ro*), whereas the Kimura II-III: p. 151 reads *prakṣepsyante* (“they will be cast into”).
- n.400 KPD vol. 27, p. 398. The *Ten Thousand* here suggests that they will have gone forth.
- n.401 This line is omitted in our text, but see Kimura II: p. 158, lines 32–33: *asaṃskṛtaviśuddhyā saṃskṛtaviśuddhir iti*; also Conze 1975: p. 294.
- n.402 Kimura II: p. 164; also Conze 1975: p. 298. This concludes the second *abhisamaya*.
- n.403 Kimura II-III: p. 175 reads *ca prajñāyate*, and KPD, vol. 27, p. 468 reads *yang yod*, suggesting that in the mistaken thoughts of the monk, these fruitional aggregates and goals are “still discerned” or “still existent.” Conze, 1975: p. 304, on the other hand, reads the expression negatively as “not conceived,” continuing on from *na nirudhyate*.
- n.404 Our text (vol. 27, p. 484) misreads ' *gro ba med pa* for *gos pa med pa*. The *Ten Thousand* correctly reads *gos pa med pa*; Kimura II-III: p. 179, last line, reads *nirupalepa* (“unsullied”).
- n.405 A scribal error here (KPD, vol. 27, p. 488, lines 13–14) inserts “the four meditative concentrations are discerned [in this perfection of wisdom], as are the four immeasurable attitudes, and the four formless absorptions ...” (*bsam*

gtan bzhi yod do/ tshad med bzhi dang / gzugs med pa'i snyoms par 'jug pa bzhi yod do). The same terms are correctly found in sequence, in the last two lines of the same page.

- n.406 Chapter 29 here marks the start of the fourth *abhisamaya*. Our text concurs with Kimura IV: p. 1, line 1 (and Conze 1975: p. 312) in reading *ma mchis pa* for *asat* (“nonexistent”). The *Ten Thousand*, by contrast, reads *mtha' yas pa / ananta* (“infinite”).
- n.407 Tib. *byang zhing zad pa'i phyir*. Kimura IV: p. 1, line 25, reads *atyanta kṣayakṣīnatāṃ upādāya*, which Conze 1975: p. 312 renders as “because all dharmas are extinguished in absolute extinction.”
- n.408 Tib. *'chi ba dang skye ba dmigs su med pa'i phyir*. Cf. Kimura IV: p. 2, which reads *cyuty upapattyanupalabdhitāṃ upādāya*.
- n.409 *chu ' bab pa*. Cf. Kimura IV: p. 2, line 23 which reads *udakaskandha* (Conze 1975: p. 313: “mass of water”).
- n.410 *gnas pa*. Cf. Kimura IV: p. 2, line 31, which reads *ākāśa* (Conze 1975: p. 313: “space”).
- n.411 *ma nor ba yang dag pa nyid du mngon par 'tshang rgya bar byed pa'i phyir*. Cf. the *Ten Thousand*: *phyin ci log par rtogs pa'i phyir* (“owing to incontrovertible realization”). Kimura IV: p. 3, line 5, by contrast reads *virāgānupalabdhitāṃ upādāya* (Conze 1975: p. 313: “because its dispassion cannot be apprehended”).
- n.412 “Without obsession” (*kun nas ldang ba ma mchis pa; paryupasthāna*). Cf. Kimura IV: p. 3, which reads *asthāna* (Conze 1975: p. 313: “which takes its stand nowhere”).
- n.413 *mtshan ma med cing dmigs su med pa'i phyir*. Cf. Kimura IV: p. 3, which reads *avitathatā'bhisambhodhitāṃ upādāya* (Conze 1975: p. 313: “because the nonfalseness [of all phenomena] is not fully understood”).
- n.414 *rab tu spangs pa* (“forsaken”). Cf. the *Ten Thousand*, which reads: *spang du ma mchis pa* (“unforsaken”). Kimura IV: p. 3, line 22 reads *apramāṇa* (Conze 1975: p. 314: “unlimited”).
- n.415 *chags pa med pa'i phyir*. Cf. Kimura IV: 4 p., which reads *ākāśasvabhāvasamatāṃ upādāya* (Conze 1975: p. 314: “because [all dharmas] in their own-being are the same as space”).

- n.416 *dmigs su med pa'i phyir*. Cf. Kimura IV: p. 4, which reads *sarvaniḥphalārthatāṃ upādāya* (Conze 1975: p. 314: "because it brings forth no fruits").
- n.417 *mngon par grub pa med pa'i phyir*. Cf. the *Ten Thousand*, which reads *ldog pa med pa nyid kyi phyir*. Kimura IV: p. 4, which *ānimittatāṃ upādāya* (Conze 1975: p. 314: "because [all dharmas] are signless").
- n.418 *'dus byas dang 'dus ma byas kyi chos dmigs su med pa'i phyir*. Cf. Kimura IV: p. 5, which reads simply *prakṛtiśūnyatā'nupalabdhitāṃ upādāya* ("owing to the nonapprehension of the emptiness of inherent existence").
- n.419 On this entire exchange, compare the variant readings listed above, in Kimura IV: pp. 1–5; also Conze 1975: pp. 312–15.
- n.420 *stong pa nyid kyi rnam pa dang rnam par dben pa'i rnam pa dmigs su med pa'i phyir*. Cf. Kimura IV: p. 6, which reads *dṛṣṭikṛtānupalabdhitāṃ upādāya* (Conze 1975: p. 316: "because no false views are apprehended.").
- n.421 *zhi ba'i rnam pa dmigs su med pa'i phyir*. Cf. Kimura IV: p. 6, which reads *vitarkānupalabdhitāṃ upādāya* (Conze 1975: p. 316: "because no discoursings are apprehended.").
- n.422 *gnod sems dang bzod pa dmigs su med pa'i phyir*. See Kimura IV: p. 7: *vyāpādānupalabdhitāṃ upādāya*; also Conze 1875: p. 316: "because no ill will is apprehended."
- n.423 *chos thams cad thub pa med pa'i phyir*. Kimura IV: p. 7: *sarvadharmānupalabdhitāṃ upādāya*; also Conze 1975: p. 316: "on account of the nonapprehension of all dharmas."
- n.424 *lam gyi rnam pa shes pa nyid kyi ye shes zhum pa med pa'i phyir*. Cf. Kimura IV: p. 7, which reads only *mārgajñatā'navalīnatāṃ upādāya* (also Conze 1975: p. 316: "on account of the uncowedness in the knowledge of all the modes of the path").
- n.425 *brjod pa thams cad kyi de bzhin nyid kyi phyir*. Cf. the *Ten Thousand*: *skad thams cad du de bzhin du gsung ba'i chos nyid yin pa'i phyir*. Kimura IV: p. 8 reads *sarva-buddhabhāṣitatathtāṃ upādāya* (also Conze 1975: p. 317: "on account of the suchness that is taught by all the buddhas").
- n.426 Cf. Kimura IV: p. 8: *sarvadharmasaroākārabhisambodhanatāṃ upādāya*; also Conze 1975: p. 317.
- n.427 Conze 1975: p. 319 follows Kimura IV: p. 11, line 21: *rūpe na yogam āpadyate* ("they do not persevere with regard to physical forms"). Our text, which

reads *gzugs la brtson par byed pa yin no* ..., mistakenly omits the negative particle here, and throughout this paragraph.

- n.428 The Tibetan text has Subhūti here but this is clearly a non sequitur.
- n.429 *de bzhin nyid du*. This expression could mean either “in an authentic manner,” or “in accordance with the real nature.”
- n.430 Here we have followed the Sanskrit *dātrī* (Kimra IV: p. 24, line 26) rather than the Tibetan *sgrub pa* (“achieves”).
- n.431 *de bzhin du*. The alternative reading, *de bzhin nyid du* which is found in the Narthang, Choné and Lhasa editions, could be rendered “in accordance with the real nature.”
- n.432 On the early associations of South India with this tradition, see Introduction [i.7](#).
- n.433 See Introduction [i.7](#).
- n.434 *lnga brgya tha ma*. This specific phrase is missing in Kimura IV: p. 29. According to traditional calculations, the duration of the Buddhist teaching promulgated by the Buddha Śākyamuni is held to be five thousand years, divided into ten periods of five hundred years each. In the first period there was a profusion of arhats, so it was called the period of arhats. The second is called the period of those no longer subject to rebirth, and the third the period of those entering the stream to nirvāṇa. These three periods together are called the Age of Fruition or enlightenment. In the fourth period there is a predominance of wisdom, therefore it is so called. The fifth is called the period of meditative stability, and the sixth the period of ethical discipline. These three periods together are called the Age of Attainment. The next three periods of Abhidharma, Sūtra, and Vinaya are collectively known as the Age of Transmission. The tenth and final period is called the Age of Convention or Symbols because at that point the actual practice of the path will be lost, and only conventional tokens of going forth will remain. See also Stein and Zangpo (2013), pp. 209–15.
- n.435 Our text reads *yongs su 'dzin pa* (“occupy”), but see Kimura IV: p. 34, *pariśodhayiṣyanti*.
- n.436 Our text reads *'dri na* (“if they question”), but see Kimura IV: p. 34, *likhiṣyanti*.
- n.437 This reading (*glang po'i rjes*) appears to make better sense than Kimura IV: *hasṭipadam* (Conze 1975: p. 334), unless the latter implies “the footprint of an elephant.”

- n.438 Builder (*phywa mkhan*, or in Yongle and in the Degé *Hundred Thousand*, *phya mkhan*) usually renders Skt. *sthapati*. Kimura IV: p. 29, line 15 reads *palagaṇḍa* (“mason”). The *Eighteen Thousand* (40.37) has Tib. *shing mkhan*.
- n.439 Kimura IV: p. 44 reads *saṃtuṣṭaḥ pravivikta* (“contented and withdrawn”). Cf. Conze 1975: p. 338.
- n.440 Kimura IV: p. 44 reads *saṃtuṣṭaḥ pravivikta* (“contented and withdrawn”). Cf. Conze 1975: p. 338.
- n.441 On these ascetic virtues, see Dudjom Rinpoche 1991 vol. 2: p. 169.
- n.442 Kimura IV: p. 54 reads *na rūpaṃ saṃvidyate* (“physical forms are not discerned”).
- n.443 Our text (KPD, p. 609, lines 5–6) suggests they “will not encounter obstacles” (*bar chad tu ’gyur ba med do*), which runs counter to the sense of this passage.
- n.444 At this point in the text the *Eighteen Thousand* has a chapter division, between the end of chapter 41 and the beginning of chapter 42 (<https://read.84000.co/translation/toh10.html#UT22084-029-001-chapter-42>).
- n.445 Our text (KPD, p. 614) omits the negative particle in this and the following statements., but see Kimura IV: p. 57; also Conze 1975: p. 344.
- n.446 By contrast, Kimura IV: p. 61 lines 17–19 reads more simply: *yā cittasya vigatarāgatā na sā cittasya sarāgatā. tat kasya hetor? na hi dvayoś cittayoḥ samavidhānam asti*. (Conze 1975: p. 348: “A thought marked by the absence of greed is not a thought marked by its presence. And why? Because there can be no meeting of two thoughts.”)
- n.447 *sdug bsngal sel ba*. Kimura IV: p. 70: line 4 reads *anābhoga*, i.e., *don du gnyer ba med pa* (“nonstriving”).
- n.448 The *krośa* (*rgyang grags*, “earshot”) is a measurement traditionally equivalent to five hundred arm spans.
- n.449 *de dag sbyin pa rlom sems su byed/ sbyin pa des rlom sems su byed/ spyin pa la slom sems su byed do*. Cf. Kimura IV: 91, which reads: *sa tena dānena manyate | tad dānaṃ manyate | dānaṃ mameti manyate*.
- n.450 The four modes of blessing (*byin gyi rlabs bzhi*) are omitted in Kimura IV: p. 100, line 2. As stated in Nordrang Orgyan 2008: p. 798, they comprise (1) the blessing of truth (*bden pa’i byin rlabs*) consequent on having understood the

truth of suffering, (2) the blessing of renunciation (*gtong ba'i byin rlabs*) consequent on having renounced the cause of suffering, (3) the blessing of being at peace (*nye bar zhi ba'i byig rlabs*) consequent on having actualized the truth of cessation, and (4) the blessing of wisdom (*shes rab kyi byin rlabs*) consequent on having cultivated the truth of the path.

- n.451 The four modes of improper perspective (*caturgamana*, *tshul ma yin pa bzhi*) are not enumerated in Kimura IV: p. 100, line 10. They are said to be equivalent to the four misconceptions (*phyin ci log bzhi*), namely the perception of impermanence as permanence, the perception of suffering as happiness, the perception of nonself as self, and the perception of unpleasant phenomena as pleasant. See Nordrang Orgyan 2008: p. 730.
- n.452 This reading accords with the *Ten Thousand*, 22.29, which would seem to be correct in the present context. By contrast, Kimura IV: p. 103 omits the negative particle and reads *ātmagatika*, as does our text (KPD vol. 27, p. 722, lines 15–16: *chos thams cad ni bdag gi ngang tshul can*). Conze, following Kimura, reads “they are situated in the self.”
- n.453 Omitted in our text but included in Kimura. See previous note.
- n.454 Sanskrit *bhāvanāvibhāvanā*, rendered as *bsgom pa rnam par 'jig pa*, literally “the destruction of cultivation,” in the Tibetan translations of the other long versions of the sūtra except here and in the *Hundred Thousand*, where it is *bsgom pa rnam par bsgom pa*, suggesting more an analysis or investigation of cultivation rather than its destruction or negation. See n.267 for further details. Cf. Kimura IV: p. 109; also Conze 1975: p. 135 n12 and p. 373. Ratnākarakṣānti also reads *avibhāvitam aprahīṇam. no hīti nāprahīṇam | prahīṇam evety arthaḥ |*. Here the double negative suggests a reading akin to the sense of deconstruction, etc.
- n.455 The expression “calm, subtle, and delicate” (*zhi zhing phra ba zhib mo*) is omitted in Kimura IV: p. 115, but is found two pages later, p. 117, lines 1–2.
- n.456 The expression *phrin las chung ba la thugs gzhol te*, here rendered as “mind inclined toward carefree inaction,” corresponds to Kimura: IV: p. 115, which reads *alpotsukatāyāṃ cittam*. Edgerton 1953: p. 69 interprets this to mean “unconcerned mind,” “unworried mind,” or “indifferent mind.” In any case, it denotes the silence and stillness of the Lord Buddha during the weeks that immediately followed his attainment of buddhahood, as he considered whether to teach or not to teach.

- n.457 *bdag gi gzugs so*. Cf. Kimura IV: p. 118, *mama rūpaṃ*, which Conze 1975: p. 377, renders as “mine is form.”
- n.458 This reading follows the Tibetan: *de dag 'du shes sna tshogs kyis spyod pas tha mi dad pas ma dmigs pa'i phyir*. Kimura IV: p. 125, line 25 reads *nānātvasaṃjñānāṃ caranto nānātvopalabdhyā* (“they engage with diverse notions owing to their apprehending of differentiation”). Conze (1975: p. 379), on the other hand, interprets this as *nānātmasaṃjñānāṃ caranto nānātmopalabdhyā*, “coursing in the notion of not-self and the nonapprehension of not-self.”
- n.459 This reading follows the Yongle, Peking, and Choné versions, in which the negative particle *ma* is omitted. Kimura IV: p. 128, last line, and p. 129, first line, concurs, as does Conze 1975: p. 382. Our text (KPD vol. 27, p. 780, line 15) by contrast reads: *the tshom ma mchis pa lags*.
- n.460 As explained in the paragraphs that follow, they comprise those who follow the vehicle of the śrāvakas, those who follow the vehicle of the pratyekabuddhas, and those who follow the vehicle of the buddhas.
- n.461 Kimura IV: p. 135, line 10, reads *puruṣa* (“manly”) for *paruṣa* (“coarse”).
- n.462 On the eight great hells (*aṣṭamahāniraya*, *dmyal ba chen po brgyad*), see Patrul Rinpoche (1994): pp. 63–69.
- n.463 The four norms of behavior (*catvāra īryāpathāḥ*, *spyod lam bzhi*) are walking, standing, sitting, and lying down. See Nordrang Ugyen 2008, pp. 718–19.
- n.464 While the *Ten Thousand*, 31.47, speaks of five hundred attendants of Vajrapāṇi’s family, more generally, the Sanskrit reference is to the “five families of Vajrapāṇi” (*pañcavajrapāṇikulāni*).
- n.465 This passage is missing in Kimura IV: p. 162; but see Conze 1975: p. 403. The first of these, the *akṣayakaraṇḍadhāraṇī* (*mi zad pa'i za ma tog gi gzungs*) and its benefits are discussed in a long passage comprising chapters 3 and 4 of *The Questions of the Nāga King Sāgara* (1) (*Sāgaranāgarājaparipṛcchā*, Toh 153), from 3.8 to 4.53, with the actual Sanskrit syllables of the dhāraṇī in 4.11. Another interpretation of its inexhaustible applications in terms of all phenomena is found in *The Teaching on the Great Compassion of the Tathāgata* (*Tathāgatamahākaruṇānirdeśasūtra*, Toh 147), at 2.546–2.554. The corresponding meditative stability is numbered twenty-nine in the list presented above, 8.247. The second has the full title *sarvadharmasamavasaraṇasāgaramudrā* (*chos thams cad yang dag par 'du ba rgya mtsho'i phyag rgya*). It comprises the forty-three *arapacana* syllables or letters, embracing all nuances of the Dharma, which are explained individually in *The Teaching on the Great Compassion of the Tathāgata*, at

2.558–2.561 (<https://read.84000.co/translation/toh147.html#UT22084-057-006-747>). The corresponding meditative stability is numbered twenty-one in the aforementioned list. The third is the *padmavyūhādhāraṇī* (*padma bkod pa'i gzungs*). We have not yet located the actual Sanskrit syllables of this dhāraṇī in the Kangyur, but its purport in highlighting the diversity of the twelve branches of the scriptures and so forth is described in *The Teaching on the Great Compassion of the Tathāgata*, at 2.562–2.564 (<https://read.84000.co/translation/toh147.html#UT22084-057-006-751>). All three dhāraṇīs are listed in the *Mahāvvyutpatti* (nos. 750, 752, and 753). For an analysis of the relationship between the *Mahāvvyutpatti* entries and the relevant sūtra sources, especially *The Teaching on the Great Compassion of the Tathāgata* and *The Jewel Cloud* (*Ratnameghasūtra*, Toh 231 (<https://read.84000.co/translation/toh231.html>)), see Pagel 2007, pp. 151–91.

- n.466 Kimura IV: p. 176, reads “would become the very limit of reality” (*bhūtakotīr bhaviṣyati*).
- n.467 Our text suggests that this is a statement rather than a question, but here we have followed Kimura IV: p. 178, lines 2–3, where Lord Buddha clearly asks how bodhisattvas annihilate the perception of conceptual images or nonconceptual images. Cf. Conze 1975: p. 414.
- n.468 Here we have followed the Peking edition, which omits the second instrumental phrase *gang gis lan glan pa*. See KPD vol. 27, p. 880, note 2. Kimura IV: p. 180, lines 18–20 also presents only these three alternatives.
- n.469 Tib. *zla ba dang yud du yan man*. Kimura IV: p. 187, line 5 reads “fortnight” (*ardhamāsa*). Cf. Conze: p. 420 and the *Ten Thousand*, 24.37.
- n.470 Kimura IV: p. 192, reads *parijaya kartavyaḥ*—hence “make a complete conquest of” (Conze 1975: p. 424).
- n.471 The sixty-four crafts (*catuṣṣaṣṭīkalā*, *sgyu rtsal drug cu rtsa bzhi*) and what are usually known as the “eighteen great topics of knowledge” (*aṣṭādaśavidyāsthāna*, *rigs gnas chen po bco brgyad*) are all enumerated by Jamgon Kongtrul in Dorje (trans.) 2012: pp. 313–315 and 311, respectively. Here the Tibetan for the latter set reads *las kyi gnas* (*karmasthāna*) while the *Ten Thousand* reads “eighteen great topics of knowledge” with the Tibetan as above.
- n.472 Cf. Kimura IV: p. 201; also Conze 1975: p. 430. This paragraph marks the end of the fourth *abhisamaya*.
- n.473 Kimura V: p. 5: *tvam āgato*. Missing in KPD vol. 28, p. 41.

- n.474 The negative is missing in KPD, vol. 28, p. 46, but see Kimura V: p. 8, line 15, *na*.
- n.475 See n.110 and glossary entry for “Ābhāsvara.”
- n.476 See n.394.
- n.477 Cf. Kimura V: p. 30; also Conze 1975: p. 454. This paragraph refers to the eight states lacking freedom for Buddhist practice.
- n.478 The equivalent passage in the *Ten Thousand*, 26.9 (F.289.b), reads *sems su mi 'gyur zhing sems las gzhan du spyod par mi 'gyur ba*.
- n.479 At this point the Tibetan and “recast” Sanskrit diverge—the immediately following paragraphs correspond to Kimura V: pp. 44–50, and the paragraphs corresponding to Kimura V: pp. 38–44 follow later.
- n.480 The Tibetan in this and the immediately following paragraphs corresponds to Kimura V: pp. 38–44.
- n.481 The *Ten Thousand*, 26.34 (F.294.a), adds *chos*. Cf. Kimura V: p. 39; also Conze 1975: p. 462.
- n.482 Unlocated in Kimura V: p. 44, but see Conze 1975: p. 466.
- n.483 The ending of this paragraph corresponds to Kimura V: p. 44, line 26.
- n.484 KPD vol. 28 p. 186, line 20 reads *bdag las ci zhig bcad do*, corresponding to Kimura V, p. 91, line 16: *ko me cchinnatti*.
- n.485 The full listing is given earlier in the text at 2.235.
- n.486 Cf. Kimura V: p. 100; also Conze 1975: p. 501. On these eight aspects of liberation, see 8.36.
- n.487 Cf. Kimura V: pp. 100–1; also Conze 1975: p. 501. On the nine serial steps of meditative absorption, see 8.37.
- n.488 From this point the corresponding Sanskrit text is found in Kimura V: p. 50, commencing on line 12 and continuing through to Kimura V: p. 66, line 16.
- n.489 Conze 1975: p. 470 reverses this in a way that contradicts the Tibetan (KPD, p. 214, lines 11–13).
- n.490 Note that Kimura V: pp. 60–61 presents these in a slightly dissimilar sequence, with all the attributes of physical forms preceding those of the other aggregates, etc.

- n.491 The Tibetan here follows Kimura V: p. 61, lines 8–9 (*na hi svabhāvaḥ svabhāvena sākyo'bhiniṛharaṇāya*). Cf. Conze 1975: p. 477: “An own being which is empty of own being is incapable of consummation.”
- n.492 This follows Kimura V: p. 62, line 27.
- n.493 The expression *kelāyitavyam*, *gnod pa gsal* could also imply that they should ward off blight.
- n.494 From this point onward, the Tibetan corresponds to the Sanskrit commencing in Kimura V: p. 104, line 19.
- n.495 Note the double negative: *rtogs par mi 'gyur ba med do*.
- n.496 This follows Kimura V: p. 108, line 27: *rūpapariniṣpatti*. The Tibetan (KPD vol. 28, p. 261) reads *gzungs* (“dhāraṇī”).
- n.497 This is at variance with the Sanskrit (Kimura V: p. 111, line 6) which reads: *ākāśasūnyatābhāvanayā*. (“through the cultivation of the emptiness of space”).
- n.498 Kimura V: p. 112, line 28 reads *aprajñāpanīya* (“inconceivable”), although KPD vol. 28, p. 271, reads *gnyis su med pa*.
- n.499 The Tibetan here lacks the corresponding definition of nonduality, on which see Kimura V: p. 116, lines 29–30; also Conze 1975: p. 512.
- n.500 The Sanskrit reads *ṛddhiparyāye* (“by means of miraculous powers”).
- n.501 To appreciate the glossing of the elements of the term *prajñāpāramitā* in this paragraph, much of which is lost in translation (as it is even in Tibetan), the reader should bear in mind that throughout this text we have rendered *prajñāpāramitā* as the “perfection of wisdom” for the sake of brevity and simplicity, although *paramita* can also be rendered as “transcendence,” or more fully as “transcendent perfection.”
- n.502 Kimura V: p. 128, line 10 reads *samudayaprahāṇārtha*.
- n.503 Kimura V: p. 128, line 11 reads *nirodhasākṣātkriyārtha*.
- n.504 Here the Tibetan reads *yongs su rtog pa shes pa*, where in all other instances of this series of kinds of knowledge, the knowledge is *'dris pa shes pa*.
- n.505 Tib. *sems can du 'dzin pa*. Kimura V: p. 130, line 19 simply reads *saṃsārāt* (“from cyclic existence”).

- n.506 The text (KPD vol. 28, p. 312) follows *brgya stong gi cha* with *brgya phrag stong gi cha*. Kimura V: p. 133, line 13, reads only *śatasahasra*.
- n.507 Repeated for emphasis.
- n.508 Kimura V: p. 139 line 33: *dhāraṇyām carati*. Also Conze 1975: p. 530. Our text (KPD vol. 28, p. 329) misreads *gzugs*.
- n.509 Repeated for emphasis.
- n.510 Repeated for emphasis.
- n.511 See n.110 and glossary entry for “Ābhāsvara.”
- n.512 The expression *’phags pa’i chos dang ’dul ba* is repeated for emphasis (KPD vol. 28, p. 369). However, Kimura V: p. 158, line 22 suggests that Subhūti is asking about the extent of both the Dharma of the noble ones and that which is not of the noble ones (*anāryadharamavinaya*).
- n.513 The negative particle is missing in the Tibetan (KPD vol. 28, p. 374, line 1), but included in Kimura V: p. 160, line 25, who also notes that it is missing in the Tibetan.
- n.514 This passage (KPD vol. 28, p. 387, lines 12...) seems to be at variance with Kimura V: p. 165, lines 18–28 and with Conze 1975: p. 546.
- n.515 Here the Tibetan repeats the line: “I would focus my mind on actualizing the knowledge of clairvoyance.”
- n.516 The three categories (*trirāśi*, *phung po gsum*) are, at the time of a buddha’s awakening, those whose receptivity to the teaching is certain, those whose receptivity is unpredictable (i.e., they may or may not benefit from it), and those whose nonreceptivity is certain and are sure not to benefit from it. During the period of a buddha’s teaching many in the second category can be shifted to the first. See also 42.24. The Buddha’s observations of these categories are recounted in *The Play in Full* (*Lalitavistara*, Toh 95), see Dharmachakra Translation Committee 2013, 25.47–48 (<https://read.84000.co/translation/toh95.html#UT22084-046-001-2051>). See also *The Teaching on the Great Compassion of the Tathāgata* (*Tathāgatamahākaraṇī-nirdeśa*, Toh 147) 2.318 et seq.
- n.517 This paragraph marks the conclusion of the fifth *abhisamaya*.
- n.518 Kimura VI: p. 12, line 22, reads *duḥkhākṣayaś* for *rgya chung* (“feeble”).
- n.519 This paragraph marks the end of the sixth *abhisamaya*.

- n.520 Repetition omitted here.
- n.521 This reading follows Kimura VII: p. 20, line 25: *tena śrutena*. Conze 1975: p. 558 concurs: “as a result of what he has heard....” Our text (KPD vol. 28, p. 442, lines 5–6) reads *thob pa des* for *thos pa de*.
- n.522 In all Kangyurs the verb here is *sems pa med*, while in the long sentences that follow it is *bsnyems pa med* or *snyems pa med* in Kangyurs of the Tshalpa line, but *sems pa med* in the Stok Palace Kangyur. Kimura’s Sanskrit (VII: 23–24) has *na parāṃśati* throughout.
- n.523 This reading follows Kimura VII: p. 24, line 12: *darśanabhūmi*, whereas our text reads “path of insight” (*mtshong ba’i lam*).
- n.524 This reading follows the Narthang, Lhasa, and Stok Palace Kangyurs: *ngo bo nyid med*. The Degé and other Kangyurs omit the negative *med*. Kimura’s Sanskrit (VII: 24) reads *tathā hi teṣāṃ svabhāvo na saṃvidyate, yena svabhāvena prabhāvyeran*.
- n.525 The conventional ethical disciplines (*sāṅketikaśīla*, *brda can gyi tshul khrims*) comprise the vows adopted by monks, the novitiate, and the laity.
- n.526 Cf. Kimura VI-VIII: p. 31 instead reads *vijñaptiśīla*, which may correspond to the conventional ethical disciplines mentioned in the previous line.
- n.527 On these six ways, see 38.36; also n.270.
- n.528 The Tibetan here is *ting nge ’dzin kyi pha rol tu phyin pa*, in lieu of *bsam gtan gyi pha rol tu phyin pa*.
- n.529 This completes the seventh *abhisamaya*.
- n.530 This passage marks the start of the eighth *abhisamaya*. Kimura VIII: p. 43 line 1 to p. 44 line 4, includes a section on the buddha body of essentiality, the buddha body of perfect resource, and the buddha body of emanation, which is omitted in the Tibetan.
- n.531 This accords with Kimura VIII: p. 52, line 27, which reads *ātmamāṃsaṃ*. The Tibetan has *bdag po*.
- n.532 Cf. Kimura VI-VIII: p. 55; also Conze 1975: p. 579.
- n.533 This listing of the eight sense fields of mastery and the ten total saturations of the elements is also translated in Konow 1941: pp. 28–30, with reconstructed Sanskrit on pp. 101–2. Cf. Sparham 2012 IV: pp. 70–76. Among

them, the eight sense fields of mastery originate through engagement with the aforementioned eight aspects of liberation. See Negi 1993–2005: p. 5395 (*vimokṣapraveśikānyabhibhvāyatanāni, zil gyis gnon pa'i skye mched rnam par thar pa 'jug pa las byung ba can yin la*). They are the basis for the control and transcendence of the realm of desire. See Nāṇamoli 1979: p. 866.

n.534 This distinction between subtle and gross external forms is made not on the basis of physical size but with reference to their impact on consciousness. See Bodhi 1993: p. 153. Some sources (e.g., Longchen Rabjam in Dorje 1987: p. 374) more explicitly distinguish greater and lesser external forms on the basis of sentience and nonsentience.

n.535 The order of powers (8) and (9) are reversed from the order they were presented earlier at 9.37. See also g.274 and g.280.

n.536 See the glossary entry “four fearlessnesses” for notes and comparative references to this set.

n.537 Cf. Kimura VI-VIII: p. 59; also Conze 1975: p. 583. On these four kinds of exact knowledge, see 9.42.

n.538 In the *Ten Thousand*, 2.68, this is presented as number 69 in the list of minor marks.

n.539 See previous note n.538.

n.540 The list of the eighty minor marks that follows is very similar to the list in the *Mahāvīyutpatti* (349), the only differences being two pairs of items in reversed order and some differences in the terms used, the list in the present text reflecting perhaps a more archaic lexicon later revised. See also the following note n.541.

n.541 On the discrepancies between the various listings of the thirty-two major marks and eighty minor marks, see the corresponding notes in our translation of the *Ten Thousand* 2.15–2.72, in particular n.64 and n.67. Cf. also Kimura VI-VIII: pp. 64–67; Conze 1975: pp. 586–87.

n.542 Cf. Conze 1975: p. 586. Missing in Kimura VIII: p. 67.

n.543 Cf. Conze 1975: p. 586. Missing in Kimura VIII: p. 67.

n.544 Cf. Conze 1975: p. 586. Missing in Kimura VIII: p. 67.

n.545 These are the basic forty-two vocalic and consonantal syllables of the Sanskrit language, on which see Jamgon Kongtrul's presentation in Dorje 2012: pp. 108–12.

- n.546 Kimura VI-VIII: p. 68, line 17 simply reads “all aspects of emptiness” (*sarvaśūnyatā*).
- n.547 Note that the last three—the meditative concentrations, the immeasurable attitudes, and the formless absorptions (KPD vol. 28, p. 557)—have already been detailed in this sentence.
- n.548 See Kimura VI-VIII: p. 80, line 13. The Tibetan *shin tu gsong ldong* could also be interpreted to mean “utterly perforated.” Cf. Conze 1975: p. 594, “full of holes.”
- n.549 Alternatively, following the *Ten Thousand*, 30.10, it could read “and that liberation ensues from the [last] two truths of the noble ones (*dvayato vinirmuktam āryasatyam*, ‘*phags pa’i bden pa rnam pa gnyis las rnam par grol ba*). They also correctly know that [liberation] does not ensue from the [former] two truths of the noble ones (*advayato vinirmuktam āryasatyam*, ‘*phags pa’i bden pa rnam pa gnyis ma yin par*).” The present reading in the text accords with Kimura VI-VIII: p. 82, which reads: *dvayato vinirmuktam āryasatyam, advayato vinirmuktam āryasatyam*; also Conze 1975: p. 595.
- n.550 The negative particle *ma* is missing in the Tibetan (KPD vol. 28, p. 607, line 19).
- n.551 Conze 1975: p. 602 concurs: “he reviews all dharmas as unobscured.” KPD vol. 28, p. 608, note 3 also suggests the alternative reading *yang dag par rjes su mi mthong ngo*.
- n.552 The text (KPD vol. 28, p. 701) misreads *mi mnyam pa’i chos nyid*, but see Dutt 1934, p. 243.
- n.553 This phrase, *tadā syād eṣa doṣaḥ* (Kimura VIII: p. 110, line 27), is missing in the Tibetan (KPD vol. 28, p. 643, line 1).
- n.554 The rest of this paragraph and the next are translated from a passage missing in the Degé but found in the Yongle and Peking Kangyurs. It is reproduced in KPD vol. 28, p. 659, note 8.
- n.555 Here ends the missing passage mentioned in the preceding note.
- n.556 The translation here follows the Sanskrit (Kimura VI-VIII: p. 119, lines 29–30): *iyanta iti vā neyanta iti vā*. The corresponding Tibetan ‘*di snyed do zhes bgyis ba’am ’di dag go zhes bgyi ba* (KPD vol. 28, p. 663, line 7) omits the negative particle.

- n.557 KPD vol. 28, p. 666, line 3: *kye ma sems can de dag ni yang dag pa ma yin pa'i 'dzin pa las dgrol bar bya na dka' ba byed do*. Note that the *Ten Thousand* suggests “easy” rather than “difficult.” Kimura VIII: p. 121, line 4, by contrast, reads *sumocanā bateme sattvā asaṃgrahāt*, which Conze 1975: p. 616 translates as “Well freed, surely, are those beings from seizing on that which is not.”
- n.558 On this meditative stability, see 2.239.
- n.559 This reading follows Kimura VIII: p. 127, line 25: *bhojanāni*. The Tibetan here reads *mnabs stsal* (“clothing”).
- n.560 This reading of *byug pa* follows the Narthang edition (KPD vol. 28, p. 678, note 7), in contrast to the reading “tangibles” (*spraṣṭavyāni*).
- n.561 That is to say, their beautiful forms (*abhirūpa prasādika, lus mdzes pa*) may gravitate toward the major and minor marks.
- n.562 This passage describes how the category of those whose receptivity is certain (*niyataraṣṭi, nges pa'i phung po*) is replenished from the other two of the three categories of beings.
- n.563 That is to say, the mistaken view that, owing to emptiness, engagement in virtuous acts is to be avoided.
- n.564 This reading of “joy” (*prīti, dga' ba*) follows Kimura VIII: p. 133, line 10. The Tibetan (KPD vol. 28, p. 688, line 10) reads *dge ba*.
- n.565 This is the meditation on repulsive phenomena (*aśubhabhāvanā, mi sdug pa 'i sgom*) as an antidote for desire. Note that Kimura reads *śubha* for *aśubha*.
- n.566 At this point the Sanskrit text includes the Maitreya chapter as found in Kimura VIII: p. 145 line 28 through p. 157 end. The Tibetan text includes this below, in chapter 72. Conze follows the Tibetan order.
- n.567 This is the predominant reading, found in the Yongle, Beijing, Narthang, and Lhasa editions, although the negative particle is omitted in the Degé. See KPD vol. 28, p. 729, note 2.
- n.568 This is the first time in the text that the ten perfections are listed rather than the six.
- n.569 By contrast, Kimura VIII: p. 177, line 28, reads *nirmito 'anyan nirmitaṃ nirminoti* (“if some phantom emanation were to conjure up another emanation”). Conze 1975: p. 642 concurs.

- n.570 Kimura VII: p. 145, line 29 adds *yadi abhāvasvabhāvāḥ sarvadharmās* (“if all phenomena are of the essential nature of nonentity”). See also Conze 1975: p. 644.
- n.571 This reading follows Kimura (VIII: p. 147, line 10): *na prayujyate*. The Tibetan (KPD vol. 28, p. 765, lines 4–5) reads *mi rigs so* (“it would be improper [to say]”).
- n.572 Thanks to Tom Tillemans for his comments on this passage where the Sanskrit and Tibetan diverge. The objection made by Maitreya is that language cannot properly be used if it never denotes any real entities and is simply fictitious.
- n.573 The Sanskrit here (Kimura VIII: p. 147, line 13 ff.) suggests that the comments that follow are made directly by Lord Buddha without the further intervention of Maitreya, as stated in the Tibetan.
- n.574 Kimura VIII: p. 149, line 5 adds *upalabdha*.
- n.575 This follows the Tibetan (KPD vol. 28, p. 773, line 18): *ma lags*. Kimura VIII: p. 150, line 30 reads *evam*, and Conze 1975: p. 647 concurs: “So it is.”
- n.576 As far as the expression “the nonduality of nonentities and entities” (*bhāvābhāvādvayatā*, *dngos med dang dngos po gnyis su med pa*) is concerned, here we follow Kimura VIII: p. 167, line 23. The Tibetan (KPD vol. 28, p. 784, line 3) reads *sgom pa dang dngos po gnyis su med pa*.
- n.577 At this point our text reaches the end of the Sanskrit version (Kimura VIII: p. 157).
- n.578 The last four chapters of the text correspond, not to the Sanskrit editions of Dutt/Kimura, but to Vaidya’s Sanskrit edition of the *Sūtra of the Perfection of Wisdom in Eight Thousand Lines* (*Aṣṭasāhasrikāprajñāpāramitāsūtra*, Toh 12). They concern the exemplary sacrifices of the great bodhisattva being, Sadāprarudita, and form a self-contained appendix. The Sanskrit can be found in Vaidya: pp. 238–64, and the translation is contained in Conze 1973, p. 277 ff.
- n.579 The Tibetan (Degé) reads *stong phrag drug cu* (“sixty thousand”), but according to KPD vol. 28, p. 839, note 3, the number of meditative stabilities is stated in the Yongle, Beijing, Narthang, Choné, and Lhasa editions to be six million (*brgya stong phrag drug cu*). Conze 1973: p. 298 concurs with the latter.
- n.580 This quatrain is characterized by repetition of the second syllable of each line.

- n.581 This quatrain is characterized by repetition of the last syllable of each line in the first syllable of the following line.
- n.582 This stanza is characterized by repetition in the first two syllables of each line.

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 a bodhisattva's full maturity

byang chub sems dpa'i skyon med pa

བྱང་ཆུབ་སེམས་དཔའི་སྒྲོན་མེད་པ།

bodhisattvanyāma

g.2 [a body] that is beautiful in all respects

kun nas mdzes pa

ཀུན་ནས་མཛེས་པ།

samantaprāsādika

Thirty-ninth of the eighty minor marks.

g.3 abandonment of all indolence

le lo thams cad spangs pa

ལེ་ལོ་ཐམས་ཅད་སྤངས་པ།

sarvakaṣṭyāpagato

The forty-fourth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.4 abandonment of magical display

sgyu ma rnam par spangs pa

སྤྱི་མ་རྣམ་པར་སྤངས་པ།

māyāvivarjito

The twelfth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.5 abdomen that is not wrinkled

phyal ma zhom pa

ཕྱལ་མ་ཞོམ་པ།

abhugnakukṣi

Thirty-fifth of the eighty minor marks.

g.6 Ābha

snang ba

སྤྲང་བ།

ābha

Fifth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Radiance.”

g.7 Ābhāsvara

’od gsal · kun snang dang ba

འོད་གསལ། · ཀུན་སྤྲང་དང་བ།

ābhāsvara

Eighth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Inner Radiance.” See also [n.110](#).

g.8 Abhibodhyaṅgapuṣpa

byang chub kyi yan lag me tog

བྱང་ཆུབ་ཀྱི་ཡན་ལག་མེ་དོག

abhibodhyaṅgapuṣpa

Name of a series of many buddhas.

g.9 Abhirati

mngon par dga' ba

མངོན་པར་དགའ་བ།

abhirati

The buddhafield of Akṣobhya.

g.10 abiding in space

nam mkha'i gnas la gnas pa

ནམ་མཁའི་གནས་ལ་གནས་པ།

ākāśāvasthita

A meditative stability.

g.11 abiding in the real nature without mentation

de bzhin nyid la gnas shing sems med pa

དེ་བཞིན་ཉིད་ལ་གནས་ཤིང་སེམས་མེད་པ།

tathatāsthitanīścita

The 116th meditative stability in both chapter 6 and chapter 8.

g.12 abiding nature of phenomena

chos kyi gnas nyid

ཚོས་ཀྱི་གནས་ཉིད།

dharmasthititā

A synonym for emptiness, and the realm of phenomena (*dharmadhātu*).

g.13 abiding nature of reality

chos kyi gnas nyid

ཚོས་ཀྱི་གནས་ཉིད།

—

g.14 abiding without mentation

sems med par gnas pa

སེམས་མེད་པར་གནས་པ།

niścitta

The 79th meditative stability in chapters 6 and 8.

g.15 absence of afflicted mental states

kun nas nyon mongs pa med pa

ཀུན་ནས་ཉོན་མོངས་པ་མེད་པ།

asaṃkliṣṭo

The thirty-sixth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.16 absence of disharmony

'thun pa dang 'gal ba med pa

འཇུན་པ་དང་འགལ་བ་མེད་པ།

rodhavirodhapratirodha

The 104th meditative stability in chapters 6 and 8.

g.17 absence of joy with respect to all happiness and suffering

bde ba dang sdug bsngal thams cad la mngon par dga' ba med pa

བདེ་བ་དང་སྤྱག་བསྐྱེད་ཐམས་ཅད་ལ་མངོན་པར་དགའ་བ་མེད་པ།

sarvasukhaduḥkhanirabhinandī

The 99th meditative stability in chapters 6 and 8.

g.18 absence of mentation in all phenomena

chos thams cad sems pa med pa

ཚོས་ཐམས་ཅད་སེམས་པ་མེད་པ།

sarvadharmāmanana

The fourth of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.19 absence of preoccupation

tshol bar sbyor ba med pa

ཚོལ་བར་སྟོར་བ་མེད་པ།

anadhyavasāyadharmayogatām upādāyā

g.20 absolute existence

yongs su grub pa

ཡོངས་སུ་གྲུབ་པ།

pariniṣpanna

g.21 absolute stability

shin tu brtan pa

ཤིན་ཏུ་བརྟན་པ།

supraṭiṣṭhita

g.22 absorbed in the absorption of cessation

'gog pa'i snyoms par 'jug pa

འགོག་པའི་སྙོམས་པར་འཇུག་པ།

nirodhasamāpatti

g.23 absorption

snyoms par 'jug · mnyam par bzhag

སྙོམས་པར་འཇུག་ · མཉམ་པར་བཞག་

samāpatti · samāhita

Definition from the 84000 Glossary of Terms:

The Sanskrit literally means “attainment,” and is used to refer specifically to meditative attainment and to particular meditative states. The Tibetan translators interpreted it as *sama-āpatti*, which suggests the idea of “equal” or “level”; however, they also parsed it as *sam-āpatti*, in which case it would have the sense of “concentration” or “absorption,” much like *samādhi*, but with the added sense of “attainment.”

In this text:

Also rendered here as “meditative absorption.”

g.24 acceptance that phenomena are nonarising

mi skye ba'i chos la bzod pa

མི་སྐྱེ་བའི་ཚོས་ལ་བཟོད་པ།

anutapattikadharmakṣānti

Definition from the 84000 Glossary of Terms:

The bodhisattvas’ realization that all phenomena are unproduced and empty. It sustains them on the difficult path of benefiting all beings so that they do not succumb to the goal of personal liberation. Different sources link this

realization to the first or eighth bodhisattva level (*bhūmi*).

g.25 accepted

yongs su zin pa

ཡོངས་སུ་ཟེན་པ།

parigṛhīta

Also translated here as “favored.”

g.26 accumulation of all attributes

yon tan thams cad kyi tshogs su gyur pa

ཡོན་ཏན་ཐམས་ཅད་ཀྱི་ཚོགས་སུ་གྱུར་པ།

sarvagūṇasaṃcaya

The 78th meditative stability in chapters 6 and 8.

g.27 acquired on the basis of the true nature

chos nyid kyis thob pa

ཚོས་ཉིད་ཀྱིས་ཐོབ་པ།

dharmatāpratīlambhika

The acquisition of vows through direct insight into the nature of reality rather than through formal ceremony.

g.28 acquisitiveness

kun tu 'dzin pa'i sems · yongs su 'dzin pa

ཀུན་ཏུ་འཛིན་པའི་སེམས། · ཡོངས་སུ་འཛིན་པ།

āgrahacitta · udgrahacitta · parigraha

g.29 act effectively

mthur 'gyur

མཐུར་འགྱུར།

puruṣakāro bhavati

g.30 actual birth

skye ba

སྐྱེ་བ།

jāti

Eleventh of the twelve links of dependent origination.

g.31 actual entity denoted by the word

tshig gi don

ཚིག་གི་དོན།

padārtha

See n.247.

g.32 actualize

mngon par sgrub pa · mngon par byed pa

མངོན་པར་སྦྱབ་པ། · མངོན་པར་བྱེད་པ།

—

Also translated in this text as “come into being.”

g.33 actualizing great compassion

snying rje chen po mngon du bya ba

སྙིང་རྗེ་ཆེན་པོ་མངོན་དུ་བྱ་བ།

mahākaruṇāmukhīkarma

Sixth of the eight attributes of the second level.

g.34 actualizing images on the surface of a mirror

me long gi dkyil 'khor ltar rab tu snang ba mngon par sgrub pa

མེ་ལོང་གི་དཀྱིལ་འཁོར་ལྟར་རབ་དུ་སྒྲུབ་པ་མངོན་པར་སྦྱབ་པ།

ādarśamaṇḍalapratibhāsānirhāro

The thirteenth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.35 actualizing the embodiment of all phenomena

chos thams cad kyi bdag nyid mngon par sgrub pa

ཚོས་ཐམས་ཅད་ཀྱི་བདག་ཉིད་མངོན་པར་སྦྱབ་པ།

sarvadharmātmabhāvābhinirhāro

The eleventh of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.36 afflicted

kun nas nyon mongs pa · nyon mongs

ཀུན་ནས་ཉོན་མོངས་པ། · ཉོན་མོངས།

saṃkleśika · vihanṇati

See “afflicted mental state.”

g.37 afflicted mental state

kun nas nyon mongs pa · sems las byung ba'i nye ba'i nyon mongs pa · nyon mongs

ཀུན་ནས་ཉོན་མོངས་པ། · སེམས་ལས་བྱུང་བའི་ཉོན་མོངས་པ། · ཉོན་མོངས།

saṃkleśa · caitasikopakleśa · kleśa

Definition from the 84000 Glossary of Terms:

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind's peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha's teachings serve as the antidote.

Kleśa is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of *√kliś* (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.38 aggregate

phung po

ཕུང་པོ།

skandha

See “five aggregates.”

g.39 aggregate of ethical discipline

tshul khrims kyi phung po

ཚུལ་ཁྲིམས་ཀྱི་ཕུང་པོ།

śīlaskandha

First of the five undefiled aggregates.

g.40 aggregate of liberation

rnam par grol ba'i phung po

རྣམ་པར་གྲོལ་བའི་ཕུང་པོ།

vimuktiskandha

Fourth of the five undefiled aggregates.

- g.41 aggregate of meditative stability
ting nge 'dzin gyi phung po
 ཏིང་ངེ་འཛིན་གྱི་ཕུང་པོ།
samādhiskandha
 Second of the five undefiled aggregates.
- g.42 aggregate of seeing the wisdom of liberation
rnam par grol ba'i ye shes mthong ba'i phung po
 རྣམ་པར་གྲོལ་བའི་ཡེ་ཤེས་མཐོང་བའི་ཕུང་པོ།
vimuktijñānadarśanaskandha
 Fifth of the five undefiled aggregates.
- g.43 aggregate of wisdom
shes rab kyi phung po
 ཤེས་རབ་གྱི་ཕུང་པོ།
prajñāskandha
 Third of the five undefiled aggregates.
- g.44 aging and death
rga shi
 རྟེན་ཤི།
jarāmaraṇa
 Twelfth of the twelve links of dependent origination.
- g.45 agitation and regret
rgod 'gyod
 རྟོན་འགྱུད།
auddhatyakaukr̥tya
 Fourth of the five obscurations.
- g.46 agreeable speech
tshig blang bar 'os pa
 ཚིག་གྲག་བར་འོས་པ།
ādeyavacana
- g.47 Akaniṣṭha
'og min

འོག་མིན།

akanisṭha

Fifth of the pure abodes, meaning “Highest.”

g.48 Akṣobhya

mi 'khrugs pa

མི་འཁྱགས་པ།

akṣobhya

Name of a buddha and of a series of future buddhas.

g.49 alienated

sems gzhan du 'gyur · gzhan nyid du 'gyur

སེམས་གཞན་དུ་འགྱུར། · གཞན་ཉིད་དུ་འགྱུར།

cittasyānyathā bhavati · anyatvamāpadyate

g.50 all the activities of their bodies are preceded by wisdom and followed by wisdom

sku'i phrin las thams cad ye shes sngon du 'gro zhing ye shes kyi rjes su 'brang ba

སྐུ་འི་ཕྱིན་ལས་ཐམས་ཅད་ཡེ་ཤེས་སྔོན་དུ་འགོ་ཞིང་ཡེ་ཤེས་ཀྱི་རྗེས་སུ་འབྲང་བ།

sarvākāyākarmajñānapūrvagamaṃ jñānānuparivarti

Thirteenth of the eighteen distinct qualities of the buddhas.

g.51 all the activities of their minds are preceded by wisdom and followed by wisdom

thugs kyi phrin las thams cad ye shes sngon du 'gro zhing ye shes kyi rjes su 'brang ba

ཐུགས་ཀྱི་ཕྱིན་ལས་ཐམས་ཅད་ཡེ་ཤེས་སྔོན་དུ་འགོ་ཞིང་ཡེ་ཤེས་ཀྱི་རྗེས་སུ་འབྲང་བ།

sarvamanahkarmajñānapūrvagamaṃ jñānānuparivarti

Fifteenth of the eighteen distinct qualities of the buddhas.

g.52 all the activities of their speech are preceded by wisdom and followed by wisdom

gsung gi phrin las thams cad ye shes sngon du 'gro zhing ye shes kyi rjes su 'brang ba

གསུང་གི་ཕྱིན་ལས་ཐམས་ཅད་ཡེ་ཤེས་སྔོན་དུ་འགོ་ཞིང་ཡེ་ཤེས་ཀྱི་རྗེས་སུ་འབྲང་བ།

sarvavākkarmajñānapūrvagamaṃ jñānānuparivarti

Fourteenth of the eighteen distinct qualities of the buddhas.

g.53 all-aspect omniscience

rnam pa thams cad mkhyen pa nyid

རྣམ་པ་ཐམས་ཅད་མཁྱེན་པ་ཉིད།

sarvākārajñatā

This key term in the Prajñāpāramitā literature refers to the omniscience of a buddha, and is not to be confused with the “knowledge of the path” of bodhisattvas, or with the “knowledge of all the dharmas” of śrāvakas. The “all-aspect” (*sarvākāra*) part of the term refers to the different aspects that it comprises, and is explained in two ways in *The Long Explanation* (Toh 3808, 4-78–4.80). One way identifies the “aspects” as being qualities such as nonarising and unproduced, unceasing, primordially at peace, naturally in nirvāṇa, without intrinsic nature, emptiness, signlessness, wishlessness, etc. The other way identifies them as being the collections of the wholesome, unwholesome, and neutral, and the collection of those destined for error and those of uncertain destiny. All-aspect omniscience is also the first of the eight progressive sections of clear realization.

g.54 all-aspect omniscience in all its finest aspects

rnam pa thams cad mkhyen pa'i ye shes rnam pa'i mchog thams cad dang ldan pa

རྣམ་པ་ཐམས་ཅད་མཁྱེན་པ་འི་ཡེ་ཤེས་རྣམ་པ་འི་མཆོག་ཐམས་ཅད་དང་ལྡན་པ།

—

The “finest aspect(s)” are, according to the two explanations in the *Long Explanation* (Toh 3808 4.77–4.80, see “knowledge of all aspects”), either (in the first explanation) emptiness, as the root of all the other aspects, or (in the second explanation) the aspects that are included in the collections of the wholesome and those destined for what is right.

g.55 all-surpassing meditative stability

thod rgal gyi ting nge 'dzin

ཐོད་རྒལ་གྱི་ཏིང་ངེ་འཛིན།

avaśkandakasamādhi

g.56 Amoghadarśin

don yod mthong ba

དོན་ཡོད་མཐོང་བ།

amoghadarśin

Name of a bodhisattva.

g.57 amply curved and elegant shoulders

phrag pa'i lhun mdzes par grub pa

ཐུག་པའི་སྒྲུབ་མཛེས་པར་གྲུབ་པ།

susamvṛtaskandhatā

Nineteenth of the thirty-two major marks.

g.58 **Anabhraka**

sprin med

སྤྲིན་མེད།

anabhraka

Literally meaning “Cloudless,” the more usual name for what is, in the Prajñāpāramitā literature, the fourteenth of the sixteen levels of the god realm of form that correspond to the four meditative concentrations, and in this text and in the *Hundred Thousand* is instead rendered Parīttabṛhat (q.v.). Anabhraka is used in the later Sanskrit manuscripts that correspond more closely to the eight-chapter Tengyur version of this text. In other genres, it is the tenth of twelve levels corresponding to the four meditative concentrations.

g.59 **Ānanda**

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha’s presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha’s teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha’s parinirvāṇa. The phrase “Thus did I hear at one time,” found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.60 **Anantamati**

blo gros mtha' yas

བློ་གྲོས་མཐའ་ཡས།

anantamati

Name of a bodhisattva.

g.61 Anantavīrya

brtson 'grus mtha' yas

བརྩོན་འགྲུས་མཐའ་ཡས།

anantavīrya

Name of a bodhisattva.

g.62 Anāvaraṇamati

sgrib med blo gros

སྒྲིབ་མེད་བློ་གྲོས།

anāvaraṇamati

Name of a bodhisattva.

g.63 Anikṣiptadhura

mi gtong brtson pa

མི་གཏོང་བརྩོན་པ།

anikṣiptadhura

Name of a bodhisattva.

g.64 Aniruddha

ma 'gags pa

མ་འགགས་པ།

aniruddha

The Buddha's cousin and one of his ten foremost disciples.

g.65 Anupamamati

blo gros dpe med

བློ་གྲོས་དཔེ་མེད།

anupamamati

Name of a bodhisattva.

g.66 Aparagodānīya

ba lang spyod

བ་ལང་སྟོད།

aparagodānīya

The western continent of the human world according to traditional Indian cosmology, characterized as “rich in the resources of cattle.”

g.67 aphorisms

ched du brjod pa

ཆེད་དུ་བརྗོད་པ།

udāna

Fifth of the twelve branches of the scriptures.

g.68 application of mindfulness with regard to feelings

tshor ba dran pa nye bar gzhag pa

ཚོས་བ་དྲན་པ་ཉེ་བར་གཞག་པ།

vedanānupaśyīsmṛtyupasthāna

Second of the four applications of mindfulness. For a description see [9.19](#).

g.69 application of mindfulness with regard to phenomena

chos dran pa nye bar gzhag pa

ཚོས་དྲན་པ་ཉེ་བར་གཞག་པ།

dharmānupaśyīsmṛtyupasthāna

Fourth of the four applications of mindfulness. For a description, see [9.3](#).

g.70 application of mindfulness with regard to the body

lus dran pa nye bar gzhag pa

ལུས་དྲན་པ་ཉེ་བར་གཞག་པ།

kāyānupaśyīsmṛtyupasthāna

First of the four applications of mindfulness. For a description, see [9.2](#).

g.71 application of mindfulness with regard to the mind

sems dran pa nye bar gzhag pa

སེམས་དྲན་པ་ཉེ་བར་གཞག་པ།

cittānupaśyīsmṛtyupasthāna

Third of the four applications of mindfulness.

g.72 applications of mindfulness

dran pa nye bar gzhag pa

དྲན་པ་ཉེ་བར་གཞག་པ།

smṛtyupasthāna

See “four applications of mindfulness.”

g.73 apprehend

dmigs

དམིགས།

upalabhate

Definition from the 84000 Glossary of Terms:

dmigs (pa) translates a number of Sanskrit terms, including *ālambana*, *upalabdhi*, and *ālambate*. These terms commonly refer to the apprehending of a subject, an object, and the relationships that exist between them. The term may also be translated as “referentiality,” meaning a system based on the existence of referent objects, referent subjects, and the referential relationships that exist between them. As part of their doctrine of “threefold nonapprehending / nonreferentiality” (*'khor gsum mi dmigs pa*), Mahāyāna Buddhists famously assert that all three categories of apprehending lack substantiality.

In this text:

Also translated here as “focus on.”

g.74 apprehended

dmigs su yod pa

དམིགས་སུ་ཡོད་པ།

upalabdhya · upalabdha

g.75 apprehending

dmigs pa

དམིགས་པ།

upalambha

See “apprehend.”

g.76 apprehensible

dmigs su yod pa

དམིགས་སུ་ཡོད་པ།

upalabdhya · upalabdha

See “apprehend.”

g.77 approaching the king of physical forms

gzugs kyi rgyal po nye bar gyur pa

གཟུགས་ཀྱི་སྒྲུབ་པོ་ཉེ་བར་བྱུང་བ།

āsannarūparājo

The twenty-eighth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.78 appropriate (verb)

yongs su 'dzin pa

ཡོངས་སུ་འཛིན་པ།

parigrhṇāti

g.79 Apramāṇābha

tshad med snang ba

ཚད་མེད་སྒྲོང་བ།

apramāṇābha

Seventh of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Immeasurable Radiance.”

g.80 Apramāṇabr̥hat

tshad med che ba

ཚད་མེད་ཆེ་བ།

apramāṇabr̥hat

Literally meaning “Immeasurably Great,” the name used in this text and in the *Hundred Thousand* for what is, in the Prajñāpāramitā literature, the fifteenth of the sixteen levels of the god realm of form that correspond to the four meditative concentrations. The Sanskrit equivalent is attested in the Sanskrit of the *Hundred Thousand*, while the name Puṇyaprasava (q.v.) is used in the later Sanskrit manuscripts that correspond more closely to the eight-chapter Tengyur version of this text. In other genres, this is the eleventh of twelve levels corresponding to the four meditative concentrations.

g.81 Apramāṇaśubha

tshad med dge

ཚད་མེད་དགེ།

apramāṇaśubha

Eleventh of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Immeasurable Virtue.”

g.82 arhat

dgra bcom pa

དགའ་བཙུམ་པ།

arhat

Definition from the 84000 Glossary of Terms:

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

g.83 arms that reach down the thighs when standing upright

phyag brla drang por slebs pa

ཕྱག་བརྒྱ་རང་པོར་སྤྲེགས་པ།

paṭūrubāhatā

Twelfth of the thirty-two major marks.

g.84 array of power

dpung rnam par bkod pa

དཔུང་རྣམ་པར་བཀོད་པ།

balavyūha

The 15th meditative stability in chapters 6 and 8; also mentioned in other chapters.

g.85 Aśaṅga

thogs med

ཐོགས་མེད།

asaṅga

Indian commentator (fl. fourth century); closely associated with the works of Maitreya and the Yogācāra philosophical school.

g.86 ascertainment of names

ming nges par 'jug pa

མིང་ངེས་པར་འཇུག་པ།

nāmaniyatapraveśa

The 72nd meditative stability in chapters 6 and 8.

g.87 ascetic practices

sbyangs pa'i yon tan

སྤྲུངས་པའི་ཡོན་ཏན།

dhūtaguṇa

g.88 ascetic supremacy

brtul zhugs snyems pa

བརྟུལ་ཞུགས་སྤྲེམས་པ།

vrataparāmarśa

Fourth of the four knots.

g.89 Aśoka

mya ngan med pa

ཐུ་ངན་མེད་པ།

aśoka

Name of one of four gardens in the residence of the bodhisattva great being Dharmodgata, in the city of Gandhavatī.

g.90 Aśokaśrī

ngan med pa'i dpal

ངན་མེད་པའི་དཔལ།

aśokaśrī

Name of a buddha in the southern direction, residing in the world system called Sarvaśokāpagata.

g.91 aspect of liberation

rnam par thar pa

རྣམ་པར་ཐར་པ།

vimokṣa

See “eight aspects of liberation.”

g.92 assembly

g.yog 'khor · 'khor

གཡོག་འཁོར། · འཁོར།

parivāra

g.93 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

See also “gods.”

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.94 asylum

rten

རྟེན།

upāśraya

g.95 Atapa

mi gdung ba

མི་གདུང་བ།

atapa

Second of the five pure abodes (*śuddhāvāsa*), meaning “Painless.”

g.96 attach importance to

lhur len pa

ལུར་ལེན་པ།

guruko bhavati

g.97 attached to

chags

ཆགས།

sajjati

g.98 attachment to the realm of form

gzugs kyi 'dod chags

གཟུགས་ཀྱི་འདོད་ཆགས།

ruparāga

First of the five fetters associated with the higher realms.

g.99 attachment to the realm of formlessness

gzugs med pa'i 'dod chags

གཟུགས་མེད་པའི་འདོད་ཆགས།

ārūpyarāga

Second of the five fetters associated with the higher realms.

g.100 attainment of the extrasensory powers, the powers, and the fearlessnesses

mngon par shes pa dang / stobs dang / mi 'jigs pa thob pa

མངོན་པར་ཤེས་པ་དང་། ལྷོབས་དང་། མི་འཇིགས་པ་ཐོབ་པ།

abhijñābalavaiśāradyaaprāpto

The forty-first of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.101 attainment of triumph

rgyal ba thob pa

རྒྱལ་བ་ཐོབ་པ།

jayalabdho

The twenty-ninth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.102 attainment of unobscured liberation

sgrib pa med pa'i rnam par thar pa thob pa

སྒྲིབ་པ་མེད་པའི་རྣམ་པར་ཐར་པ་ཐོབ་པ།

anāvaraṇavimokṣaprāpto

The twentieth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.103 attention

yid la byed pa

ཡིད་ལ་བྱེད་པ།

manaskāra

Also translated here as “focusing the attention.”

g.104 attributes of the level of the spiritual family

rigs kyi sa'i chos

རིགས་ཀྱི་སའི་ཆོས།

gotrabhūmidharma

g.105 aurally compounded sensory contact

rna ba'i 'dus te reg pa

རྣ་བའི་འདུས་ཏེ་རེག་པ།

śrotrasaṃsparśa

g.106 aureole of light extending a full arm span

'od 'dom gang ba

འོད་འདོམ་གང་བ།

vyāmaprabhatā

A supplementary mark of a tathāgata, included in the thirty-two major marks in some lists but not in this text.

g.107 Auspicious Eon

bskal pa bzang po

བསྐྱལ་པ་བཟང་པོ།

bhadrakalpa

Name of the present eon of time, during which one thousand buddhas appear in succession, Śākyamuni being the fourth and Maitreya the fifth.

g.108 authentic maturity

yang dag pa'i skyon med

ཡང་དག་པའི་སྟོན་མེད།

samyaktvaniyāma

g.109 authentic meditative stability

yang dag pa'i ting nge 'dzin

ཡང་དག་པའི་ཏིང་ངེ་འཛིན།

samyaksamādhi

g.110 authenticity

yang dag pa'i tshul

ཡང་དག་པའི་ཚུལ།

bhūtanaya

g.111 Avakīrṇakusuma

me tog sil ma

མེ་ཏོག་སིལ་མ།

avakīrṇakusuma

Name of a series of future buddhas.

g.112 Avalokiteśvara

spyān ras gzigs kyi dbang po

སྤྱན་རས་གཟིགས་ཀྱི་དབང་པོ།

avalokiteśvara

Definition from the 84000 Glossary of Terms:

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families, where he embodies the compassion of the buddhas. In Tibet, he attained great significance as a special protector of Tibet, and in China, in female form, as Guanyin, the most important bodhisattva in all of East Asia.

g.113 Avṛha

mi che ba

མི་ཆེ་བ།

avṛha

First of the five pure abodes (*śuddhāvāsa*), meaning “Slightest.”

g.114 awareness of particularities

so so'i bye brag shes pa

སོ་སོའི་བྱེ་བྲག་ཤེས་པ།

prativijñapti

g.115 barbarous frontier tribesmen

mtha' 'khob kyi kla klo

མཐའ་འཁོབ་ཀྱི་ཁླ་ལྷོ།

pratyantajanapada

I.e., those living beyond the pale of civilization, out of reach of the doctrine.

g.116 beautiful moon

zla ba bzang po

སྤྲུང་བ་བཟང་པོ།

sucandra

The 4th meditative stability in chapters 6 and 8.

g.117 being grounded in the power of tolerance

bzod pa'i mthu la gnas pa

བཟོད་པའི་མཐུ་ལ་གནས་པ།

kṣāntibalapratīṣṭhāna

Third of the eight attributes of the second level.

g.118 Bhadrabala

bzang po'i stobs

བཟང་པོའི་སྟོབས།

bhadrabala

Name of a bodhisattva.

g.119 Bhadrapāla

bzang skyong

བཟང་སྟོང་།

bhadrapāla

Definition from the 84000 Glossary of Terms:

Head of the “sixteen excellent men” (*ṣoḍaśasatpuruṣa*), a group of householder bodhisattvas present in the audience of many sūtras. He appears prominently in certain sūtras, such as *The Samādhi of the Presence of the Buddhas* (*Pratyutpannabuddhasaṃmukhāvasthitasamādhisūtra*, Toh 133) and is perhaps also the merchant of the same name who is the principal interlocutor in *The Questions of Bhadrapāla the Merchant* (Toh 83).

g.120 Bhīṣmagarjitanirghoṣasvara

sgra dbyangs mi zad par sgrogs pa

སྒྲ་དབྱངས་མི་ཟད་པར་སྒྲོགས་པ།

bhīṣmagarjitanirghoṣasvara

The buddha as whom Dharmodgata was reborn.

g.121 bile disorders

mkhris pa'i nad · mkhris pa las gyur pa'i nad

མཁྲིས་པའི་ནད། · མཁྲིས་པ་ལས་གྱུར་པའི་ནད།

paittikāvyādhi

Second of the four kinds of disease.

g.122 billion trillionth

bye ba khrag khrig stong gi cha

བྱེ་བ་ཁྲག་ཁྲིག་སྟོང་གི་ཅ།

—

Ten to the power of -21. A “hundred billion trillionth” (*bye ba khrag khrig rgya phrag stong gi cha*) is ten to the power of -23.

g.123 Bimbisāra

bim bi sAr

བི་མ་བི་སྐ་ར།

bimbisāra

Definition from the 84000 Glossary of Terms:

The king of Magadha and a great patron of the Buddha. His birth coincided with the Buddha’s, and his father, King Mahāpadma, named him “Essence of Gold” after mistakenly attributing the brilliant light that marked the Buddha’s birth to the birth of his son by Queen Bimbī (“Goldie”). Accounts of Bimbisāra’s youth and life can be found in *The Chapter on Going Forth* (Toh 1-1, *Pravrajyāvastu*).

King Śreṇya Bimbisāra first met with the Buddha early on, when the latter was the wandering mendicant known as Gautama. Impressed by his conduct, Bimbisāra offered to take Gautama into his court, but Gautama refused, and Bimbisāra wished him success in his quest for awakening and asked him to visit his palace after he had achieved his goal. One account of this episode can be found in the sixteenth chapter of *The Play in Full* (Toh 95, *Lalitavistara*). There are other accounts where the two meet earlier on in childhood; several episodes can be found, for example, in *The Hundred Deeds* (Toh 340, *Karmaśataka*). Later, after the Buddha’s awakening, Bimbisāra became one of his most famous patrons and donated to the saṅgha the Bamboo Grove, Veṇuvana, at the outskirts of the capital of Magadha, Rājagṛha, where he built residences for the monks. Bimbisāra was imprisoned and killed by his own son, the prince Ajātaśatru, who, influenced by Devadatta, sought to usurp his father’s throne.

g.124 birth from heat and moisture

drod gsher las skyes

རྩོད་གཤེར་ལས་སྐྱེས།

saṃsvedaja

Third of the four modes of birth.

g.125 black eaglewood

a ka ru nag po

ཨ་ཀ་རུ་ནག་པོ།

kṛṣṇāgaru

g.126 Blessed Lord

bcom ldan 'das · btsun pa bcom ldan 'das

བཅོམ་ལྷན་འདས། · བཙུན་པ་བཅོམ་ལྷན་འདས།

bhadantabhagavan

See “Blessed One.”

g.127 Blessed One

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavān

While the Sanskrit term simply means “fortunate,” “illustrious,” or “revered,” Tibetan hermeneutics defines the term as denoting a teacher or buddha who primordially subdues (*bcom*) the four demonic forces, possesses (*ldan*) the six attributes of greatness (*che ba'i yon tan drug*), and transcends (*'das*) all sorrow, without abiding in the extremes of existence and quiescence. See also [n.91](#).

g.128 blessing of truth

bden pa'i byin gyis brlabs

བདེན་པའི་བྱིན་གྱིས་བརྒྱབས།

satyādiṣṭhānena

g.129 blood vessels and nerves that are unknotted

rtsa la mdud pa med pa

རྩ་ལ་མདུད་པ་མེད་པ།

nirgranthiśira

Eighth of the eighty minor marks.

g.130 blossoming and vibrance of the flowers of virtue

dge ba'i me tog rgyas shing gsal ba

དགེ་བའི་མེ་ཏོག་རྒྱས་ཤིང་གསལ་བ།

śubhapuṣpitaśuddha

The 80th meditative stability in chapters 6 and 8.

g.131 blue reflection

sngon por snang ba

སྔན་པོར་སྤང་བ།

nīlanirbhāsa

g.132 Bodhimaṇḍalākārasurucirā

snying po byang chub kyi rgyan shin tu yid du 'ong ba

སྤྱིང་པོ་བྱང་ཅུབ་ཀྱི་རྒྱན་ཤིན་ཏུ་ཡིད་དུ་འོང་བ།

bodhimaṇḍalākārasurucirā

Name of a world system in the southeastern direction.

g.133 bodhisattva

byang chub sems dpa'

བྱང་ཅུབ་སེམས་དཔའ་།

bodhisattva

Definition from the 84000 Glossary of Terms:

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain perfect buddhahood, traversing the ten bodhisattva levels (*daśabhūmi*, *sa bcu*). Bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings, instead of simply seeking personal freedom from suffering. In terms of the view, they realize both the selflessness of persons and the selflessness of phenomena.

g.134 bodhisattva great being

byang chub sems dpa' sems dpa' chen po

བྱང་ཅུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ།

bodhisattvamahāsattva

Definition from the 84000 Glossary of Terms:

The term can be understood to mean “great courageous one” or “great hero,” or (from the Sanskrit) simply “great being,” and is almost always found as an epithet of “bodhisattva.” The qualification “great” in this term, according to the majority of canonical definitions, focuses on the generic greatness common to all bodhisattvas, i.e., the greatness implicit in the bodhisattva vow itself in terms of outlook, aspiration, number of beings to be benefited, potential or eventual accomplishments, and so forth. In this sense the *mahā-* is closer in its connotations to the *mahā-* in “Mahāyāna” than to the *mahā-* in “mahāsiddha.” While individual bodhisattvas described as

mahāsattva may in many cases also be “great” in terms of their level of realization, this is largely coincidental, and in the canonical texts the epithet is not restricted to bodhisattvas at any particular point in their career. Indeed, in a few cases even bodhisattvas whose path has taken a wrong direction are still described as *bodhisattva mahāsattva*.

Later commentarial writings do nevertheless define the term—variably—in terms of bodhisattvas having attained a particular level (*bhūmi*) or realization. The most common qualifying criteria mentioned are attaining the path of seeing, attaining irreversibility (according to its various definitions), or attaining the seventh *bhūmi*.

g.135 body that is extremely compact

sku shin du rgyas pa

སྐུ་ཤིན་དུ་རྒྱས་པ།

utsadatagātra

Twenty-ninth of the eighty minor marks.

g.136 body that is extremely firm

sku shin du mkhregs pa

སྐུ་ཤིན་དུ་མ་ཐྲེགས་པ།

susamḥatagātra

Thirtieth of the eighty minor marks.

g.137 body that is most excellent

sku shin tu legs pa

སྐུ་ཤིན་དུ་ལེགས་པ།

ṛttagātra

Eighteenth of the eighty minor marks.

g.138 body that is not bent over

sku zhum pa med pa

སྐུ་བྱུམ་པ་མེད་པ།

adīnagātra

Twenty-eighth of the eighty minor marks.

g.139 body that is tall and upright

sku che zhing drang ba

སྐུ་ཆེ་ཞིང་ངང་བ།

rjukāyodbhavatā · bṛhadṛjugātratā

Eighth of the thirty-two major marks.

g.140 body that is tapering

sku rim gyis gzhol ba

སྐྱ་རིམ་གྱིས་གཞོལ་བ།

anupūrvagātra

Twentieth of the eighty minor marks.

g.141 body that is unblemished by moles

sku la sme ba med pa

སྐྱ་ལ་སྤྲེ་བ་མེད་པ།

vyapagatatilakakālagātra

Forty-first of the eighty minor marks.

g.142 body that is utterly clean

sku shin du gtsang ba

སྐྱ་ཤིན་དུ་གཙང་བ།

śucigātra

Twenty-first of the eighty minor marks.

g.143 body that is utterly pure

sku shin du rnam par dag pa

སྐྱ་ཤིན་དུ་རྣམ་པར་དག་པ།

viśuddhagātra

Twenty-third of the eighty minor marks.

g.144 body that is utterly refined

sku shin du sbyangs pa

སྐྱ་ཤིན་དུ་སྤྲུངས་པ།

mṛṣṭagātra

Nineteenth of the eighty minor marks.

g.145 body that is utterly soft

sku shin du 'jam pa

སྐྱ་ཤིན་དུ་འཇམ་པ།

mṛdugātra

Twenty-second of the eighty minor marks.

g.146 boundless eloquence

spobs pa mtha' yas

སྤྲོབས་པ་མཐའ་ཡས།

anantaprabhā

The 82nd meditative stability in chapters 6 and 8.

g.147 boundless light

'od mtha' yas pa

འོད་མཐའ་ཡས་པ།

anantaprabhā

The 36th meditative stability in chapters 6 and 8.

g.148 boundlessness of feelings, perceptions, formative predispositions, and consciousness

tshor ba dang / 'du shes dang / 'du byed dang / rnam par shes pa mtha' yas pa

ཚོར་བ་དང་། འདུ་ཤེས་དང་། འདུ་བྱེད་དང་། རྣམ་པར་ཤེས་པ་མཐའ་ཡས་པ།

vedanā-, saṃjñā-, saṃskāra-, and vijñānā-paryanta

The fifteenth of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.149 boundlessness of physical forms

gzugs mtha' yas pa

གཟུགས་མཐའ་ཡས་པ།

rūpāparyanta

The fourteenth of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.150 boundlessness of the earth element

sa'i kham mtha' yas pa

སའི་ཁམས་མཐའ་ཡས་པ།

prthivīdhātvaṣṭāparyanta

The sixteenth of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.151 boundlessness of the space element

nam mkha'i kham mtha' yas pa · nam mkha'i dbyings mtha' yas pa

ནམ་མཁའི་ཁམས་མཐའ་ཡས་པ། · ནམ་མཁའི་དབྱིངས་མཐའ་ཡས་པ།

ākāśadhātva-paryanta

The eighteenth of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.152 boundlessness of the water element, the fire element, and the wind element

chu'i kham dang / me'i kham dang / rlung gi kham mtha' yas pa

ཆུའི་ཁམས་དང་། མེའི་ཁམས་དང་། རླུང་གི་ཁམས་མཐའ་ཡས་པ།

abdhātu-, tejodhātu-, and vāyudhātva-paryanta

The seventeenth of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.153 Brahmā

tshangs pa

ཆོངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*sahāṃpati*) and Great Brahmā (*mahābrahman*).

g.154 Brahmā realms

tshangs pa'i 'jig rten gyi kham

ཆོངས་པའི་འཇིག་རྟེན་གྱི་ཁམས།

brahmāloka dhātu

In this text, sixteen Brahmā realms are listed. See “Pure Abodes.”

g.155 **Brahmā Sahāṃpati**

tshangs pa mi mjed kyi bdag po

ཚངས་པ་མི་མཛེད་ཀྱི་བདག་པོ།

brahmāsahāṃpati

Literally, “Brahmā, Lord of the Sahā [world].”

g.156 **Brahmakāyika**

tshangs ris

ཚངས་རིས།

brahmakāyika

First and lowest of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Stratum of Brahmā.”

g.157 **Brahmapariṣadya**

tshangs pa kun 'khor

ཚངས་པ་ཀུན་འཁོར།

brahmapariṣadya

Third of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Retinue of Brahmā.”

g.158 **Brahmapurohita**

tshangs lha nye phan

ཚངས་ལྷ་ཉེ་པས།

brahmapurohita

Second of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Brahmā Priest.”

g.159 **brahmin priest**

bram ze

བླ་ཟླ།

brāhmaṇa

Definition from the 84000 Glossary of Terms:

A member of the highest of the four castes in Indian society, which is closely associated with religious vocations.

g.160 **brain tissue**

klad pa

མསྟེན་པ།

mastaka

g.161 branches of enlightenment

byang chub kyi yan lag

བྱང་ཆུབ་ཀྱི་ཡན་ལག།

bodhyaṅga

See “seven branches of enlightenment.”

g.162 breaking down of cultivation

bsgom pa rnam par bsgom pa

བསྐྱོམ་པ་རྣམ་པར་བསྐྱོམ་པ།

bhāvanāṅvibhāvana

The Sanskrit term is rendered in this text and in the *Hundred Thousand* as *bsgom pa rnam par bsgom pa*, suggesting an analysis or investigation of cultivation rather than its destruction or negation, in contrast to its rendering as *bsgom pa rnam par 'jig pa*, literally “the destruction of cultivation,” in the Tibetan translations of the *Ten Thousand*, *Eighteen Thousand*, and the Tengyur version of the *Twenty-Five Thousand*. We have chosen “breaking down” in order to retain the widest range of possible meanings: “examination,” “analysis,” “exposure,” “deconstruction,” “destruction,” “annihilation,” “elimination,” or “unraveling,” with respect to false appearances. For more details, see [n.267](#) and [n.454](#).

g.163 Br̥hat

che ba

ཆེ་བ།

br̥hat

Thirteenth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Great.”

g.164 Br̥hatphala

'bras bu che

འབྲས་བུ་ཆེ།

br̥hatphala

Sixteenth and highest of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Great Fruition.”

g.165 bringer of joy

dga' ba byed pa

དགའ་བ་བྱེད་པ།

ratikara

The 41st meditative stability in chapters 6 and 8.

g.166 broad heels

rting pa yangs pa

རྟིང་པ་ཡངས་པ།

āyatapārṣṇitā

Seventh of the thirty-two major marks.

g.167 buddha body of reality

chos kyi sku

ཆོས་ཀྱི་སྐུ།

dharmakāya

The ultimate nature or essence of the fruitional enlightened mind of the buddhas, which is nonarising, free from the limits of conceptual elaboration, empty of inherent existence, naturally radiant, beyond duality, and spacious.

g.168 buddhafield

sangs rgyas kyi zhing

སངས་རྒྱས་ཀྱི་ཞིང་།

buddhakṣetra

This term denotes the operational field of a specific buddha, spontaneously arising as a result of his altruistic aspirations.

g.169 builder

phywa mkhan

ཕྱ་མཁན།

sthapati

Kimura reads *palagaṇḍa*; see [n.438](#).

g.170 burning lamp

sgron ma 'bar ba

སྒྲོན་མ་འབར་བ།

jvalanolkā

The 95th meditative stability in chapters 6 and 8.

g.171 by way of apprehending

dmigs pa'i tshul du · dmigs pa'i tshul gyis

དམིགས་པའི་ཚུལ་དུ། ་ དམིགས་པའི་ཚུལ་གྱིས།

ārambaṇayogena

The expression “by way of apprehending” implies that ordinary persons perceive phenomena as inherently existing, whereas bodhisattvas are said to act and teach “without apprehending anything.” On the latter term, see its respective glossary entry. See also “apprehend.”

g.172 calling forth the variety of sounds, words, and syllables

sgra dang tshig dang 'bru sna tshogs mngon par 'byin pa

སྒྲ་དང་ཚིག་དང་འབྲུ་སྒྲ་ཚིགས་མངོན་པར་འབྱིན་པ།

nānārutapadavyañjanābhiniṛhāro

The seventeenth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.173 calling forth the voices of all beings

sems can thams cad kyi sgra 'byin pa

སེམས་ཅན་ཐམས་ཅད་ཀྱི་སྒྲ་འབྱིན་པ།

sarvasattvarutanirhāro

The fourteenth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.174 calming of all deviations and obstacles

'gal ba dang 'gog pa thams cad yang dag par zhi bar byed pa

འགལ་བ་དང་འགོག་པ་ཐམས་ཅད་ཡང་དག་པར་ཞི་བར་བྱེད་པ།

sarvanirodhavirodhasaṃpraśamana

The 103rd meditative stability in chapters 6 and 8.

g.175 calves resembling those of Śarabha Aiṇeya, the king of ungulates

ri dags e ne ya'i byin pa lta bu

རི་དགས་ཨ་ཞེ་ཡའི་བྱིན་པ་ལྟ་བུ།

eṇeyajāṅghatā

Eleventh of the thirty-two major marks. See also Śarabha Aiṇeya.

g.176 Candragarbha

zla ba'i snying po

ཟླ་བའི་སྙིང་པོ།

candragarbha

Name of a bodhisattva.

g.177 cannot be apprehended

mi dmigs

མི་དམིགས།

anupalabdha

g.178 cannot be appropriated

yongs su gzung ba ma mchis

ཡོངས་སུ་གཟུང་བ་མ་མཆིས།

aparigṛhītaṃ

g.179 carefree inaction

phrin las chung ba

ཕྱིན་ལས་རྩུང་བ།

alposukatā

g.180 Cāritramati

spyod pa'i blo gros

སྟོད་པའི་བློ་གྲོས།

cāritramati

Name of a bodhisattva from a distant world system in the western direction called Upaśāntā, who comes to this world to pay homage to the Buddha.

g.181 Caturmahārājakāyika

rgyal chen bzhi'i ris

རྒྱལ་ཆེན་བཞིའི་རིས།

caturmahārājakāyika

Definition from the 84000 Glossary of Terms:

One of the heavens of Buddhist cosmology, lowest among the six heavens of the desire realm (*kāmadhātu*, 'dod kham). Dwelling place of the Four Great Kings (*caturmahārāja*, *rgyal chen bzhi*), traditionally located on a terrace of Sumeru, just below the Heaven of the Thirty-Three. Each cardinal direction is

ruled by one of the Four Great Kings and inhabited by a different class of nonhuman beings as their subjects: in the east, Dhṛtarāṣṭra rules the gandharvas; in the south, Virūḍhaka rules the kumbhāṇḍas; in the west, Virūpākṣa rules the nāgas; and in the north, Vaiśravaṇa rules the yakṣas.

In this text:

Lit. “Abode of the Four Great Kings.”

g.182 certain realization of all phenomena

chos thams cad nges par rtogs pa

ཚོས་ཐམས་ཅད་ངེས་པར་རྟོགས་པ།

sarvadharmānirvedhako

The forty-second of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.183 certainty in the realm of all phenomena

chos thams cad kyi dbyings su nges pa

ཚོས་ཐམས་ཅད་ཀྱི་དབྱིངས་སུ་ངེས་པ།

dharmādhātuniyata

A meditative stability.

g.184 certainty in the realm of phenomena

chos kyi dbyings su nges pa

ཚོས་ཀྱི་དབྱིངས་སུ་ངེས་པ།

dharmadhātuniyata

The 9th meditative stability in chapters 6 and 8.

g.185 cessation of suffering

’gog pa

འགོག་པ།

nirodha

Third of the four truths of the noble ones.

g.186 chiliocosm

stong gi ’jig rten gyi kham

སྟོང་གི་འཇིག་རྟེན་གྱི་ཁམས།

sāhasralokadhātu

A universe comprising one thousand world systems, each with its four continents, Mount Sumeru etc., according to traditional Indian cosmology.
See also [n.374](#).

g.187 clear realization

mngon par rtogs pa

མངོན་པར་རྟོགས་པ།

abhisamaya

See also [i.24](#).

g.188 clear realization of all aspects

rnam kun mngon rdzogs rtogs pa

རྣམ་ཀུན་མངོན་རྟོགས་རྟོགས་པ།

sarvākārābhisambodha

Fourth of the eight progressive sections of clear realization.

g.189 close-fitting teeth

tshems thags bzang ba

ཚེམས་ཐགས་བཟང་བ།

aviraladantatā

Twenty-ninth of the thirty-two major marks.

g.190 cluster of nominal aggregates

ming gi tshogs

མིང་གི་ཚོགས།

nāmakāya

g.191 cluster of physical forms

gzugs kyi tshogs

གཟུགས་ཀྱི་ཚོགས།

rūpakāya

g.192 combined humoral disorders

'dus pa'i nad · 'dus pa las gyur pa'i nad

འདུས་པའི་ནད། · འདུས་པ་ལས་གྱུར་པའི་ནད།

sāṃnipātikāvyādhi

Fourth of the four kinds of disease.

g.193 come into being
mngon par sgrub pa · *mngon par byed pa*
མངོན་པར་སྒྲུབ་པ། མངོན་པར་བྱེད་པ།

—
Also translated in this text as “actualize.”

g.194 commitment
yi dam
ཡི་དམ།
samādānatā

g.195 common phenomena
thun mong gi chos
ཐུན་མོང་གི་ཆོས།
sādhāraṇadharmā

Common phenomena from the perspective of ordinary persons, as described in 8.43, include the following: the four meditative concentrations, the four immeasurable attitudes, the four formless meditative absorptions, and the [first] five extrasensory powers.

g.196 common savor of all phenomena
chos thams cad ro gcig pa
ཆོས་ཐམས་ཅད་རོ་གཅིག་པ།
sarvadharmāikarasa

The sixth of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.197 compact fingers and toes
sor mo rgyas pa
སོར་མོ་རྒྱས་པ།
citāṅguli
Fifth of the eighty minor marks.

g.198 compassion
snying rje
སྙིང་རྗེ།

karuṇā

Second of the four immeasurable attitudes.

g.199 complete elimination of right and wrong

yang dag pa dang log pa thams cad yang dag par sel ba

ཡང་དག་པ་དང་ལོག་པ་ཐམས་ཅད་ཡང་དག་པར་སེལ་བ།

[sarva]-samyaktvamithyātvaśaṃgrahana

The 102nd meditative stability in chapters 6 and 8.

g.200 complete enlightenment

yang dag par rdzogs pa'i byang chub

ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ།

samyaksambodhi

g.201 complete suffusion of blueness

mtha' dag sngon po

མཐའ་དག་སྔོན་པོ།

nīlakṛtsna

g.202 complete suffusion of consciousness

mtha' dag rnam par shes pa

མཐའ་དག་རྣམ་པར་ཤེས་པ།

vijñānakṛtsna

g.203 complete suffusion of redness

mtha' dag dmar po

མཐའ་དག་དམར་པོ།

lohitaṅkṛtsna

g.204 complete suffusion of the earth element

mtha' dag sa

མཐའ་དག་ས།

prthivikṛtsna

g.205 complete suffusion of the fire element

mtha' dag me

མཐའ་དག་མེ།

tejaskrtsna

g.206 complete suffusion of the space element

mtha' dag nam mkha'

མཐའ་དག་ནམ་མཁའ།

ākāśakrtsna

g.207 complete suffusion of the water element

mtha' dag chu

མཐའ་དག་ཆུ།

apkrtsna

g.208 complete suffusion of the wind element

mtha' dag rlung

མཐའ་དག་རླུང་།

vāyukrtsna

g.209 complete suffusion of whiteness

mtha' dag dkar po

མཐའ་དག་དཀར་པོ།

avadātakrtsna

g.210 complete suffusion of yellowness

mtha' dag ser po

མཐའ་དག་སེར་པོ།

pītakrtsna

g.211 completely awakened buddha

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས།

samyaksambuddha

The attainment of a buddha, who has gained total freedom from conditioned existence, overcome all tendencies imprinted on the mind as a result of a long association with afflicted mental states, and fully manifested all aspects of a buddha's body, speech, and mind.

g.212 comprehension of all bases of rebirth through realization

srid pa'i gzhi thams cad rtogs par khong du chud pa

སྲིད་པའི་གཞི་ཐམས་ཅད་རྟོགས་པར་ཁོང་དུ་རྒྱུད་པ།

sarvabhavatalavikiraṇa

The 92nd meditative stability in chapters 6 and 8.

g.213 conceptual elaboration

spros pa

སྟོན་པ།

prapañca

This term denotes the presence of discursive or conceptual thought processes. Their absence or deconstruction is characteristic of the realization of emptiness or actual reality.

g.214 conceptual notion

rnam par rtog pa

རྣམ་པར་རྟོག་པ།

vikalpa

Also translated here as “false imagination.”

g.215 conditioned phenomena

'dus byas kyi chos

འདུས་བྱས་ཀྱི་ཚོས།

saṃskṛtadharma

Conditioned phenomena are listed at [8.41](#). See also somewhat longer corresponding list found in the *One Hundred Thousand* at [8.87](#).

g.216 confined chiliocosm

stong gi 'jig rten gyi kham byur bu

སྟོང་གི་འཇིག་རྟེན་གྱི་ཁམས་བྱུར་བུ།

sāhasralokadhātu

A universe comprising one thousand world systems each with its four continents etc., according to traditional Indian cosmology. The Tibetan term *byur bu* that forms part of the term used in this text, and also means “brimful,” may be a rendering of Skt. *cūlakabaddha* with the sense of this first-order world system being “bound,” i.e., relatively compact or limited when compared to the second- and third-order universes.

g.217 connecting propensities

bag chags kyi mtshams sbyor · bag chags dang mtshams sbyor

བག་ཆགས་ཀྱི་མཆོམས་སྒྱུར། . བག་ཆགས་དང་མཆོམས་སྒྱུར།

vāsanānusaṃdhi

The mundane process of rebirth within cyclic existence, impelled by the propensities of past actions. See also *The Precious Discourse on the Blessed One's Extensive Wisdom That Leads to Infinite Certainty* (Toh 99), 3.162.

g.218 consciousness

rnam par shes pa

རྣམ་པར་ཤེས་པ།

vijñāna

Fifth of the five aggregates; also third of the twelve links of dependent origination. Consciousness is defined as “an awareness which is knowing and luminous.” Not being physical, it lacks resistance to obstruction. It has neither shape nor color, and it can be experienced but not externally perceived as an object. A distinction is made between the mundane consciousness of beings, and the wisdom of the buddhas. In the context of the present discourse, the former includes six aspects of consciousness, namely, visual consciousness, auditory consciousness, olfactory consciousness, tactile consciousness, and mental consciousness, the last of which objectively refers to mental phenomena.

g.219 consecrated

rab tu gnas pa

རབ་ཏུ་གནས་པ།

supraṭiṣṭhita

The 59th meditative stability in chapters 6 and 8.

g.220 consecrated as a king of meditative stabilities

ting nge 'dzin la rgyal po ltar rab tu gnas pa

ཏིང་ངེ་འཛིན་ལ་རྒྱལ་པོ་ལྟར་རབ་ཏུ་གནས་པ།

samādhirājasupraṭiṣṭhita

The 13th meditative stability in chapters 6 and 8.

g.221 consummate eloquence

yongs su rdzogs pa'i spobs pa

ཡོངས་སུ་རྫོགས་པའི་སྒྲོབས་པ།

—

See “inspired eloquence.”

g.222 consummate reality

yongs su sgrub pa

ཡོངས་སུ་སྦྱང་བ།

pariniṣpatti

g.223 contaminant

zag pa

ཟག་པ།

āsrava

Definition from the 84000 Glossary of Terms:

Literally, “to flow” or “to ooze.” Mental defilements or contaminations that “flow out” toward the objects of cyclic existence, binding us to them.

Vasubandhu offers two alternative explanations of this term: “They cause beings to remain (*āsayanti*) within saṃsāra” and “They flow from the Summit of Existence down to the Avīci hell, out of the six wounds that are the sense fields” (*Abhidharmakośabhāṣya* 5.40; Pradhan 1967, p. 308). The Summit of Existence (*bhavāgra*, *srid pa’i rtse mo*) is the highest point within saṃsāra, while the hell called Avīci (*mnar med*) is the lowest; the six sense fields (*āyatana*, *skye mched*) here refer to the five sense faculties plus the mind, i.e., the six internal sense fields.

g.224 contaminated phenomena

zag pa dang bcas pa’i chos

ཟག་པ་དང་བཅས་པའི་ཆོས།

sāsravadharma

Contaminated phenomena include the following: the five aggregates encompassed in the three realms, the twelve sense fields, the eighteen sensory elements, the four meditative concentrations, the four immeasurable attitudes, and the four formless meditative absorptions.

g.225 contemplation of a bloated corpse

rnam par bam pa’i ’du shes

རྣམ་པར་བམ་པའི་འདྲ་ཤེས།

vyādhmātakasaṃjñā

First of the nine contemplations of impurity.

g.226 contemplation of a bloody corpse

rnam par dmar ba’i ’du shes

རྣམ་པར་དམར་བའི་འདྲ་ཤེས།

vilohitakasaṃjñā

Fourth of the nine contemplations of impurity.

g.227 contemplation of a blue-black corpse

rnam par sngos pa'i 'du shes

རྣམ་པར་སྔོས་བའི་འདྲ་ཤེས།

vinīlakasaṃjñā

Fifth of the nine contemplations of impurity.

g.228 contemplation of a devoured corpse

rnam par zos pa'i 'du shes

རྣམ་པར་ཟོས་བའི་འདྲ་ཤེས།

vikhāditakasaṃjñā

Sixth of the nine contemplations of impurity.

g.229 contemplation of a dismembered corpse

rnam par 'thor ba'i 'du shes

རྣམ་པར་འཛོར་བའི་འདྲ་ཤེས།

vikṣiptakasaṃjñā

Seventh of the nine contemplations of impurity.

g.230 contemplation of a putrefied corpse

rnam par rnags pa'i 'du shes

རྣམ་པར་རྒྱགས་བའི་འདྲ་ཤེས།

vipūyakasaṃjñā

Third of the nine contemplations of impurity.

g.231 contemplation of a skeleton

rus pa'i 'du shes

རུས་བའི་འདྲ་ཤེས།

asthisamjñā

Eighth of the nine contemplations of impurity.

g.232 contemplation of a worm-infested corpse

'bu can gyi 'du shes

འབྲུ་ཅན་གྱི་འདྲ་ཤེས།

vipaḍumakasaṃjñā

Second of the nine contemplations of impurity.

g.233 contemplation of an immolated corpse

rnam par tshig pa'i 'du shes

རྣམ་པར་ཚིག་པའི་འདུ་ཤེས།

vidagdhakasaṃjñā

Ninth of the nine contemplations of impurity.

g.234 contemplation of the unpleasantness of food

zas mi mthun pa'i 'du shes

ཟས་མི་མཐུན་པའི་འདུ་ཤེས།

āhāre pratikūlasaṃjñā

g.235 contexts

gleng gzhi

གླེང་གཞི།

nidāna

Sixth of the twelve branches of the scriptures.

g.236 contracted male organ

gsang ba'i gnas sbubs su nub pa

གསང་བའི་གནས་སྤུབས་སུ་རྒྱབ་པ།

kośāvahitavastiguhyatā

Thirteenth of the thirty-two major marks.

g.237 conventional ethical disciplines

brda dang ldan pa'i tshul khrims · brda can gyi tshul khrims

བར་དང་ལྡན་པའི་རྩལ་ཁྲིམས། · བར་ཅན་གྱི་རྩལ་ཁྲིམས།

sāṅketikaśīla

g.238 convergence in nonaffliction

nyon mongs pa med par yang dag par gzhol ba

ཉོན་མོངས་པ་མེད་པར་ཡང་དག་པར་གཞོལ་བ།

anusaraṇasarvasamavasarāṇa

The 113th meditative stability in chapters 6 and 8.

g.239 convergence of all mental afflictions in nonaffliction

nyon mongs pa dang bcas pa thams cad nyon mongs pa med par yang dag par gzhol ba

ཉོན་མོངས་པ་དང་བཅས་པ་ཐམས་ཅད་ཉོན་མོངས་པ་མེད་པར་ཡང་དག་པར་གཞོལ་བ།

—

The 114th meditative stability in chapter 8, missing in chapter 6. In Dutt 198 there appears to be no corresponding item.

g.240 copper-colored nails

sen mo zangs kyi mdog ltar 'dug pa

སེན་མོ་བངས་ཀྱི་མདོག་ལྟར་འདུག་པ།

tāmranakha

First of the eighty minor marks.

g.241 coral flower

me tog man dA ra ba

མེ་ཏོག་མན་རྒྱ་བ།

mandārapuṣpa

Definition from the 84000 Glossary of Terms:

One of the five trees of Indra's paradise, its heavenly flowers often rain down in salutation of the buddhas and bodhisattvas and are said to be very bright and aromatic, gladdening the hearts of those who see them. In our world, it is a tree native to India, *Erythrina indica* or *Erythrina variegata*, commonly known as the Indian coral tree, mandarava tree, flame tree, and tiger's claw. In the early spring, before its leaves grow, the tree is fully covered in large flowers, which are rich in nectar and attract many birds. Although the most widespread coral tree has red crimson flowers, the color of the blossoms is not usually mentioned in the sūtras themselves, and it may refer to some other kinds, like the rarer *Erythrina indica alba*, which boasts white flowers.

g.242 coral tree flower

man dA ra ba

མན་རྒྱ་བ།

mandārava

Definition from the 84000 Glossary of Terms:

One of the five trees of Indra's paradise, its heavenly flowers often rain down in salutation of the buddhas and bodhisattvas and are said to be very bright and aromatic, gladdening the hearts of those who see them. In our world, it is a tree native to India, *Erythrina indica* or *Erythrina variegata*,

commonly known as the Indian coral tree, mandarava tree, flame tree, and tiger's claw. In the early spring, before its leaves grow, the tree is fully covered in large flowers, which are rich in nectar and attract many birds. Although the most widespread coral tree has red crimson flowers, the color of the blossoms is not usually mentioned in the sūtras themselves, and it may refer to some other kinds, like the rarer *Erythrina indica alba*, which boasts white flowers.

g.243 corporeally compounded sensory contact

lus kyi 'dus te reg pa

ལུས་ཀྱི་འདུས་ཏེ་རེག་པ།

kāyasaṃsparśa

g.244 correct action

yang dag pa'i las kyi mtha'

ཡང་དག་པའི་ལས་ཀྱི་མཐའ།

samyakkarmānta

Fourth of the noble eightfold path.

g.245 correct delight

dga' ba yang dag

དག་འབ་ཡང་དག

prīti

Fourth of the seven branches of enlightenment.

g.246 correct doctrinal analysis

chos rnam par 'byed pa

ཆོས་རྣམ་པར་འབྱེད་པ།

dharmapravicaya

Second of the seven branches of enlightenment.

g.247 correct effort

yang dag pa'i rtsol ba

ཡང་དག་པའི་རྩོལ་བ།

samyagvyāyāma

Sixth of the noble eightfold path.

g.248 correct equanimity

btang snyoms yang dag

བཏང་སྟོམས་ཡང་དག

upeksā

Seventh of the seven branches of enlightenment.

g.249 correct exertion

yang dag par spong ba

ཡང་དག་པར་སྟོང་བ།

prahāṇa

See four correct exertions.

g.250 correct livelihood

yang dag pa'i 'tsho ba

ཡང་དག་པའི་འཚོ་བ།

samyagājīva

Fifth of the noble eightfold path.

g.251 correct meditative stability

ting nge 'dzin yang dag

ཏིང་ངེ་འཛིན་ཡང་དག

samādhi

Sixth of the seven branches of enlightenment.

g.252 correct meditative stability

yang dag pa'i ting nge 'dzin

ཡང་དག་པའི་ཏིང་ངེ་འཛིན།

samyaksamādhi

Eighth of the noble eightfold path.

g.253 correct mental and physical refinement

shin tu sbyangs pa yang dag

ཤིན་ཏུ་སྟེངས་པ་ཡང་དག

praśrabdhi

Fifth of the seven branches of enlightenment.

g.254 correct perseverance

brtson 'grus yang dag

བཙོན་འགྲུས་ཡང་དག

vīrya

Third of the seven branches of enlightenment.

g.255 correct recollection

dran pa yang dag

དྲན་པ་ཡང་དག

smṛti

First of the seven branches of enlightenment.

g.256 correct recollection

yang dag pa'i dran pa

ཡང་དག་པའི་དྲན་པ།

samyaksmṛti

Seventh of the noble eightfold path.

g.257 correct speech

yang dag pa'i ngag

ཡང་དག་པའི་ངག

samyagvāg

Third of the noble eightfold path.

g.258 correct thought

yang dag pa'i rtog pa

ཡང་དག་པའི་རྟོག་པ།

samyaksamkalpa

Second of the noble eightfold path. Also translated as “correct ideation.”

g.259 correct view

yang dag pa'i lta ba

ཡང་དག་པའི་ལྟ་བ།

samyagdrṣṭi

First of the noble eightfold path.

g.260 covetousness

chags sems · brnab sems

ཆགས་སེམས། . བརྒྱབ་སེམས།

abhidhyā · abhidhyā granthā

Eighth of ten nonvirtuous actions; first of the four knots.

g.261 craving

sred pa

སྲེད་པ།

trṣṇā

Eighth of the twelve links of dependent origination; fourth of the four torrents.

g.262 craving for sensual pleasures

'dod pa'i sred pa

འདོད་པའི་སྲེད་པ།

kāmacchanda

One of the five obscurations.

g.263 crest of certainty's victory banner

nges pa'i rgyal mtshan rtog · nges pa'i rgyal mtshan dpal

ངེས་པའི་རྒྱལ་མཚན་རྟོག་པའི་རྒྱལ་མཚན་དཔལ།

niyatadhvajaketu

The 10th meditative stability in chapters 6 and 8; also mentioned in other chapters.

g.264 crest of power

dbang po'i tog · dbang po'i dpal

དབང་པོའི་རྟོག་པའི་དཔལ།

indraketu

The 26th meditative stability in chapters 6 and 8.

g.265 crest of the moon's victory banner

zla ba'i rgyal mtshan rtog · zla ba'i rgyal mtshan dpal

ཟླ་བའི་རྒྱལ་མཚན་རྟོག་པའི་རྒྱལ་མཚན་དཔལ།

candradhvajaketu

The 5th meditative stability in chapters 6 and 8; also mentioned in other chapters.

g.266 crest of wisdom

ye shes dpal

ཡེ་ཤེས་དབལ།

jñānaketu

The 55th meditative stability in chapters 6 and 8.

g.267 culminating clear realization

rtse mor phyin pa'i mngon rtogs

རྩེ་མོར་ཕྱིན་པའི་མངོན་རྟོགས།

mūrdhābhisamaya

Fifth of the eight progressive sections of clear realization.

g.268 cyclic existence

'khor ba

འཁོར་བ།

saṃsāra

A state of involuntary existence conditioned by afflicted mental states and the imprint of past actions, characterized by suffering in a cycle of life, death, and rebirth. On its reversal, the contrasting state of nirvāṇa is attained, free from suffering and the processes of rebirth.

g.269 Daṃṣṭrāsena

mche ba'i sde

མཆེ་བའི་སྡེ།

daṃṣṭrāsena · daṃṣṭrasena

Kashmiri scholar, probably of the eighth or ninth century, thought to be the author of the *Long Commentary on the Hundred Thousand Line Prajñāpāramitā* (Toh 3807) and possibly of the *Long Commentary on the Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Line Prajñāpāramitās* (Toh 3808) as well.

g.270 defilement

kun nas nyon mongs pa · sems las byung ba'i nye ba'i nyon mongs pa · nyon mongs

ཀུན་ནས་ཉོན་མོངས་པ། · སེམས་ལས་བྱུང་བའི་ཉེ་བའི་ཉོན་མོངས་པ། · ཉོན་མོངས།

saṃkleśa · caitasikopakleśa · kleśa

See “afflicted mental state.”

g.271 definitive knowledge of all the afflicted and purified mental states and their emergence, with respect to the faculties, powers, branches of enlightenment, meditative concentrations, aspects

of liberation, meditative stabilities, and formless absorptions

*dbang po dang / stobs dang / byang chub kyi yan lag dang / bsam gtan dang / rnam
par thar ba dang / ting nge 'dzin dang / snyoms par 'jug pa dang / kun nas nyon
mongs pa dang / rnam par byang ba rnam par dgod pa yang dag pa ji lta ba bzhin du
rab tu shes so/*

དབང་པོ་དང་། སྟོབས་དང་། བྱང་ཆུབ་གྱི་ཡན་ལག་དང་། བསམ་གཏན་དང་། རྣམ་པར་ཐར་བ་དང་། ཉིང་རེ་འཛིན་
དང་། སྟོམས་པར་འཇུག་པ་དང་། ཀུན་ནས་ཉོན་མོངས་པ་དང་། རྣམ་པར་བྱང་བ་རྣམ་པར་དགོད་པ་ཡང་དག་པ་ཇི་
ལྟ་བ་བཞིན་དུ་རབ་དུ་ཤེས་སོ།

*sarvendriyabalabodhyaṅgavimokṣadhyānasamādhisamāpattisaṃkleśavyavadāna-
vyūthānayaṭhābhūtaprajñāna*

Seventh of the ten powers of the tathāgatas.

- g.272 definitive knowledge of the diversity of inclinations and the multiplicity of inclinations that other beings, other individuals, have

*sems can gzhan dang / gang zag gzhan gyi mos pa sna tshogs dang / mos pa du ma
yang dag pa ji lta ba bzhin du rab tu shes so/*

སེམས་ཅན་གཞན་དང་། གང་ཟག་གཞན་གྱི་མོས་པ་སྣ་ཚོགས་དང་། མོས་པ་དུ་མ་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་
རབ་དུ་ཤེས་སོ།

anyasattovapudgalanānādhimuktyanekādhimuktiyathābhūtaprajñāna

Fourth of the ten powers of the tathāgatas.

- g.273 definitive knowledge of the paths that lead anywhere

kun du 'gro ba'i lam yang dag pa ji lta ba bzhin du rab tu shes so/

ཀུན་དུ་འགོ་བའི་ལམ་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་རབ་དུ་ཤེས་སོ།

sarvatragāmanīpratipadyathābhūtaprajñāna

Sixth of the ten powers of the tathāgatas.

- g.274 definitive knowledge of the recollection of multiple past abodes, ranging from the recollection of individual lifetimes to their circumstances, situations, and causes

*rnam pa du mar sngon gyi gnas rjes su dran te/ tshe rabs gcig kyang rjes su dran pa
nas/ rnam pa dang bcas/ sa mal dang bcas/ gtan tshigs dang bcas pa'i bar du/ rnam pa
du mar sngon gyi gnas rjes su dran no/*

རྣམ་པ་དུ་མར་སྟོན་གྱི་གནས་རྗེས་སུ་བྲན་ཏེ། ཆོ་རབས་གཅིག་ཀྱང་རྗེས་སུ་བྲན་པ་ནས། རྣམ་པ་དང་བཅས། ས་
མལ་དང་བཅས། གཏན་ཚིགས་དང་བཅས་པའི་བར་དུ། རྣམ་པ་དུ་མར་སྟོན་གྱི་གནས་རྗེས་སུ་བྲན་ནོ།

anekapūrvanivāsānusmṛti

Eighth of the ten powers of the tathāgatas.

- g.275 definitive knowledge of various realms and their multiple constituents

'jig rten gyi kham ni sna tshogs can te/ 'jig rten gyi kham ni du ma pa'o zhes bya bar yang dag pa ji lta ba bzhin du rab tu shes so/

འཇིག་རྟེན་གྱི་ཁམས་ནི་སྣ་ཚྭ་གས་ཅན་ཏེ། འཇིག་རྟེན་གྱི་ཁམས་ནི་དུ་མ་པའོ་ཞེས་བྱ་བར་ཡང་དག་པ་ཇི་ལྟ་བ་
བཞིན་དུ་རབ་དུ་ཤེས་སོ།

nānalokadhātunānadhātuyathābhūtaprajñāna

Third of the ten powers of the tathāgatas.

- g.276 definitive knowledge of whether the acumen of other beings, other individuals, is superior or inferior

sems can gzhan yang / gang zag gzhan gyi dbang po rab dang / tha ma shes par bya ba yang dag pa ji lta ba bzhin du rab tu shes so/

སེམས་ཅན་གཞན་ཡང་། གང་ཟག་གཞན་གྱི་དབང་པོ་རབ་དང་། ཐ་མ་ཤེས་པར་བྱ་བ་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་
རབ་དུ་ཤེས་སོ།

anyasattvapudgalendriyavarāvarayathābhūtaprajñāna

Fifth of the ten powers of the tathāgatas.

- g.277 definitive knowledge that phenomena that are possible are indeed possible, and definitive knowledge that phenomena that are impossible are indeed impossible

gnas la yang gnas su yang dag pa ji lta ba bzhin du rab tu shes so/ gnas ma yin pa la yang gnas ma yin par yang dag pa ji lta ba bzhin du rab tu shes so/

གནས་ལ་ཡང་གནས་སུ་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་རབ་དུ་ཤེས་སོ། །གནས་མ་ཡིན་པ་ལ་ཡང་གནས་མ་ཡིན་
པར་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་རབ་དུ་ཤེས་སོ།

sthānasthānayathābhūtaprajñāna asthānāsthānayathābhūtaprajñāna

First of the ten powers of the tathāgatas.

- g.278 definitive knowledge that through one's own extrasensory powers one has actualized, achieved, and maintained the liberation of mind and the liberation of wisdom in the state that is free from contaminants because all contaminants have ceased

zag pa zad pa'i phyir sems rnam par grol ba dang / shes rab rnam par grol ba/ zag pa med pa/ rang gi mngon par shes pas mngon par byas te/ nye bar bsgrubs shing rnam par spyod do/

ཟག་པ་ཟད་པའི་ཕྱིར་སེམས་རྣམ་པར་གྲོལ་བ་དང་། ཤེས་རབ་རྣམ་པར་གྲོལ་བ། ཟག་པ་མེད་པ། རང་གི་མངོན་
པར་ཤེས་པས་མངོན་པར་བྱས་ཏེ། ཉེ་བར་བསྐྱབས་ཤིང་རྣམ་པར་སྦྱོར་དོ།

āsravakṣayayathābhūtaprajñāna / āsravakṣaya

Tenth of the ten powers of the tathāgatas.

- g.279 definitive knowledge, through possibilities and causes, of the maturation of the past, future, and present actions [of beings], and of those who undertake such actions

*'das pa dang / ma 'ongs pa dang / da ltar byung ba'i las dang / las yongs su len pa'i
rnam par smin pa gnas kyi rnam pa dang / rgyu'i rnam pa yang dag pa ji lta ba bzhin
du rab tu shes so/*

འདས་པ་དང་། མ་འོངས་པ་དང་། ད་ལྟར་བྱུང་བའི་ལས་དང་། ལས་ཡོངས་སུ་ལེན་པའི་རྣམ་པར་སྦྱོར་པ་གནས་ཀྱི་
རྣམ་པ་དང་། སྐྱུའི་རྣམ་པ་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་རབ་དུ་ཤེས་སོ།

atitānāgatapratyutpannasarvakarmasamādānahetu vipākayathābhūtaprajñāna

Second of the ten powers of the tathāgatas.

- g.280 definitive knowledge through pure clairvoyance, transcending the vision of human beings, of the death, transmigration, and rebirth of beings

*lha'i mig rnam par dag pa mi las 'das pas sems can 'chi 'pho dang / skye ba dag kyang
yang dag pa ji lta ba bzhin du rab tu shes so/*

ལྷ་འི་མིག་རྣམ་པར་དག་པ་མི་ལས་འདས་པས་སེམས་ཅན་འཆི་འཕོ་དང་། སྐྱེ་བ་དག་གྲུང་ཡང་དག་པ་ཇི་ལྟ་བ་
བཞིན་དུ་རབ་དུ་ཤེས་སོ།

divyenacakṣuṣāsattvānāṃcyutopapādayathābhūtaprajñāna

Ninth of the ten powers of the tathāgatas.

- g.281 definitive nature

ji lta ba nyid · ji lta ba bzhin

ཇི་ལྟ་བ་ཉིད། · ཇི་ལྟ་བ་བཞིན།

yathāvattā

- g.282 delusion

gti mug

གཏི་མུག

moha

Definition from the 84000 Glossary of Terms:

One of the three poisons (*dug gsum*) along with aversion, or hatred, and attachment, or desire, which perpetuate the sufferings of cyclic existence. It is the obfuscating mental state which obstructs an individual from generating knowledge or insight, and it is said to be the dominant characteristic of the animal world in general. Commonly rendered as confusion, delusion, and ignorance, or bewilderment.

g.283 dependent origination

rten cing 'brel par 'byung ba

རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ།

pratītyasamutpāda

The principle of dependent origination asserts that nothing exists independently of other factors, the reason for this being that things and events come into existence only by dependence on the aggregation of causes and conditions. In general, the processes of cyclic existence, through which the external world and the beings within it revolve in a continuous cycle of suffering, propelled by the propensities of past actions and their interaction with afflicted mental states, originate dependent on the sequential unfolding of twelve links, commencing from ignorance and ending with birth, aging and death. It is only through deliberate reversal of these twelve links that one can succeed in bringing the whole cycle to an end. The twelve links are enumerated many times in the text, starting at 2-105. See also “twelve links of dependent origination.”

g.284 designation for something

chos su btags pa

ཆོས་སུ་བཏགས་པ།

dharmaprajñapti

See n.153 and also “something that is a designation.”

g.285 desire

'dod chags

འདོད་ཆགས།

rāga

First of the five fetters associated with the lower realms.

g.286 destroyer of the entourage of Māra

bdud kyi 'khor 'jig par byed pa

བདུད་ཀྱི་འཁོར་འཛིན་པར་བྱེད་པ།

māramaṇḍalavidhvaṃsanakaro

The forty-eighth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.287 destruction of ignorance with respect to all phenomena

chos thams cad mi shes pa 'jig pa

ཚེས་ཐམས་ཅད་མི་ཤེས་པ་འཇིག་པ།

sarvadharmajñānavidhvaṃsano

The eighth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.288 devoid of darkness

rab rib med pa

རབ་རིབ་མེད་པ།

vitimirāpagata

The 74th meditative stability in chapters 6 and 8.

g.289 devoid of letters

yi ge dang bral ba

ཡི་གེ་དང་བྲལ་བ།

akṣarāpagata

The 68th meditative stability in chapters 6 and 8.

g.290 devoid of vocalic syllables

sgra dbyangs kyi yi ge dang bral ba

སྒྲ་དབྱངས་ཀྱི་ཡི་གེ་དང་བྲལ་བ།

nirakṣaramukti

The 94th meditative stability in chapters 6 and 8.

g.291 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

The term, derived from the Sanskrit root *√dhr* (“hold” or “retain”), refers to bodhisattvas’ enhanced powers of memory, which allow them to retain extensive teachings, as well as to their special ability to access teachings that

have been encapsulated or encoded in short sequences of words or syllables; it can also denote those sequences of words or syllables themselves.

g.292 dhāraṇī gateways

gzungs kyi sgo

གཟུངས་ཀྱི་སྒོ།

dhāraṇīmukha

As a magical formula, a dhāraṇī constitutes a gateway to the infinite qualities of awakening, the awakened state itself, and the various forms of buddha activity. See also “dhāraṇī.”

g.293 dhāraṇī intelligence

gzungs kyi blo gros

གཟུངས་ཀྱི་བློ་གྲོས།

dhāraṇīmati

The 101st meditative stability in chapters 6 and 8.

g.294 dhāraṇī of acquisition

yongs su 'dzin pa'i gzungs

ཡོངས་སུ་འཛིན་པའི་གཟུངས།

—

g.295 dhāraṇī of the inexhaustible cornucopia

mi zad pa'i za ma tog gi gzungs

མི་བཅད་པའི་བཟ་མ་རྟོག་གི་གཟུངས།

akṣayakaraṇḍadhāraṇī

g.296 dhāraṇī of the lotus array

pad mo rnam par bkod pa'i gzungs

པད་མོ་རྣམ་པར་བཀོད་པའི་གཟུངས།

padmavyūhādhāraṇī ^{AO}

g.297 Dharma

chos

ཆོས།

dharma

The term *dharma* (*chos*) conveys ten different meanings, according to Vasubandhu's *Vyākhyāyukti*. In the context of the present work, it may mean “sacred doctrine” (also rendered “Dharma” in this translation), the “attributes” which buddhas and bodhisattvas acquire, “phenomena” or “things” in general, and, more specifically, “mental phenomena” which are the object of the mental faculty (*manas*, *vid*).

g.298 Dharma and Vinaya

chos dang 'dul ba

ཚུལ་དང་འདུལ་བ།

dharmavinaya

Definition from the 84000 Glossary of Terms:

An early term used to denote the Buddha's teaching. “Dharma” refers to the sūtras and “Vinaya” to the rules of discipline.

g.299 Dharmodgata

chos kyis 'phags pa

ཚུལ་གྱིས་འཕགས་པ།

dharmodgata

Definition from the 84000 Glossary of Terms:

A great bodhisattva, residing in a divine city called Gandhavatī, who teaches the Prajñāpāramitā three times a day. He is known for becoming the teacher of the bodhisattva Sadāprarudita, who decides to sell his flesh and blood in order to make offerings to him and receive his teachings. This story is told in *The Perfection of Wisdom in Eighteen Thousand Lines* (Toh 10, ch. 85–86). It can also be found quoted in several works, such as *The Words of My Perfect Teacher* (*kun bzang bla ma'i zhal lung*) by Patrul Rinpoche.

g.300 diffusion of light rays

'od zer rab tu 'gyed pa

འོད་ཟེར་རབ་དུ་འགྱེད་པ།

raśmipramukta

The 14th meditative stability in chapters 6 and 8.

g.301 Dīpaṃkara

mar me mdzad

མར་མེ་མཛད།

dīpaṃkara

Name of a buddha of the past who prophesied Sākayamuni's awakening.

g.302 disassociate

'byed pa

འབྱེད་པ།

viyojayati

g.303 discourses

mdo

མདོ།

sūtra

First of the twelve branches of the scriptures.

g.304 dispelling of doubt

nem nur rnam par sel ba

ནེམ་ནུར་རྣམ་པར་སེལ་བ།

vimativikiraṇa

The 86th meditative stability in chapters 6 and 8.

g.305 dispelling of the army of the four māras

bdud bzhi'i dpung sel ba

བདུད་བཞིའི་དཔུང་སེལ་བ།

caturmārabalavikiraṇa

One of the meditative stabilities.

g.306 dispersal

rnam par 'thor ba

རྣམ་པར་འཐོར་བ།

vikiraṇa

The 65th meditative stability in chapters 6 and 8.

g.307 disposition of cessation

'gog pa'i dbyings

འགོག་པའི་དབྱིངས།

nirodhadhātu

g.308 disposition of exhausted desire

'dod chags zad pa'i dbyings

འདོད་ཆགས་ཟད་པའི་དབྱིངས།

—

g.309 disposition of freedom from desire

'dod chags dang bral ba'i dbyings

འདོད་ཆགས་དང་བྲལ་བའི་དབྱིངས།

virāgadhātu

g.310 disposition of renunciation

rab tu byang ba'i dbyings

རབ་ཏུ་བྱང་བའི་དབྱིངས།

prahāṇadhātu

g.311 distinct qualities of the buddhas

sangs rgyas kyi chos ma 'dres pa

སངས་རྒྱས་ཀྱི་ཆོས་མ་འདྲེས་པ།

aveṇikabuddhadharma

See “eighteen distinct qualities of the buddhas.”

g.312 distinguishing mark

mtshan ma

མཚན་མ།

nimitta

A mark or feature of an object which serves as the basis for its being generically named and thus conceptually categorized. A distinguishing mark is usually imagined rather than being a real attribute of the object, and perception that operates by identifying distinguishing marks is therefore what defines coarse conceptuality. In some contexts (particularly with respect to meditative concentration practices), nimitta can be translated as “mental image.” Also translated in this text as “sign.”

g.313 distinguishing the terms associated with all phenomena

chos thams cad kyi tshig rab tu 'byed pa

ཆོས་ཐམས་ཅད་ཀྱི་ཚིག་རབ་ཏུ་འབྲེད་པ།

sarvadharmapadaprabheda

The 66th meditative stability in chapters 6 and 8.

g.314 divine voice of Brahmā

tshangs pa'i dbyangs

ཚངས་པའི་དབྱངས།

brahmasvaratā

Twenty-fifth of the thirty-two major marks.

- g.315 do not degenerate in their liberation, nor do they degenerate in their seeing the wisdom of liberation

rnam par grol ba yongs su nyams pa mi mnga'o/ /rnam par grol ba'i ye shes gzigs pa yongs su nyams pa mi mnga'o/

རྣམ་པར་གྲོལ་བ་ཡོངས་སུ་ཉམས་པ་མི་མངའོ། །རྣམ་པར་གྲོལ་བའི་ཡེ་ཤེས་གཟིགས་པ་ཡོངས་སུ་ཉམས་པ་མི་མངའོ།

nāsti vimuktiḥāniḥ nāsti vimuktijñānadarśanahāniḥ

Twelfth of the eighteen distinct qualities of the buddhas.

- g.316 do not degenerate in their meditative stability

ting nge 'dzin yongs su nyams pa mi mnga'

ཏིང་ངེ་འཛིན་ཡོངས་སུ་ཉམས་པ་མི་མངའ།

nāsti samādhīhāniḥ

Tenth of the eighteen distinct qualities of the buddhas.

- g.317 do not degenerate in their perseverance

brtson 'grus nyams pa med pa

བརྩོན་འགུས་ཉམས་པ་མེད་པ།

nāsti viryāhāniḥ

Eighth of the eighteen distinct qualities of the buddhas.

- g.318 do not degenerate in their recollection

dgongs pa yongs su nyams pa mi mnga' · dran pa nyams pa med pa

དགོངས་པ་ཡོངས་སུ་ཉམས་པ་མི་མངའ། · དྲན་པ་ཉམས་པ་མེད་པ།

nāsti smṛtiḥāniḥ

Ninth of the eighteen distinct qualities of the buddhas.

- g.319 do not degenerate in their resolution

mos pa yongs su nyams pa mi mnga' · 'dun pa nyams pa med pa

མོས་པ་ཡོངས་སུ་ཉམས་པ་མི་མངའ། · འདུན་པ་ཉམས་པ་མེད་པ།

nāsti cchandahāniḥ

Seventh of the eighteen distinct qualities of the buddhas.

g.320 do not degenerate in their wisdom

shes rab yongs su nyams pa mi mnga'

ཤེས་རབ་ཡོངས་སུ་ཉམས་པ་མི་མངའ།

nāsti prajñāhāniḥ

Eleventh of the eighteen distinct qualities of the buddhas.

g.321 domain of Māra

bdud kyi ris

བདུད་ཀྱི་རིས།

mārakāya

The gods ruled over by Māra.

g.322 doubt

the tshom

ཐོ་ཚོམ།

vicikitsā

Fifth of the five obscurations; second of the three fetters; and fifth of the five fetters associated with the lower realms.

g.323 dullness and sleep

rmugs gnyid · rmugs pa dang gnyid

སྐྱགས་གཉིད། · སྐྱགས་པ་དང་གཉིད།

styānaniddha

Third of the five obscurations.

g.324 Dunhuang

tun hong

ཏུན་ཧོང་།

—

Site of the Magao Caves in Gansu Province, China.

g.325 ears of equal size

snyan mnyam pa

སྒྲན་མཉམ་པ།

samakarṇa

Sixty-ninth of the eighty minor marks.

g.326 earshot

rgyang grags

རྒྱུང་གྲགས།

krośa

A measurement traditionally equivalent to five hundred arm spans.

g.327 eat their daily meal in a single sitting

stan gcig pa

སྤྲོན་གཅིག་པ།

ekāśanika

Fifth of the twelve ascetic virtues.

g.328 eight aspects of liberation

rnam par thar pa brgyad

རྣམ་པར་ཐར་པ་བརྒྱད།

aṣṭavimokṣa

The eight aspects of liberation ensue (1) when corporeal beings observe physical forms [in order to compose the mind]; (2) when formless beings endowed with internal perception observe external physical forms; (3) when beings are inclined toward pleasant states; (4) and when one achieves and dwells in the sphere of infinite space, thinking, ‘Space is infinite.’ (5) The fifth ensues when one achieves and dwells in the sphere of infinite consciousness, thinking, ‘Consciousness is infinite.’ (6) The sixth is when one achieves and dwells in the sphere of nothing-at-all, thinking, ‘There is nothing at all.’ (7) The seventh is when one achieves and dwells in the sphere of neither perception nor nonperception. (8) The eighth is when one achieves and dwells in the cessation of all perceptions and feelings. See [8.36](#) and [9.35](#).

g.329 eight further attributes to be avoided

yang chos brgyad yongs su spang bar bya

ཡང་ཚོས་བརྒྱད་ཡོངས་སུ་སྤང་བར་བྱ།

—

The eight further attributes to be avoided on the fifth level. These are to avoid (1) the paths of the ten nonvirtuous actions (*mi dge ba bcu'i las kyī lam rnam yongs su spang bar bya ba*); (2) exalted pride (*adhimāna, lhag pa'i nga rgyal*),

(3) boasting (*stambha, khengs pa*); (4) distorted views (*viparyāsāḥ, phyin ci log rnams*), (5) doubt (*vicikitsā, the tshom*), and (6–8) tolerance of desire, hatred, and delusion (*rāgadveśamohādhivāsanāḥ, 'dod chags dang zhe sdang dang gti mug nyam rang su gzhaḡ pa*).

g.330 eight notions of saintly beings

skyes bu chen po'i rnam par rtog pa brgyad

ཀླུ་སྐུ་ཆེན་པོའི་རྣམ་པར་རྟོག་པ་བརྒྱད།

aṣṭamahāpuruṣavitarka

As enumerated in in the *Śatasāhasrikāprajñāpāramitābṛhaṭṭikā*, Toh 3807 (Degé Tengyur vol. 91, F.40.b-41.a) they comprise: (1) the notion when one reflects on the ability to dispel all the suffering of all beings (*nam zhig sems can thams cad kyi sdug bsngal thams cad sel nus snyam du rnam par rtog pa*); (2) the notion when one reflects on the ability of beings afflicted by poverty to secure great endowments (*nam zhig dbul bas sdug bsngal ba'i sems can rnams 'byor pa chen po la 'jog nus snyam du rnam par rtog pa*); (3) the notion when one reflects on the ability to engage in acts of benefit for beings through one's body of flesh and blood (*nam zhig sha khrag dang bcas pa'i lus kyi sems can rnams kyi don byed nus snyam du rnam par rtog pa*); (4) the notion when one reflects exclusively on acts of benefit for beings, even though they remain for a long time as denizens of the hells (*sems can dmyal ba na yun ring por gnas pas kyang / nam zhig sems can rnams la phan pa byed pa 'ba' zhig tu 'gyur snyam du rnam par rtog pa*); (5) the notion when one reflects that the hopes of all worlds might be seen to be perfected through mundane and supramundane endowments (*nam zhig 'jig rten dang / 'jig rten las 'das pa'i 'byor bas 'jig rten thams cad kyi re ba yongs su rdzogs pa mthong bar 'gyur snyam du rnam par rtog pa*); (6) the notion when one reflects that oneself might become a buddha and then genuinely deliver all beings from all the sufferings of cyclic existence (*nam zhig bdag sangs rgyas su gyur nas sems can thams cad 'khor ba'i sdug bsngal thams cad las yang dag par 'byin par 'gyur snyam du rnam par rtog pa*); (7) the notion when one reflects that one should not resort over successive lives to births that are disadvantageous to all beings, thoughts that do not engage in the benefit of beings, conduct that [solely] concerns the common savor of ultimate reality, words that do not bring happiness to all beings, livelihoods that do not benefit others, bodies that cannot benefit others, minds that are unclear about benefiting others, wealth that does not benefit beings, authority that does not act for the sake of living beings, or delight in harming others (*sems can thams cad la phan 'dogs pa med pa'i skye ba dang / sems can gyi don du sbyor ba med pa'i sems dang / don dam pa'i ro gcig pu la spyod pa dang / skye bo thams cad sim par byed pa ma yin pa'i tshig dang // gzhan la mi phan pa'i 'tsho ba dang / gzhan la*

*phan pa byed mi nus pa'i lus dang / gzhan la phan 'dogs pa la mi gsal ba'i blo dang /
sems can la phan par mi spyod pa'i nor dang / 'gro ba rnams kyi don spyod pa med pa'i
dbang phyug dang / gzhan la gnod pa byed pa'i dga' bar tshe rabs tshe rabs su ma gyur
cig snyam du rnam par rtog pa*), and (8) the notion when one wishes that all the
negative deeds of all living creatures should ripen in oneself and that all the
fruits of one's own positive actions should ripen in all beings (*srog chags
thams cad kyi sdig pa'i las thams cad kyi 'bras bu bdag la smin la/ bdag gis legs par
spyad pa'i 'bras bu thams cad sems can thams cad la smin par gyur cig snam du rnam
par rtog pa*).

g.331 eight sense fields of mastery

zil gyis gnon pa'i skye mched brgyad

ཟིལ་གྱིས་གཞོན་པའི་སྐྱེ་མཆེད་བརྟུན།

aṣṭābhibhāvāyatana

The eight miraculous perceptual transformations that ensues for someone
who perceives inner formlessness. For a complete list, see [62.57](#); see also [n.-
533](#).

g.332 eighteen aspects of emptiness

stong pa nyid bco brgyad · stong nyid bco brgyad

སྟོང་པ་ཉིད་བཅོད་བརྟུན། · སྟོང་ཉིད་བཅོད་བརྟུན།

aṣṭadaśaśūnyatā

The eighteen aspects of emptiness are first listed in [2.25](#) (see also [n.124](#)) and
are elaborated further (though not individually elucidated) in the passage
following a later list in [8.224](#).

g.333 eighteen distinct qualities

chos ma 'dres pa bco brgyad

ཆོས་མ་འདྲེས་པ་བཅོད་བརྟུན།

aṣṭādaśāveṇikadharma

See “eighteen distinct qualities of the buddhas.”

g.334 eighteen distinct qualities of the buddhas

sangs rgyas kyi chos ma 'dres pa bco brgyad

སངས་རྒྱས་ཀྱི་ཆོས་མ་འདྲེས་པ་བཅོད་བརྟུན།

aṣṭādaśāveṇikabuddhadharma

Definition from the 84000 Glossary of Terms:

Eighteen special features of a buddha's behavior, realization, activity, and wisdom that are not shared by other beings. They are generally listed as: (1) he never makes a mistake, (2) he is never boisterous, (3) he never forgets, (4) his concentration never falters, (5) he has no notion of distinctness, (6) his equanimity is not due to lack of consideration, (7) his motivation never falters, (8) his endeavor never fails, (9) his mindfulness never falters, (10) he never abandons his concentration, (11) his insight (*prajñā*) never decreases, (12) his liberation never fails, (13) all his physical actions are preceded and followed by wisdom (*jñāna*), (14) all his verbal actions are preceded and followed by wisdom, (15) all his mental actions are preceded and followed by wisdom, (16) his wisdom and vision perceive the past without attachment or hindrance, (17) his wisdom and vision perceive the future without attachment or hindrance, and (18) his wisdom and vision perceive the present without attachment or hindrance.

In this text:

The detailed list of the eighteen qualities is found in [62.74](#).

g.335 eighteen sensory elements

khamṣ bcwo brgyad · khamṣ bco brgyad

ཁམས་བཅོ་བརྒྱད། · ཁམས་བཅོ་བརྒྱད།

aṣṭadaśadhātu

The eighteen sensory elements, which appear in statements throughout the text either as just the name of the set or as a complete list, comprise: (1) the sensory element of the eyes, (2) the sensory element of sights, and (3) the sensory element of visual consciousness; (4) the sensory element of the ears, (5) the sensory element of sounds, and (6) the sensory element of auditory consciousness; (7) the sensory element of the nose, (8) the sensory element of odors, and (9) the sensory element of olfactory consciousness; (10) the sensory element of the tongue, (11) the sensory element of tastes, and (12) the sensory element of gustatory consciousness; (13) the sensory element of the body, (14) the sensory element of touch, and (15) the sensory element of tactile consciousness; and (16) the sensory element of the mental faculty, (17) the sensory element of mental phenomena, and (18) the sensory element of mental consciousness.

g.336 eightfold observance

yan lag brgyad dang ldan pa'i gso sbyin

ཡན་ལག་བརྒྱད་དང་ལྷན་པའི་གསོ་སྦྱོན།

aṣṭāṅnikapoṣadha

Definition from the 84000 Glossary of Terms:

To refrain from (1) killing, (2) stealing, (3) sexual activity, (4) false speech, (5) intoxication, (6) singing, dancing, music, and beautifying oneself with adornments or cosmetics, (7) using a high or large bed, and (8) eating at improper times. Typically, this observance is maintained by lay people for twenty-four hours on new moon and full moon days, as well as other special days in the lunar calendar.

In this text:

Also translated as “eightfold poṣadha.”

g.337 eightfold poṣadha

yan lag brgyad dang ldan pa'i gso sbyin

ཡན་ལག་བརྒྱད་དང་ལྷན་པའི་གསོ་སྦྱིན།

aṣṭāṇikapoṣadha

Definition from the 84000 Glossary of Terms:

To refrain from (1) killing, (2) stealing, (3) sexual activity, (4) false speech, (5) intoxication, (6) singing, dancing, music, and beautifying oneself with adornments or cosmetics, (7) using a high or large bed, and (8) eating at improper times. Typically, this observance is maintained by lay people for twenty-four hours on new moon and full moon days, as well as other special days in the lunar calendar.

In this text:

Also translated as “eightfold observance.”

g.338 eighth-lowest level

brgyad pa'i sa · brgyad pa

བརྒྱད་པའི་ས། · བརྒྱད་པ།

aṣṭamakabhūmi · aṣṭamaka

Name of the third of ten levels, denoting a person who is eight steps away from becoming an arhat, being on the cusp of becoming a stream-enterer. This is also the first and lowest stage in a list of eight stages or classes of a noble person (Skt. *āryapudgala*). The person at this stage is on the path of insight, and the name of this level may also be related to the “eightfold receptiveness to the path of insight” (*darśanamārgaṣṭakṣānti*, *mthong lam gyi bzod pa brgyad*) which comprises “knowledge of phenomena” (*dharmajñāna*, *chos shes pa*) and “subsequent knowledge” (*anvayañāna*, *rjes su rtogs pa'i shes pa*) with respect to each of the four noble truths. The ten levels referred to here—not to be confused with the ten levels of the bodhisattva’s path—mark

the progress of one who sequentially follows the paths of a śrāvaka, pratyekabuddha, and then bodhisattva on their way to completely awakened buddhahood.

g.339 eighty excellent minor marks

dpe byad bzang po brgyad cu

དཔེ་བྱད་བཟང་པོ་བརྟུན་ཅུ།

asītyānuvyañjana

For their enumeration see [62.79](#). (See also [Toh 10](#), [Toh 11](#)).

g.340 Ekacchatra

gdugs dam pa

གདུགས་དམ་པ།

ekacchatra

Name of a buddha in the northwestern direction, residing in the world system called Vaśībhūtā.

g.341 elder

gnas brtan

གནས་བརྟན།

sthavira

A monk of seniority within the assembly of the śrāvakas.

g.342 elegant and beautiful limbs and appendages

yan lag dang nying lag spa bar mdzes pa

ཡན་ལག་དང་ཉིང་ལག་སྟེ་བར་མཛེས་པ།

suvibhaktāṅgapratyaṅgaḥ

Thirty-first of the eighty minor marks.

g.343 elegant gait

mdzes par bzhud pa

མཛེས་པར་བཞུད་པ།

cārugāmin

Sixteenth of the eighty minor marks.

g.344 elevated nails

sen mo mtho ba

སེམ་མེ་མཐོ་བ།

tuṅganakha

Third of the eighty minor marks.

g.345 eleven aspects of knowledge

shes pa bcu gcig

ཤེས་པ་བརྒྱ་གཅིག་

ekādaśajñāna

These, as listed in 9.27, are (1) knowledge of suffering, (2) knowledge of the origin of suffering, (3) knowledge of the cessation of suffering, (4) knowledge of the path, (5) knowledge of the extinction of contaminants, (6) knowledge that contaminants will not arise again, (7) knowledge of phenomena, (8) knowledge of phenomena that is subsequently realized, (9) knowledge of the relative, (10) knowledge that is masterful, and (11) knowledge that is semantic.

g.346 emergence of light rays

'od zer 'byung ba

འོད་ཟེར་འབྱུང་བ།

raśminirhāro

The fiftieth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.347 emergence of wisdom with respect to all phenomena

chos thams cad la ye shes 'byung ba

ཆོས་ཐམས་ཅད་ལ་ཡེ་ཤེས་འབྱུང་བ།

sarvadharmasvabhāvajñānanirgamo

The third of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.348 emerging from the realm of phenomena

dbyings las byung ba

དབྱིངས་ལས་བྱུང་བ།

dharmadhātunirgato

The thirty-first of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.349 empathetic joy

dga' ba

དགའ་བ།

muditā

Third of the four immeasurable attitudes.

g.350 emptiness

stong pa nyid

སྟོང་པ་ཉིད།

śūnyatā

Definition from the 84000 Glossary of Terms:

Emptiness denotes the ultimate nature of reality, the total absence of inherent existence and self-identity with respect to all phenomena.

According to this view, all things and events are devoid of any independent, intrinsic reality that constitutes their essence. Nothing can be said to exist independent of the complex network of factors that gives rise to its origination, nor are phenomena independent of the cognitive processes and mental constructs that make up the conventional framework within which their identity and existence are posited. When all levels of conceptualization dissolve and when all forms of dichotomizing tendencies are quelled through deliberate meditative deconstruction of conceptual elaborations, the ultimate nature of reality will finally become manifest. It is the first of the three gateways to liberation.

g.351 emptiness as a gateway to liberation

rnam par thar pa'i sgo stong pa nyid

རྣམ་པར་ཐར་པའི་སྟོང་པ་ཉིད།

śūnyatāvimokṣamukha

First of the three gateways to liberation.

g.352 emptiness endowed with all its finest aspects

rnam pa'i mchog thams cad dang ldan pa'i stong pa nyid

རྣམ་པའི་མཆོག་ཐམས་ཅད་དང་ལྷན་པའི་སྟོང་པ་ཉིད།

sarvākāraṇavaropetaśūnyatā

A term which, in the commentaries of the third turning of the doctrinal wheel, is interpreted to mean that consummate buddha attributes are extraneously empty of all imaginary and dependent attributes.

g.353 emptiness of all phenomena

chos thams cad stong pa nyid

ཆོས་ཐམས་ཅད་སྟོང་པ་ཉིད།

sarvadharmasūnyatā

The fourteenth of the eighteen aspects of emptiness.

g.354 emptiness of both external and internal phenomena

phyi nang stong pa nyid

ཕྱི་ནང་སྟོང་པ་ཉིད།

adhyātmabāhirdhāśūnyatā

Third of the eighteen aspects of emptiness.

g.355 emptiness of conditioned phenomena

'dus byas stong pa nyid

འདུས་བྱས་སྟོང་པ་ཉིད།

saṃskṛtaśūnyatā

The seventh of the eighteen aspects of emptiness.

g.356 emptiness of emptiness

stong pa nyid stong pa nyid

སྟོང་པ་ཉིད་སྟོང་པ་ཉིད།

śūnyatāśūnyatā

Fourth of the eighteen aspects of emptiness.

g.357 emptiness of essential nature

ngo bo nyid stong pa nyid

ངོ་བོ་ཉིད་སྟོང་པ་ཉིད།

svabhāvaśūnyatā

Seventeenth of the eighteen aspects of emptiness.

g.358 emptiness of external phenomena

phyi stong pa nyid

ཕྱི་སྟོང་པ་ཉིད།

bāhirdhāśūnyatā

Second of the eighteen aspects of emptiness.

g.359 emptiness of great extent

chen po stong pa nyid

ཆེན་པོ་སྟོང་པ་ཉིད།

mahāśūnyatā

The fifth of the eighteen aspects of emptiness

g.360 emptiness of inherent existence

rang bzhin stong pa nyid

རང་བཞིན་སྟོང་པ་ཉིད།

prakṛtiśūnyatā

The twelfth of the eighteen aspects of emptiness.

g.361 emptiness of internal phenomena

nang stong pa nyid

ནང་སྟོང་པ་ཉིད།

adhyātmaśūnyatā

First of the eighteen aspects of emptiness.

g.362 emptiness of intrinsic defining characteristics

rang gi mtshan nyid stong pa nyid

རང་གི་མཚན་ཉིད་སྟོང་པ་ཉིད།

svalakṣaṇaśūnyatā

The thirteenth of the eighteen aspects of emptiness.

g.363 emptiness of nonapprehensibility

mi dmigs pa stong pa nyid

མི་དམིགས་པ་སྟོང་པ་ཉིད།

anupalambhaśūnyatā

Fifteenth of the eighteen aspects of emptiness.

g.364 emptiness of nonentities

dngos po med pa stong pa nyid

དངོས་པོ་མེད་པ་སྟོང་པ་ཉིད།

abhāvaśūnyatā

Sixteenth of the eighteen aspects of emptiness.

g.365 emptiness of nonexclusion

dor ba med pa stong pa nyid

དོར་བ་མེད་པ་སྟོང་པ་ཉིད།

anavakāraśūnyatā

The eleventh of the eighteen aspects of emptiness.

g.366 emptiness of that which has neither beginning nor end

thog ma dang tha ma med pa stong pa nyid

ཐོག་མ་དང་ཐ་མ་མེད་པ་སྟོང་པ་ཉིད།

anavarāgraśūnyatā

Tenth of the eighteen aspects of emptiness.

g.367 emptiness of the essential nature of nonentities

dnogs po med pa'i ngo bo nyid stong pa nyid

དངོས་པོ་མེད་པའི་ངོ་བོ་ཉིད་སྟོང་པ་ཉིད།

abhāvasvabhāvaśūnyatā

The eighteenth of the eighteen aspects of emptiness.

g.368 emptiness of the unlimited

mtha' las 'das pa stong pa nyid

མཐའ་ལས་འདས་པ་སྟོང་པ་ཉིད།

atyantaśūnyatā

Ninth of the eighteen aspects of emptiness.

g.369 emptiness of ultimate reality

don dam pa stong pa nyid

དོན་དམ་པ་སྟོང་པ་ཉིད།

paramārthaśūnyatā

Sixth of the eighteen aspects of emptiness.

g.370 emptiness of unconditioned phenomena

'dus ma byas stong pa nyid

འདུས་མ་བྱས་སྟོང་པ་ཉིད།

asaṃskṛtaśūnyatā

The eighth of the eighteen aspects of emptiness

g.371 endowed with all finest aspects

rnam pa'i mchog thams cad dang ldan pa

རྣམ་པའི་མཆོག་ཐམས་ཅད་དང་ལྷན་པ།

sarvākāraṃvatāra

The 98th meditative stability in chapters 6 and 8. See also [n.231](#).

g.372 endowed with the essence

snying po dang ldan pa

སྟིང་པོ་དང་ལྷན་པ།

śāravatī

The 106th meditative stability in chapter 6 and 108th in chapter 8.

g.373 endowed with the factors conducive to enlightenment

byang chub kyi yan lag yod pa

བྱང་ཆུབ་ཀྱི་ཡན་ལག་ཡོད་པ།

bodhyaṅgavatī

The 81st meditative stability in chapters 6 and 8.

g.374 engage in the perception of wisdom that is unobstructed and unimpeded with respect to the future

ma 'ongs pa'i dus la ma thogs ma chags pa'i ye shes gzigs pa 'jug go

མ་འོངས་པའི་དུས་ལ་མ་ཐོགས་མ་ཆགས་པའི་ཡེ་ཤེས་གཟིགས་པ་འཇུག་གོ།

anāgate 'dhvany asaṅgam apratihatam jñānadarśanam pravartate

Seventeenth of the eighteen distinct qualities of the buddhas.

g.375 engage in the perception of wisdom that is unobstructed and unimpeded with respect to the past

'das pa'i dus la ma thogs ma chags pa'i ye shes gzigs pa 'jug go

འདས་པའི་དུས་ལ་མ་ཐོགས་མ་ཆགས་པའི་ཡེ་ཤེས་གཟིགས་པ་འཇུག་གོ།

atīte 'dhvany asaṅgam apratihatam jñānadarśanam pravartate

Sixteenth of the eighteen distinct qualities of the buddhas.

g.376 engage in the perception of wisdom that is unobstructed and unimpeded with respect to the present

da ltar byung ba'i dus la ma thogs ma chags pa'i ye shes gzigs pa 'jug go

ད་ལྟར་བྱུང་བའི་དུས་ལ་མ་ཐོགས་མ་ཆགས་པའི་ཡེ་ཤེས་གཟིགས་པ་འཇུག་གོ།

pratyutpanne 'dhvany asaṅgam apratihatam jñānadarśanam pravartate

Eighteenth of the eighteen distinct qualities of the buddhas.

g.377 engaging in conduct

spyod pa dang ldan pa

སྒྱིད་པ་དང་ལྷན་པ།

cāritravatī

The 75th meditative stability in chapters 6 and 8.

g.378 engaging in performance

bya ba byed pa

བྱ་བ་བྱེད་པ།

kārākāra

The 54th meditative stability in chapters 6 and 8.

g.379 engaging in remaining without an objective support

gnas dmigs su med pa la brtson pa

གནས་དམིགས་སུ་མེད་པ་ལ་བརྩོན་པ།

anilaniyata

The 115th meditative stability in chapters 6 and 8.

g.380 engaging with certainty in lexical explanations

nges pa'i tshig la gdon mi za bar 'jug pa

ངེས་པའི་ཚིག་ལ་གདོན་མི་བླ་བར་འཇུག་པ།

niruktiniyatapraveśa

The 17th meditative stability in chapters 6 and 8.

g.381 engaging with certainty in lexical explanations with respect to all phenomena

chos thams cad kyi nges pa'i tshig la gdon mi za bar 'jug pa

ཚོས་ཐམས་ཅད་ཀྱི་ངེས་པའི་ཚིག་ལ་གདོན་མི་བླ་བར་འཇུག་པ།

sarvadharmāniruktiniyatapraveśa

A meditative stability.

g.382 entering the stream

rgyun du zhugs pa

རྒྱུན་དུ་ཞུགས་པ།

śrota'āpanna

One of the four types of noble individuals, the first stage of the progression culminating in the state of arhat. The term is often rendered “stream-enterer.”

g.383 entrance to symbols and sounds

brda dang sgra la 'jug pa

བར་དང་སྒྲ་ལ་རྟུག་པ།

saṃketarutapraveśa

The 93rd meditative stability in chapters 6 and 8.

g.384 entry into designations

tshig bla dags la yang dag par 'jug pa

ཚིག་བླ་དགས་ལ་ཡང་དག་པར་རྟུག་པ།

adhivacanasaṃpraveśa

The 18th meditative stability in chapters 6 and 8.

g.385 entry into knowledge of all phenomena

chos thams cad shes par gnas pa la 'jug pa

ཚོས་ཐམས་ཅད་ཤེས་པར་གནས་པ་ལ་རྟུག་པ།

sarvadharmajñānamudrapraveśa

A meditative stability

g.386 eon

bskal pa

བསྐལ་པ།

kalpa

According to the traditional Abhidharma understanding of cyclical time, a great eon (*mahākalpa*) is divided into eighty lesser or intervening eons. In the course of one great eon, the external universe and its sentient life take form and later disappear. During the first twenty of the lesser eons, the universe is in the process of creation and expansion (*vivartakalpa*); during the next twenty it remains created; during the third twenty, it is in the process of destruction or contraction (*samvartakalpa*); and during the last quarter of the cycle, it remains in a state of destruction.

g.387 equal to the unequaled

mi mnyam pa dang mnyam pa

མི་མཉམ་པ་དང་མཉམ་པ།

āgamasama

An expression of ultimate excellence; also the name of the 83rd meditative stability.

g.388 equal to the unequaled

mi mnyam pa dang mnyam pa

མི་མཉམ་པ་དང་མཉམ་པ།

āgamasama

The 83rd meditative stability in chapters 6 and 8.

g.389 equanimity

btang snyoms

བཏང་སྟོབས།

upekṣā

Fourth of the four immeasurable attitudes.

g.390 eradication of referents

dmigs pa gcod pa

དམིགས་པ་གཅོད་པ།

ālammbhanaccheda

The 69th meditative stability in chapters 6 and 8.

g.391 essential nature

ngo bo nyid

ངོ་བོ་ཉིད།

svabhāva

Definition from the 84000 Glossary of Terms:

This term denotes the ontological status of phenomena, according to which they are said to possess existence in their own right—inherently, in and of themselves, objectively, and independent of any other phenomena such as our conception and labelling. The absence of such an ontological reality is defined as the true nature of reality, emptiness.

g.392 established instructions

gtan la phab pa bstan pa

གཏན་ལ་ཕབ་པ་བསྟན་པ།

upadeśa

Eleventh of the twelve branches of the scriptures.

g.393 establishing the sameness of letters

yi ge mnyam par 'god pa

ཡི་གེ་མཉམ་པར་འགོད་པ།

samākṣarāvātāra

The 67th meditative stability in chapters 6 and 8.

g.394 ethical discipline

tshul khrims

ཚུལ་ཁྲིམས།

śīla

Second of the six perfections.

g.395 evenly shaped abdomen

phyal phyam mer 'dug pa

ཕུལ་ཕུམ་མེར་འདུག་པ།

kṣāmodara

Thirty-sixth of the eighty minor marks.

g.396 evil Māra

bdud sdig to can

བདུད་སྡིག་ཏོ་ཅན།

māra pāpīyas

A reference either to Māra himself, or sometimes (in the plural) to a group of his kind.

g.397 exact knowledge

so so yang dag par rig pa

སོ་སོ་ཡང་དག་པར་རིག་པ།

pratisaṃvid

See four kinds of exact knowledge.

g.398 exact knowledge of dharmas

chos so so yang dag par rig pa

ཚོས་སོ་སོ་ཡང་དག་པར་རིག་པ།

dharmapratisaṃvid

Second of the four kinds of exact knowledge.

g.399 exact knowledge of eloquent expression

spobs pa so so yang dag par rig pa

སྒྲིབས་པ་སོ་སོ་ཡང་དག་པར་རིག་པ།

pratibhānapratisaṃvid

Fourth of the four kinds of exact knowledge. Eloquent expression here, also translated in the text as “inspired eloquence,” is the means by which the teachings are expressed.

g.400 exact knowledge of language and lexical explanations

nges pa'i tshig so so yang dag par rig pa

ངེས་པའི་ཚིག་སོ་སོ་ཡང་དག་པར་རིག་པ།

niruktapratisaṃvid

Third of the four kinds of exact knowledge. See also “lexical explanations.”

g.401 exact knowledge of meanings

don so so yang dag par rig pa

དོན་སོ་སོ་ཡང་དག་པར་རིག་པ།

arthapratisaṃvid

First of the four kinds of exact knowledge.

g.402 exalted realms

mtho ris

མཐོ་རིས།

svarga

The realms of higher rebirth comprising the different levels of the gods. In the canonical texts this term does not include the human realm.

g.403 excellent ears and long earlobes

snyan legs shing snyan shal ring ba

སྒྲོན་ལེགས་ཤིང་སྒྲོན་ཤལ་རིང་བ།

pīnāyatakārṇa / pīnāyatabhuja

Sixty-eighth of the eighty minor marks.

g.404 experiencing delight and joy

rab tu dga' zhing spro ba myong bar bya ba

རབ་དུ་དགའ་ཞིང་སྤྲོ་བ་ཕྱིད་བར་བྱ་བ།

pramodyapratyanubhavatā

Fourth of the eight attributes of the second level.

g.405 extraneous entity

gzhan gyi dngos po

གཞན་གྱི་དངོས་པོ།

parabhāva

This term denotes “anything other than the unconditioned realm of phenomena” and so forth. Konow (1941), pp. 36–37, translates this term as “being-something-else.” Lamotte (op. cit. p. 1673) suggests “other existence.”

g.406 extrasensory power

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

The six extrasensory powers (miraculous ability, clairaudience, knowing beings’ minds, recollecting past lives, clairvoyance, and knowing the contaminants have ceased) are described fully in 2.234-2.239 and mentioned in a different order at 62.60. The five extrasensory powers are the first five of these, the sixth being the only one attainable only by Buddhist practitioners.

g.407 extrasensory power through which divine clairaudience is realized

lha’i rna ba’i kham mngon du bya ba’i mngon par shes pa

ལྷ་འི་རྣ་བའི་ཁམས་མངོན་དུ་བྱ་བའི་མངོན་པར་ཤེས་པ།

divyaśrotrajñānasākṣātkriyā[jñāna-labhi]ñā

Second of the six extrasensory powers. See 2.235.

g.408 extrasensory power through which divine clairvoyance is realized

lha’i mig mngon du bya ba’i mngon par shes pa

ལྷ་འི་མིག་མངོན་དུ་བྱ་བའི་མངོན་པར་ཤེས་པ།

divyacakṣur abhi]ñāsākṣātkriyā[jñāna-labhi]ñā

Fifth of the six extrasensory powers. See 2.238.

g.409 extrasensory power through which the cessation of contaminants is realized

zag pa zad pa mngon du bya ba’i mngon par shes pa

ཟག་པ་ཟད་པ་མངོན་དུ་བྱ་བའི་མངོན་པར་ཤེས་པ།

āsravakṣayābhi]ñāsākṣātkriyā[jñāna-labhi]ñā

Sixth of the six extrasensory powers. See 2.239.

- g.410 extrasensory power through which the facets of miraculous ability are realized

rdzu 'phrul gyi rnam pa mngon du bya ba'i mngon par shes pa

རྩུ་འཕྲུལ་གྱི་རྣམ་པ་མངོན་དུ་བྱ་བའི་མངོན་པར་ཤེས་པ།

ṛddhividhijñāsākṣātkriyā[jñāna-labhi]jñā

First of the six extrasensory powers. See 2.234

- g.411 extrasensory power through which the minds and conduct of all beings are realized

sems can thams cad kyi sems dang spyod pa mngon du bya ba'i mngon par shes pa

སེམས་ཅན་ཐམས་ཅད་གྱི་སེམས་དང་སྤྱོད་པ་མངོན་དུ་བྱ་བའི་མངོན་པར་ཤེས་པ།

sarvasattvacittacaritajñānasākṣātkriyā[jñāna-labhi]jñā

Third of the six extrasensory powers. See 2.236.

- g.412 extrasensory power through which the recollection of past lives is realized

sngon gyi gnas rjes su dran pa mngon du bya ba'i mngon par shes pa

སྔོན་གྱི་གནས་རྗེས་སུ་བྲན་པ་མངོན་དུ་བྱ་བའི་མངོན་པར་ཤེས་པ།

pūrvanivāsānusmṛtisākṣātkriyā[jñāna-labhi]jñā

Fourth of the six extrasensory powers. See 2.237.

- g.413 extremely broad collarbones

phrag so shin tu rgyas pa

ཕྲག་སོ་ཤིན་ཏུ་རྒྱས་པ།

citāntarāṃsatā

Twentieth of the thirty-two major marks.

- g.414 extremely even teeth

tshems shin tu mnyam pa

ཚེས་ཤིན་ཏུ་མཉམ་པ།

samadantatā

Twenty-eighth of the thirty-two major marks.

- g.415 extremely long [and slender] tongue

ljags shin du yangs pa

ལྷགས་ཤིན་དུ་ཡངས་པ།

pr̥thutanujihvatā

Twenty-fourth of the thirty-two major marks.

g.416 extremely well-shaped abdomen

phyal shin du 'phyang ba dang ldan pa

ཐུལ་ཤིན་དུ་འཕྱང་བ་དང་ལྷན་པ།

mṛṣṭakukṣi

Thirty-fourth of the eighty minor marks.

g.417 extremely white teeth

tshems shin tu dkar ba

ཚེས་ཤིན་དུ་དཀར་བ།

saśukladantatā

Twenty-seventh of the thirty-two major marks.

g.418 eye of divine clairvoyance

lha'i mig

ལྷ་འི་མིག

divyacakṣus

Second of the five eyes. See 2.219.

g.419 eye of flesh

sha'i mig

ཤ་འི་མིག

māṃsacakṣuḥ

First of the five eyes. See 2.217.

g.420 eye of the buddhas

sangs rgyas kyi spyan · sangs rgyas kyi mig

སངས་རྒྱས་ཀྱི་སྤྱན། · སངས་རྒྱས་ཀྱི་མིག

buddhacakṣuḥ

Fifth of the five eyes. See 2.231.

g.421 eye of the Dharma

chos kyi mig

ཚོས་ཀྱི་མིག

dharmacakṣus

Fourth of the five eyes. See 2.224-2.230.

g.422 eye of wisdom

shes rab kyi mig

ཤེས་རབ་ཀྱི་མིག

prajñācakṣuḥ

Third of the five eyes. See 2.222.

g.423 eyebrows with hairs of even length

smin ma'i spu mnyam pa dang ldan pa

སྒྲིན་མའི་སྒྲུ་མཉམ་པ་དང་ལྡན་པ།

samaromabhrū

Sixty-sixth of the eighty minor marks.

g.424 eyelashes like those of a cow

ba'i rdzi ma lta bu

བའི་རྩི་མ་ལུ་བུ།

viśālagopakṣmanetratā

Thirty-second of the thirty-two major marks.

g.425 eyelashes that are dense

rdzi ma stug pa

རྩི་མ་སྒྲུག་པ།

citrapakṣmā

Sixty-second of the eighty minor marks.

g.426 eyes like lotus petals, in which the light and dark parts are distinct

spyān dkar nag 'byes shing pad mo'i 'dab ma ltar 'dug pa

སྒྲུན་དཀར་ནག་འབྲེས་ཤིང་པད་མོའི་འདབ་མ་ལྟར་འདུག་པ།

sitāsitaśakalanayana

Sixty-third of the eighty minor marks.

g.427 eyes that are long

spyān ring ba dang ldan pa

སྒྲུན་རིང་བ་དང་ལྡན་པ།

viśālanetra

Sixtieth of the eighty minor marks.

g.428 eyes that are pure

spyān rnam par dag pa

སྤྱན་ནམ་པར་དག་པ།

viśuddhanetra

Sixty-first of the eighty minor marks.

g.429 face is adorned with a hair ringlet [between the eyebrows]

zhal mdzod spus brgyan pa

ཞལ་མཛོད་སྤྱུས་བརྒྱན་པ།

ūrṇāṅkhitamukhatā

Seventeenth of the thirty-two major marks.

g.430 face that appears like a form being reflected

zhal gzugs kyi gzugs brnyan snang ba

ཞལ་གཟུགས་ཀྱི་གཟུགས་བརྟན་སྒྲུབ་བ།

bimbapratibimbadarśanavadana

Forty-seventh of the eighty minor marks.

g.431 face that is not too long

zhal ha cang yang mi ring ba

ཞལ་ཉ་ཅང་ཡང་མི་རིང་བ།

nātyāyatavacana

Forty-sixth of the eighty minor marks.

g.432 factors conducive to enlightenment

byang chub kyi phyogs kyi chos

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཆོས།

bodhipakṣadharmā

See “thirty-seven factors conducive to enlightenment.”

g.433 factors that take on negative states

gnas ngan len

གནས་ངན་ལེན།

dauṣṭhulya · dauḥṣīlya

A term that includes all the many factors, whether associated with body, speech, or mind, that underlie present or future suffering, including karma and the afflictions, the various kinds of obscuration, and the aggregates themselves. Lists of varying numbers of factors can be found (e.g. of 24 in the *Abhidharmakośabhāṣya*), but in this text the scope of the term is set out at 66.32-66.38.

g.434 faculties

dbang po

དབང་པོ།

indriya

See “five faculties.”

g.435 faculties endowed with the knowledge of all phenomena

kun shes pa rig pa'i dbang po

ཀུན་ཤེས་པ་རིག་པའི་དབང་པོ།

ājñātāvīndriya

Third of the three faculties. See n.115.

g.436 faculties that acquire the knowledge of all phenomena

kun shes pa'i dbang po

ཀུན་ཤེས་པའི་དབང་པོ།

ājñendriya

Second of the three faculties.

g.437 faculties that will enable knowledge of all that is unknown

ma shes pa yongs su shes par bya ba'i dbang po

· *yongs su ma shes pa yongs su shes par bya ba'i dbang po*

མ་ཤེས་པ་ཡོངས་སུ་ཤེས་པར་བྱ་བའི་དབང་པོ། · ཡོངས་སུ་མ་ཤེས་པ་ཡོངས་སུ་ཤེས་པར་བྱ་བའི་དབང་པོ།

anājñātamājñāsyāmīndriya

First of the three faculties.

g.438 faculty of faith

dad pa'i dbang po

དད་པའི་དབང་པོ།

śraddhendriya

First of the five faculties.

g.439 faculty of meditative stability

ting nge 'dzin gyi dbang po

ཏིང་ངེ་འཛིན་གྱི་དབང་པོ།

samādhyindriya

Fourth of the five faculties.

g.440 faculty of perseverance

brtson 'grus kyi dbang po

བརྩོན་འགྲུས་གྱི་དབང་པོ།

vīryendriya

Second of the five faculties.

g.441 faculty of recollection

dran pa'i dbang po

དྲན་པའི་དབང་པོ།

smṛtyindriya

Third of the five faculties.

g.442 faculty of wisdom

shes rab kyi dbang po

ཤེས་རབ་གྱི་དབང་པོ།

prajñendriya

Fifth of the five faculties.

g.443 false views about perishable composites

'jig tshogs la lta ba

འཛིན་ཚོགས་ལ་ལྟ་བ།

satkāyadr̥ṣṭi

First of the three fetters; also third of the five fetters associated with the lower realms, which concerns the superimposition of the notion of self upon the five aggregates.

g.444 falsehood

brdzun du smra ba · rdzun du smra ba

བརྩུག་ཏུ་སྟེན་བ། · རྩུག་ཏུ་སྟེན་བ།

mṛṣāvāda

Fourth of the ten nonvirtuous actions. Also rendered here as “lying” and “telling of lies.”

g.445 fearlessnesses

mi 'jigs pa

མི་འཇིགས་པ།

vaiśāradya

See “four fearlessnesses.”

g.446 feelings

tshor ba

ཚོར་བ།

vedanā

Second of the five aggregates; also seventh of the twelve links of dependent origination. Also translated here as “sensation.”

g.447 feelings conditioned by sensory contact compounded by the body, touch, and tactile consciousness

lus dang reg bya dang lus kyi rnam par shes pa 'dus reg pa'i rkyen gyis tshor ba

ལུས་དང་རེག་བྱ་དང་ལུས་ཀྱི་རྣམ་པར་ཤེས་པ་འདུས་རེག་པའི་རྒྱུན་གྱིས་ཚོར་བ།

kāyaspraṣṭavyakāyavijñāna-saṁsparśajāvedanā

g.448 feelings conditioned by sensory contact compounded by the ears, sounds, and auditory consciousness

rna ba dang sgra dang rna'i rnam par shes pa 'dus reg pa'i rkyen gyis tshor ba

རྣ་བ་དང་སྒྲ་དང་རྣའི་རྣམ་པར་ཤེས་པ་འདུས་རེག་པའི་རྒྱུན་གྱིས་ཚོར་བ།

śrotraśabdaśrotravijñāna-saṁsparśajāvedanā

g.449 feelings conditioned by sensory contact compounded by the eyes, sights, and visual consciousness

mig dang gzugs dang mig gi rnam par shes pa 'dus reg pa'i rkyen gyis tshor ba

མིག་དང་གཟུགས་དང་མིག་གི་རྣམ་པར་ཤེས་པ་འདུས་རེག་པའི་རྒྱུན་གྱིས་ཚོར་བ།

cakṣurūpacakṣurvijñāna-saṁsparśajāvedanā

g.450 feelings conditioned by sensory contact compounded by the mental faculty, mental phenomena, and mental consciousness

yid dang chos dang yid kyi rnam par shes pa 'dus reg pa'i rkyen gyis tshor ba

ཡིད་དང་ཚེས་དང་ཡིད་ཀྱི་རྣམ་པར་ཤེས་པ་འདུས་རེག་པའི་རྒྱུན་གྱིས་ཚོར་བ།

manodharmamanovijñāna-saṃsparśajāvedanā

- g.451 feelings conditioned by sensory contact compounded by the nose, odors, and olfactory consciousness

sna dang dri dang sna'i rnam par shes pa 'dus reg pa'i rkyen gyis tshor ba

སྒྲ་དང་བྲི་དང་སྒྲའི་རྣམ་པར་ཤེས་པ་འདུས་རེག་པའི་རྟེན་གྱིས་ཚོར་བ།

ghrāṇagandhaghrāṇavijñāna-saṃsparśajāvedanā

- g.452 feelings conditioned by sensory contact compounded by the tongue, tastes, and gustatory consciousness

lce dang ro dang lce'i rnam par shes pa 'dus te reg pa'i rkyen gyis tshor ba

ལྗེ་དང་རོ་དང་ལྗེའི་རྣམ་པར་ཤེས་པ་འདུས་རྟེ་རེག་པའི་རྟེན་གྱིས་ཚོར་བ།

jihvārasajihvāvijñāna-saṃsparśajāvedanā

- g.453 feelings conditioned by sensory contact that is mentally compounded

yid kyi 'dus te reg pa'i rkyen gyis tshor ba

ཡིད་གྱི་འདུས་རྟེ་རེག་པའི་རྟེན་གྱིས་ཚོར་བ།

manahsaṃsparśajāvedanā

- g.454 feelings conditioned by sensory contact that is visually compounded

mig gi 'dus te reg pa'i rkyen gyis tshor ba

མིག་གི་འདུས་རྟེ་རེག་པའི་རྟེན་གྱིས་ཚོར་བ།

cakṣuḥsaṃsparśajāvedanā

- g.455 feet are well positioned

zhabs shin tu gnas pa

ཞབས་ཤིན་ཏུ་གནས་པ།

supraṭiṣṭhitapādatā

Second of the thirty-two major marks.

- g.456 fetter

kun tu sbyor ba

ཀུན་ཏུ་སྦྱོར་བ།

saṃyojana

Factors that bind one to rebirth in saṃsāra. See also “three fetters” and “five fetters” associated with the lower realms.

g.457 final nirvāṇa

yongs su mya ngan las 'das pa

ཡོངས་སྤྱི་ལྟ་བུ་ལས་འདས་པ།

parinirvāṇa

Nirvāṇa, the state beyond sorrow, denotes the ultimate attainment of buddhahood, the permanent cessation of all suffering and the afflicted mental states that cause and perpetuate suffering, along with all misapprehension with regard to the nature of emptiness. As such, it is the antithesis of cyclic existence. Three types of nirvāṇa are identified: (1) the residual nirvāṇa where the person is still dependent on conditioned aggregates, (2) the nonresidual nirvāṇa where the aggregates have also been consumed within emptiness, and (3) the nonabiding nirvāṇa transcending the extremes of phenomenal existence and quiescence. Final nirvāṇa implies the nonresidual attainment.

g.458 first setting of their mind on enlightenment

sems dang po bskyed pa

སེམས་དང་པོ་བསྐྱེད་པ།

prathamacittotpāda

g.459 five aggregates

phung po lnga

ཕུང་པོ་ལྔ།

pañcaskandha

The ordinary mind-body complex is termed the “five aggregates,” which comprise physical forms, feelings, perceptions, formative predispositions, and consciousness. For a detailed exposition of the five aggregates in accord with Asaṅga’s *Abhidharmasamuccaya*, see Jamgon Kongtrul, TOK Book 6, Pt. 2: pp. 477–531.

g.460 five aggregates of appropriation

nye bar len pa'i phung po lnga

ཉེ་བར་ལེན་པའི་ཕུང་པོ་ལྔ།

pañcopadānaskandha

A collective name for the five impure aggregates: (1) physical forms, (2) feelings, (3) perceptions, (4) formative predispositions, and (5) consciousness. The term “aggregates of appropriation” (*upadānaskandha*, *nye bar len pa'i phung po*) denotes the contaminated aggregates (*sāsravaskandha*, *zag*

bcas kyi phung po) which emerge through the primary cause of past actions and afflicted mental states, and become the primary cause for subsequent actions and afflictions.

g.461 five classes of living beings

'gro ba lnga

འགྲོ་བ་ལྔ།

pañcagati

These comprise gods and humans of the higher realms within cyclic existence, along with animals, anguished spirits, and the denizens of the hells, whose abodes are identified with the lower realms.

g.462 five degrees of enlightenment

byang chub rnam lnga

བྱང་ཆུབ་རྣམ་ལྔ།

pañcabodhi

See [n.336](#).

g.463 five extrasensory powers

mngon par shes pa lnga

མངོན་པར་ཤེས་པ་ལྔ།

pañcābhijñā

See “extrasensory power.”

g.464 five eyes

mig lnga

མིག་ལྔ།

pañcacakṣuḥ

These comprise (1) the eye of flesh, (2) the eye of divine clairvoyance, (3) the eye of wisdom, (4) the eye of the Dharma, and (5) the eye of the buddhas. See [2.216-2.233](#).

g.465 five eyes of the tathāgatas

de bzhin gshegs pa'i spyan lnga

དེ་བཞིན་གཤེགས་པའི་སྟོན་ལྔ།

pañcacakṣus

g.466 five faculties

dbang po lnga

དབང་པོ་ལྔ།

pañcendriya

The five faculties, as found listed in 9.22, comprise (1) the faculty of faith, (2) the faculty of perseverance, (3) the faculty of recollection, (4) the faculty of meditative stability, and (5) the faculty of wisdom.

g.467 five fetters associated with the higher realms

bla ma'i cha can gyi kun tu sbyor ba lnga

སྒྲ་མའི་ཆ་ཅན་གྱི་ཀུན་དུ་སྦྱོར་བ་ལྔ།

pañcordhvabhāgīyasamyojana

As described in 2.225, they comprise attachment to the realm of form, attachment to the realm of formlessness, ignorance, pride, and mental agitation.

g.468 five fetters associated with the lower realms

'og ma'i cha dang 'thun pa'i kun tu sbyor ba lnga

· *dam pa ma yin pa'i cha'i kun du sbyor ba lnga*

འོག་མའི་ཆ་དང་འཕུན་པའི་ཀུན་དུ་སྦྱོར་བ་ལྔ། · དམ་པ་མ་ཡིན་པའི་ཆའི་ཀུན་དུ་སྦྱོར་བ་ལྔ།

adharabhāgīyapañcasamyojana

The five fetters associated with the lower realms comprise desire, hatred, inertia due to wrong views, attachment to moral and ascetic supremacy, and doubt. See Zhang Yisun et al (1985): p. 2529.

g.469 five inexpressible crimes

mtshams med lnga · mtshams ma mchis pa lnga

མཚམས་མེད་ལྔ། · མཚམས་མ་མཆིས་པ་ལྔ།

pañcānantarīya

The “five inexpressible crimes,” or “crimes with immediate retribution” because they result in immediate rebirth in the hells without any intermediate state, are regarded as the most severe and consequently the most difficult negative actions to overcome by reparation. They are matricide (*ma gsod pa*), killing an arhat (*dgra bcom pa gsod pa*), patricide (*pha gsod pa*), creating a schism in the monastic community (*dge 'dun gyi dbyen byas pa*), and intentionally wounding a buddha (*de bzhin gshegs pa'i sku la ngan sems kyis khrag 'byin pa*).

g.470 five obscurations

sgrib pa lnga

ལྷོ་བ་ལྔ།

pañcanivaraṇa

The five obscurations comprise: longing for sensual pleasure (*kāmacchanda*, 'dod la 'dun pa), harmful intention (*vyāpāda*, *gnod sems*), dullness and sleep (*styānamiddha*, *rmugs gnyid*), agitation and regret (*auddhatyakauṛtya*, *rgod 'gyod*), and doubt (*vicikitsā*, *the tshom*). They are listed at 39.18. See also Kimura IV: p. 182.

g.471 five powers

stobs lnga

ལྷོ་བ་ལྔ།

pañcabala

As listed in 9.23, these comprise (1) the power of faith, (2) the power of perseverance, (3) the power of recollection, (4) the power of meditative stability, and (5) the power of wisdom.

g.472 five precepts

bslab pa'i gnas lnga

བསྐྱེད་པའི་གནས་ལྔ།

pañcaśikṣā

To abstain from killing, theft, sexual misconduct, lying, and intoxicants.

g.473 five undefiled aggregates

zag med kyi phung po lnga

ཟག་མེད་ཀྱི་ཕུང་པོ་ལྔ།

pañca anāsravaskandha

Also known as the five aggregates beyond the world (*lokottaraskandha*, 'jig rten las 'das pa'i phung po lnga). They consist of the aggregate of ethical discipline, the aggregate of meditative stability, the aggregate of wisdom, the aggregate of liberation, and the aggregate of seeing the knowledge of liberation.

g.474 five undiminished extrasensory powers

ma nyams pa'i mngon par shes pa lnga

མ་ཉམས་པའི་མཛོན་པར་ཤེས་པ་ལྔ།

—

The five extrasensory powers are called “undiminished” in the sense of remaining present through death and all subsequent rebirths, whatever the form of life. See also *The Long Explanation* (Toh 3808), [4.57](#).

g.475 focus their attention with all-aspect omniscience in mind

rnam pa thams cad mkhyen pa nyid dang ldan pa'i yid la bya bas

རྣམ་པ་ཐམས་ཅད་མཁྱེན་པ་ཉིད་དང་ལྷན་པའི་ཡིད་ལ་བྱ་བས།

sarvākārajñatāpratisaṃyuktair manasikārair

An important phrase in this text specifying that the goal of a bodhisattva's practice remains the attainment of all-aspect omniscience, i.e., buddhahood.

g.476 focusing the attention correctly

tshul bzhin yid la byed pa

ཚུལ་བཞིན་ཡིད་ལ་བྱེད་པ།

yoniso manaskāra

An important term describing how the mind engages with a subject.

“Correctly” (*yoniso*, *tshul bzhin*) in many contexts means without the distortions brought by views such as of the self, permanence, etc., but more particularly in the Prajñāpāramitā texts, as explained in chapter 23 at [23.28](#), it also means without engaging in either duality or nonduality.

g.477 follower of the Dharma

chos kyi rjes su 'brang ba

ཆོས་ཀྱི་རྗེས་སུ་འབྲང་བ།

dharmānusārin

g.478 follower on account of faith

dad pa'i rjes su 'brang ba

དད་པའི་རྗེས་སུ་འབྲང་བ།

śraddhānusārin

g.479 follower on account of the doctrine

chos kyi rjes su 'brang ba

ཆོས་ཀྱི་རྗེས་སུ་འབྲང་བ།

dharmānusārin

g.480 following those learned in the languages of all beings

sems can thams cad kyi sgra la mkhas pa'i rjes su 'gro ba

སེམས་ཅན་ཐམས་ཅད་ཀྱི་སྒྲ་ལ་མཁས་པའི་རྒྱུ་ལྟ་བུ་འགྲོ་བ།

sarvoasattvarutakauśalyānugato

The sixteenth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.481 forehead that is broad

zhal dpral ba yangs pa dang ldan pa

ཞལ་དྲལ་བ་ཡངས་པ་དང་ལྡན་པ།

pr̥thulalāṭa

Seventy-second of the eighty minor marks.

g.482 forehead that is well formed

zhal dpral ba legs par grub pa dang ldan pa

ཞལ་དྲལ་བ་ལེགས་པར་གྲུབ་པ་དང་ལྡན་པ།

supariṇatalalāṭa

Seventy-first of the eighty minor marks.

g.483 formative predispositions

'du byed

འདུ་བྱེད།

saṃskāra

Fourth of the five aggregates; also second of the twelve links of dependent origination. This term denotes the deep-seated predispositions inherited from past actions and experiences, some of which function in association with mind, while others do not. Formative predispositions are critical to the Buddhist understanding of the causal dynamics of karma and conditioning. It is the collection of such countless predispositions by afflicted mental states that constitutes the obscuration of misconceptions concerning the known range of phenomena, the total eradication of which occurs only when full awakening or buddhahood is achieved.

g.484 formless meditative absorptions

gzugs med pa'i snyoms par 'jug pa

གཟུགས་མེད་པའི་སྟོམས་པར་འཇུག་པ།

ārūpyasamāpatti

Described in 9.34.

g.485 formulation

rnam grangs

རྣམ་གྲངས།

paryāya

Refers in this text to the statements underlying certain important points of the *prajñāpāramitā*. The term can also mean “arrangement,” “discourse,” or “explanation.”

g.486 formulation of the Dharma

chos kyi rnam grangs

ཆོས་ཀྱི་རྣམ་གྲངས།

dharmaparyāya

A particular way of expressing or formulating the Dharma, whether in the form of a long discourse or brief statement.

g.487 forward and reversed operation

lugs 'byung dang lugs ldog · lugs dang 'thun pa dang lugs dang mi 'thun pa

ལུགས་འབྱུང་དང་ལུགས་ལྡོག་ · ལུགས་དང་འཁྱུན་པ་དང་ལུགས་དང་མི་འཁྱུན་པ།

anulomapratiloma

The process of dependent origination as it works to bring about rebirth in *saṃsāra*, and as it works when deliberately reversed to bring the cycle to an end. See “twelve links of dependent origination.”

g.488 four applications of mindfulness

dran pa nye bar gzhag pa bzhi

དྲན་པ་ཉེ་བར་གཞག་པ་བཞི།

catuḥsmṛtyupasthāna

The four applications of mindfulness are (1) the application of mindfulness which observes the physical body; (2) the application of mindfulness which observes feelings; (3) the application of mindfulness which observes the mind; and (4) the application of mindfulness which observes phenomena. In the present *sūtra*, an explanation focused mainly on the first of the four is found at the beginning of chapter 9. See [9.1](#).

g.489 four assemblies

'khor bzhi

འཁོར་བཞི།

catuḥpariṣad

This denotes the assemblies of fully ordained monks and nuns, along with laymen and laywomen.

g.490 four attractive qualities

bsdu ba'i dngos po bzhi

བསྐྱུ་བའི་དངོས་པོ་བཞི།

catuḥsaṃgrahavastu

These are (1) generosity (*sbyin pa, dāna*), (2) pleasant speech (*snyan par smra ba, priyavadita*), (3) purposeful activity (*don du spyod pa, arthacaryā*), and (4) harmonious activity (*don 'thun par spyod pa, samānārthatā*). The last of these is interpreted in Asaṅga's works to mean "doing oneself what one preaches to others," but the original meaning in this context according to some sources including the *Mahāvastu* may have been consonance, or empathy, in the sense of sharing the joys and sorrows of others (see Edgerton p. 569).

g.491 four bonds

sbyor ba bzhi

སྦྱོར་བ་བཞི།

caturyoga

According to Nordrang Orgyan 2008: p. 808, there are eight distinct enumerations, among which they are identified in the commentarial tradition of the *Abhidharmakośa* with the four torrents.

g.492 four continents

gling bzhi

གླིང་བཞི།

caturdvīpa

Definition from the 84000 Glossary of Terms:

According to traditional Buddhist cosmology, our universe consists of a central mountain, known as Mount Meru or Sumeru, surrounded by four island continents (*dvīpa*), one in each of the four cardinal directions. The *Abhidharmakośa* explains that each of these island continents has a specific shape and is flanked by two smaller subcontinents of similar shape. To the south of Mount Meru is Jambudvīpa, corresponding either to the Indian subcontinent itself or to the known world. It is triangular in shape, and at its center is the place where the buddhas attain awakening. The humans who inhabit Jambudvīpa have a lifespan of one hundred years. To the east is Videha, a semicircular continent inhabited by humans who have a lifespan of two hundred fifty years and are twice as tall as the humans who inhabit

Jambudvīpa. To the north is Uttarakuru, a square continent whose inhabitants have a lifespan of a thousand years. To the west is Godānīya, circular in shape, where the lifespan is five hundred years.

g.493 four correct exertions

yang dag par spong ba bzhi

ཡང་དག་པར་སྟོང་བ་བཞི།

catuḥprahāṇa

See 9.20. The four correct exertions are (1) preventing negative states of mind from arising, (2) removing those that have already arisen, (3) giving rise to positive states that have not yet arisen, and (4) maintaining those that have already arisen. While the translation of this term here follows the Sanskrit, a literal translation from Tibetan would be “four correct abandonings,” a rendering often seen. It is possible that the Tibetan translators may originally have confused the meaning in Buddhist Hybrid Sanskrit (BHS) of the term *prahāṇa* (“priority”) with its meaning in classical Sanskrit (“elimination”). The classical Sanskrit equivalent of BHS *prahāṇa* is *pradhāna*.

g.494 four determinations

rnam par dgod pa bzhi

རྣམ་པར་དགོད་པ་བཞི།

caturvyavasthāna

These concern: (1) establishing the sacred doctrine (*chos gdags pa rnam par 'god pa*), (2) establishing the truth (*bden pa gdags pa rnam par 'god pa*), (3) establishing reason (*rigs pa gdags pa rnam par 'god pa*), and (4) establishing the vehicles (*theg pa gdags pa rnam par 'god pa*). See the *Śatasāhasrikāprajñāpāramitā-bṛhaṭṭkā*, Toh 3807 (Degé Tengyur vol. 91, F37.a); also Edgerton, p. 516.

g.495 four fearlessnesses

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

caturvaiśāradya

The four fearlessnesses are proclaimed by the tathāgatas as: (1) “I claim to have attained completely awakened buddhahood”; (2) “I claim I am one whose contaminants have ceased”; (3) “I claim to have explained those phenomena that cause obstacles”; (4) “I claim to have shown the path that leads to realizing the emancipation of the noble and that will genuinely bring an end to suffering for those who make use of it.” The listing of the four fearlessnesses is translated and analyzed in Konow 1941: pp. 39–40,

with reconstructed Sanskrit on pp. 106–7. A full explanation of the fearlessnesses can be found in the passage at 2.388–2.425 in *The Teaching on the Great Compassion of the Tathāgata* (*Tathāgatamahākaraṇānirdeśa*, Toh 147), in which the four fearlessnesses are described as the eleventh to fourteenth of thirty-two actions of a tathāgata. See also *Mahāvīyutpatti* 130–34 and the corresponding explanation in the *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*); Dayal 1932: pp. 20–21; and Sparham 2012 (IV): pp. 80–81. The four are generally known by other names, as in the *Mahāvīyutpatti*: the first is the “fearlessness in the knowledge of all phenomena” (*sarvadharmābhisambodhi-vaiśāradya*, *chos thams cad mkhyen pa la mi ’jigs pa*), which the Buddha achieves for his own benefit; the second is the “fearlessness in the knowledge of the cessation of all contaminants” (*sarvāśravakṣayajñānavaiśāradya*, *zag pa zad pa thams cad mkhyen pa la mi ’jigs pa*), which the Buddha achieves for his own benefit; the third is the “fearlessness to declare that phenomena that obstruct the path will not engender any further negative outcomes” (*anantarāyika-dharmānanyathātvaviniścitaivyākaraṇavaiśāradya*, *bar du gcod pa’i chos rnams gzhan du mi ’gyur bar nges pa’i lung bstan pa la mi ’jigs pa*), which the Buddha achieves for others’ benefit; and the fourth is the “fearlessness that the path of renunciation through which all excellent attributes are to be obtained has been thus realized” (*sarvasampadadhigamāyanairāṇīkapratipattathātvavaiśāradya*, *phun sum tshogs pa thams cad thob par ’gyur bar nges par ’byung ba’i lam de bzhin du gyur ba la mi ’jigs pa*), which the Buddha achieves for others’ benefit.

g.496 four formless meditative absorptions

gzugs med pa’i snyoms par ’jug pa bzhi

གཞུགས་མེད་པའི་སྟོན་པ་འཇུག་པ་བཞི།

caturārūpyasamāpatti

As found listed in 9.34 these comprise (1) the meditative absorption of the sphere of infinite space, (2) the meditative absorption of the sphere of infinite consciousness, (3) the meditative absorption of the sphere of nothing-at-all, and (4) the meditative absorption of neither perception nor nonperception. The four formless absorptions and their fruits are discussed in Jamgon Kongtrul, TOK Book 6, Pt. 2: pp. 436–38.

g.497 four graspings

nye bar len pa bzhi

ཉེ་བར་ལེན་པ་བཞི།

caturupādāna

These comprise (1) desire (*rāga*, 'dod pa), (2) views (*dṛṣṭi*, lta ba), (3) ethical disciple and asceticism (*śīlavrata*, tshul khrims brtul zhugs), and (4) self-promotion (*ātmavāda*, bdag tu smra ba). See Zhang Yisun: p. 967.

g.498 Four Great Kings

rgyal po chen po bzhi

རྒྱལ་པོ་ཆེན་པོ་བཞི།

caturmahārāja

Definition from the 84000 Glossary of Terms:

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika*, *rgyal chen bzhi'i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south; Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World Protectors (*lokapāla*, 'jig rten skyong ba).

g.499 four immeasurable attitudes

tshad med pa bzhi

ཚད་མེད་པ་བཞི།

caturaprameya

These are (1) loving kindness, (2) compassion, (3) empathetic joy, and (4) equanimity. On training in the four immeasurable attitudes, see Padmakara Translation Group (1994): pp. 195–217.

g.500 four kinds of disease

nad bzhi

ནད་བཞི།

caturvyādhi

Diseases of wind, bile, phlegm, and a mixture of humoral imbalances.

g.501 four kinds of exact knowledge

so so yang dag par rig pa bzhi

སོ་སོ་ཡང་དག་པར་རིག་པ་བཞི།

caturpratisamvid

The four kinds of exact knowledge—the essentials through which the buddhas impart their teachings—comprise (1) exact knowledge of meanings, (2) exact knowledge of dharmas, (3) exact knowledge of their language and lexical explanations, and (4) exact knowledge of their eloquent expression. See 9.42. On the philological origins of these four kinds of exact knowledge, see Konow (1941): p. 40, and the reconstructed Sanskrit on p. 107; also Dayal (1932): pp. 259–67, and Sparham (2012 IV): pp. 78–79.

g.502 four knots

mdud pa bzhi

མདུད་པ་བཞི།

caturgranthā

These comprise: (1) covetousness (*abhidhyā*, *brnab sems*), (2) malice (*vyāpāda*, *gnod sems*), (3) moral supremacy (*śīlaparāmarśa*, *tshul khrims snyems pa*) and (4) ascetic supremacy (*vrataparāmarśa*, *brtul zhugs snyems pa*). See Zhang Yisun: p. 1379.

g.503 four meditative concentrations

bsam gtan bzhi

བསམ་གཏན་བཞི།

caturdhyāna

Described in 9.31–9.32. See also “meditative concentration.” The four meditative concentrations and their fruits are specifically examined in Jamgon Kongtrul, TOK Book 6, Pt. 2: pp. 427–36. For Pāli and Sanskrit sources, see Dayal (1932): pp. 225–31.

g.504 four misconceptions

phyin ci log bzhi

ཕྱིན་ཅི་ལོག་བཞི།

caturviparyāsā

These comprise (1) the notion that what is impermanent is permanent (*anitye nityasaṃjñā*, *mi rtag pa la rtag pa'i 'du shes*), (2) the notion that what is suffering is happiness (*duḥkhe sukhasaṃjñā*, *sdug bsngal ba la bde ba'i 'du shes*), (3) the notion that nonself is self (*anātmanyātmasaṃjñā*, *bdag med pa la bdag gi 'du shes*), and (4) the notion that what is unpleasant is pleasant (*aśubhe śubhasaṃjñā*, *mi sdug pa la sdug pa'i 'du shes*). The last is also sometimes (though not in this text) rendered “holding impurity to be purity” (*aśucau śuci*, *mi gtsang pa la gtsang bar 'dzin pa*). See Negi 1993–2005: p. 3569 and Zhang Yisun: p. 1748.

g.505 four nourishments

zas bzhi

ཟས་བཞི།

caturāhāra

These comprise: (1) the nourishment of food (*kavaḍḍikāra, kham*), (2) the nourishment of sensory contact (*sparśa, reg pa*), (3) the nourishment of mentation (*cetanā, sems pa*), and (4) the nourishment of consciousness (*vijñāna, rnam par shes pa*), the first two of which are directed toward the present life and the last two to the subsequent life. See Negi 1993–2005: p. 5382 and Zhang Yisun et al: p. 2457.

g.506 four pairs of persons

skyes bu zung bzhi

སྐྱེས་བུ་རྩུང་བཞི།

catuḥ puruṣayuga

g.507 four supports for miraculous ability

rdzu 'phrul gyi rkang pa bzhi

རྩུ་འཕྲུལ་གྱི་རྒྱ་ཁང་པ་བཞི།

catvāra ṛddhipādāḥ

The four supports for miraculous ability, as enumerated in 9.21, comprise (1) the support for miraculous ability combining the meditative stability of resolution with the formative force of exertion, (2) the support for miraculous ability combining the meditative stability of perseverance with the formative force of exertion, (3) the support for miraculous ability combining the meditative stability of mind with the formative force of exertion, and (4) the support for miraculous ability combining the meditative stability of scrutiny with the formative force of exertion.

g.508 four torrents

chu bo bzhi

ཚུ་བོ་བཞི།

caturogha

The four torrents, which are to be abandoned, comprise: (1) the torrent of ignorance (*avidyā, ma rig pa*), (2) the torrent of wrong view (*dṛṣṭi, lta ba*), (3) the torrent of rebirth (*bhava, srid pa*), and (4) the torrent of craving (*tṛṣṇā, sred pa*). See Nyima and Dorje 2001: p. 1075.

g.509 four truths of the noble ones

'phags pa'i bden pa bzhi

འཕགས་པའི་བདེན་པ་བཞི།

caturāryasatya

The four truths of the noble ones, as listed in [18.43](#), comprise (1) the truth of suffering, (2) the truth of the origin of suffering, (3) the truth of the cessation of suffering, and (4) the truth of the path. (Strictly speaking, these should be translated “the truth of the noble ones concerning suffering,” and so on, but for brevity the widespread short form has been used.)

The topic from the perspective of this text is discussed in detail in [68.13-68.19](#). On the twelve aspects pertaining to the four noble truths, see [n.394](#).

g.510 four utter purities

shin tu yongs su dag pa bzhi

ཤིན་ཏུ་ཡོངས་སུ་དག་པ་བཞི།

catuḥparīśuddha

These are enumerated in [62.61](#).

g.511 fourteen aspects of emptiness

stong pa nyid bcu bzhi

སྟོང་པ་ཉིད་བརྒྱ་བཞི།

caturdaśaśūnyatā

These are enumerated in [52.47](#) and comprise the first fourteen of the eighteen aspects of emptiness, q.v. See also Lamotte: *The Treatise on the Great Virtue of Wisdom*, IV: p. 1670.

g.512 fragrant hair

dbu skra dri zhim pa

དབུ་སྐྱ་རི་ཞིམ་པ།

surabhikeśa

Seventy-ninth of the eighty minor marks.

g.513 free from extinction

zad pa dang bral ba

ཟད་པ་དང་བྲལ་བ།

kṣayāpagata

The 46th meditative stability in chapters 6 and 8.

g.514 free from mentation

sems med pa

སེམས་མེད་པ།

niścitta

The 34th meditative stability in chapters 6 and 8.

g.515 frequent charnel grounds

dur khrod pa

དུར་ཁྲོད་པ།

śmāśānika

One of the twelve ascetic practices (*dhūtaguṇa*).

g.516 fruit of being destined for only one more rebirth

lan gcig phyir 'ong ba'i 'bras bu

ལན་གཅིག་ཕྱིར་འོང་བའི་འབྲས་བུ།

sakṛdāgāmīphala

Second of the four fruits attainable by śrāvakas.

g.517 fruit of entering the stream

rgyun du zhugs pa'i 'bras bu

རྒྱུན་དུ་ཞུགས་པའི་འབྲས་བུ།

śrota'āpannaphala

First of the four fruits attainable by śrāvakas, that of the first stage in progressing toward nirvāṇa.

g.518 fruit of no longer being subject to rebirth

phyir mi 'ong ba'i 'bras bu

ཕྱིར་མི་འོང་བའི་འབྲས་བུ།

āgāmīphala

Third of the four fruits attainable by śrāvakas. “Rebirth” here refers only to rebirth in the realm of desire, as rebirth in the pure abodes (*śuddhāvāsa*) of the form realm is one outcome.

g.519 full set of forty even teeth

tshems mnyam zhing bzhi bcu tshang ba

ཚེས་མཉམ་ཞིང་བཞི་བརྒྱ་ཚང་བ།

samacatvāriśaddantatā

Thirtieth of the thirty-two major marks.

g.520 gait of a leading bull
khyu mchog gi stabs su bzhud pa
ཁྱུ་མཚོག་གི་སྟབས་སུ་བཞུད་པ།
vr̥ṣabhavikrāntagāmin
Fourteenth of the eighty minor marks.

g.521 gait of a lion
seng ge'i 'gros su bzhud pa
སེང་གེ་འི་འགྲོས་སུ་བཞུད་པ།
siṃhāvīkrāntagāmin
Eleventh of the eighty minor marks.

g.522 gait of a swan
ngang pa'i stabs su bzhud pa
ངང་པའི་སྟབས་སུ་བཞུད་པ།
haṃsavikrāntagāmin
Thirteenth of the eighty minor marks.

g.523 gait of an elephant
glang po'i 'gros su bzhud pa
གླང་པོའི་འགྲོས་སུ་བཞུད་པ།
nāgavikrāntagāmin
Twelfth of the eighty minor marks.

g.524 gait turning to the right
g.yas phyogs su bzhud pa
གཡས་ཕྱོགས་སུ་བཞུད་པ།
pradakṣiṇāvartagāmin
Fifteenth of the eighty minor marks.

g.525 gandharva
dri za
དྷི་ཟ།
gandharva

Gandharvas are generally regarded as a class of semi-divine beings, but in Abhidharma the term is often used differently—as a synonym for the mental body assumed by any being of the realm of desire (*kāmadhātu*) during the

intermediate state between death and rebirth.

g.526 gandharva spirit town

dri za'i grong khyer

དི་ཟའི་གར་ཁྱེར།

gandharvanagara

See “gandharva.”

g.527 Gandhavati

spos can

སྤོས་ཅན།

gandhavati

The city where Dharmodgata resides and teaches.

g.528 Gaṅgā

gang gA'i klung

གང་གཱའི་ཀླུང།

gaṅgā

Definition from the 84000 Glossary of Terms:

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the sūtras, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa—the known human world or more specifically the Indian subcontinent.

g.529 Gaṅgadevī

gang gA'i lha mo

གང་གཱའི་ལྷ་མོ།

gaṅgadevī

A woman whose future awakening is predicted by the Buddha in chapter 43.

g.530 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྷིང་།

garuḍa

A mythical bird normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. In Buddhism, the symbolism of the garuḍa is generally associated with wisdom (it is said that the garuḍa can fly as soon as it is hatched) and with the consuming of afflicted mental states (the holding of a snake in its beak).

g.531 gateway entering into all phenomena

chos thams cad la 'jug pa'i sgo

ཚོས་ཐམས་ཅད་ལ་འཇུག་པའི་སྒོ།

sarvadharmapraveśamukha

A meditative stability.

g.532 gateway to liberation

rnam par thar pa'i sgo

རྣམ་པར་ཐར་པའི་སྒོ།

vimokṣamukha

See “three gateways to liberation.”

g.533 gateways of meditative stability

ting nge 'dzin gyi sgo

ཏིང་ངེ་འཛིན་གྱི་སྒོ།

samādhimukha

g.534 gateways to the letters

yi ge'i sgo

ཡི་གེའི་སྒོ།

akṣaramukha

One aspect of a set of forty-four syllables listed at [9.44](#) as dhāraṇī gateways. See also “introduction to the letters.”

g.535 generosity

sbyin pa

སྤྱིན་པ།

dāna

First of the four attractive qualities of a bodhisattva. However, in the context of the perfections, generosity is the first of the six perfections.

g.536 genuine and definitive reality

yang dag pa ji lta ba nyid

ཡང་དག་པ་ཇི་ལྟ་བུ་ཉིད།

yathābhūtata

g.537 genuine, definitive real nature

yang dag pa ji lta ba'i de bzhin nyid

ཡང་དག་པ་ཇི་ལྟ་བུ་བའི་དེ་བཞིན་ཉིད།

yathābhūtata thata

g.538 genuine reality

yang dag pa'i don

ཡང་དག་པ་འི་དོན།

bhutārtha

g.539 girth like the banyan tree

shing n+ya gro da ltar chu zheng gab pa

ཤིང་ཅུ་གྲོ་དྭ་རྩ་རྒྱུ་ཞེད་གཤ་པ།

nyagrodhaparimaṇḍalatā

Twenty-second of the thirty-two major marks.

g.540 give rise to conceits

rlom sems su byed pa

རྫོམ་སེམས་སུ་བྱེད་པ།

manyate

Conceits in most instances here has the meaning both of unjustified assumptions and fanciful imagination as well as of pride.

g.541 gladdening of all beings

sems can thams cad mngon par dga' ba

སེམས་ཅན་ཐམས་ཅད་མཛོན་པར་དགའ་བ།

sarvasattvābhipramodano

The fifteenth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.542 glossy nails

sen mo'i mdog snum pa

སེན་མོ་འི་མདོག་སྒྲུབ་པ།

snigdhanakha

Second of the eighty minor marks.

g.543 god

lha

ལྷ།

deva

One of the five or six classes of living beings, specifically engendered and dominated by exaltation, indulgence, and pride. Like human beings and asuras, they are all within the higher realms (*svarga, mtho ris*) of rebirth, but nonetheless remain trapped within cyclic existence. The gods are said to exist in realms higher than that of the human realm, their realms and abodes set out in their own hierarchy. The god realms altogether comprise (1) six god realms within the realm of desire (*kāmadhātu*), commencing with Caturmahārājakāyika and Trayastrimśa, and concluding with Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin; (2) twenty-one realms in the realm of form (*rūpadhātu*), including (a) the sixteen Brahmā realms, extending from Brahmakāyika through Brahmapurohita, Brahmapariṣadya, Mahābrahmā, Ābha, Parīttābha, Apramāṇābha, Ābhāsvara, Śubha, Parīttaśubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhat, Parīttabṛhat, and Apramāṇabṛhat to Bṛhatphala, which are attained corresponding to lesser, middling, and higher degrees of the four meditative concentrations; (b) the five Pure Abodes at the pinnacle of the realm of form, extending from Avṛha, through Atapa, Sudṛśa, and Sudarśana to Akaniṣṭha; and (3) the four formless realms at the summit of existence. See [2.66](#) and similar passages. Note that the list in this text differs from those in other texts in including four realms (instead of three) for each of the four groups of Brahmā realms, i.e., in listing sixteen Brahmā realms instead of twelve, and therefore twenty-one realms of form in all.

g.544 golden complexion

gser gyi kha dog

གསེར་གྱི་ཁ་དོག་

suvarṇavarṇatā

Fourteenth of the thirty-two major marks.

g.545 Grahadatta

gzas byin

གཙམ་བྱིན།

grahadatta

Name of a bodhisattva.

g.546 grasping

len pa

ལེན་པ།

upādāna

Ninth of the twelve links of dependent origination.

g.547 gratitude and thankfulness

byas pa shes shing drin du gzo ba

བྱས་པ་ཤེས་ཤིང་དྲིན་དུ་གཞོ་བ།

kṛtajñatā kṛtakāritā

Second of the eight attributes of the second level.

g.548 great and lofty

che zhing mtho ba

ཆེ་ཞིང་མཐོ་བ།

mahāsāla

The same Sanskrit term is rendered in the Tibetan of other sūtras as a simile (“like a great sal tree”) in similar passages, but the Tibetan in this text uses an interpretative adjectival phrase.

g.549 great and lofty householder family

khyim bdag che zhing mtho ba'i rigs

ཁྱིམ་བདག་ཆེ་ཞིང་མཐོ་བའི་རིགས།

gṛhapatimahāsālakula

Note that the metaphor within the Sanskrit term (“a great sal tree”) is here interpreted in the Tibetan term. In equivalent passages in other versions of the sūtra, the metaphorical part of the term is rendered literally in the Tibetan. See also [n.126](#).

g.550 great and lofty priestly family

bram ze che zhing mtho ba'i rigs

བླ་མ་ཐེ་ཆེ་ཞིང་མཐོ་བའི་རིགས།

brāhmanamahāśālakula

Note that the metaphor within the Sanskrit term (“a great sal tree”) is here interpreted in the Tibetan term. In equivalent passages in other versions of the sūtra, the metaphorical part of the term is rendered literally in the Tibetan. See also [n.126](#).

g.551 great and lofty royal family

rgyal rigs che zhing mtho ba'i rigs

རྒྱལ་རིགས་ཐེ་ཆེ་མཐོ་བའི་རིགས།

kṣatriyamahāśālakula

Note that the metaphor within the Sanskrit term (“a great sal tree”) is here interpreted in the Tibetan term. In equivalent passages in other versions of the sūtra, the metaphorical part of the term is rendered literally in the Tibetan. See also [n.126](#).

g.552 great compassion

snying rje chen po

སྙིང་རྗེ་ཆེན་པོ།

mahākaruṇā

Not defined as such in this text, but in the *Ten Thousand* (2.7) great compassion is described as “unstinting loving kindness toward all beings, when there are actually no beings.”

g.553 great loving kindness

byams pa chen po

བྱམས་པ་ཆེན་པོ།

mahāmaitrī

Not defined as such in this text, but in the *Ten Thousand* (2.7) great loving kindness is described as “action in which the tathāgatas engage on behalf of all beings, treating enemies and friends identically.”

g.554 great ornament

rgyan chen po

རྒྱན་ཆེན་པོ།

mahāvvyūha

The 109th meditative stability in chapters 6 and 8.

g.555 great trichiliocosm

stong gsum gyi stong chen po'i 'jig rten gyi kham

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོའི་འཇིག་རྟེན་གྱི་ཁམས།

trisāhasramahāsāhasralokadhātu

A vast third-order universe comprising one thousand dichiliocosms, i.e., one billion world systems according to traditional Indian cosmology. See also [n.-374](#).

g.556 Great Vehicle

theg pa chen po

ཐེག་པ་ཆེན་པོ།

mahāyāna

When the Buddhist teachings are classified according to their power to lead beings to an enlightened state, a distinction is made between the teachings of the Lesser Vehicle, which emphasizes the individual's own freedom from cyclic existence as the primary motivation and goal, and those of the Great Vehicle, which emphasizes altruism and has the liberation of all beings as the principal objective. As the term "Great Vehicle" implies, the path followed by bodhisattvas is analogous to a large carriage that can transport a vast number of people to liberation, as compared to a smaller vehicle for the individual practitioner.

g.557 Guhagupta

skyob sbed

སྟོབ་སྒེད།

—

Name of a bodhisattva, sometimes also found as Guhyagupta; the Tibetan rendering in the *Eighteen Thousand* is *phug sbas*.

g.558 hair as black as a bee

dbu skra bung ba ltar gnag pa dang ldan pa

དབུ་སྒྲ་བུང་བ་ལྟར་གནག་པ་དང་ལྡན་པ།

bhramarasadrśakeśa

Seventy-fourth of the eighty minor marks.

g.559 hairs that grow distinctly, curling to the right

spu re re nas g.yas phyogs su 'khyil pa

སྒྲ་རེ་རེ་ནས་གཡས་ཕྱོགས་སུ་འཁྱིལ་པ།

ekaikapradakṣināvartaromatā

Sixteenth of the thirty-two major marks.

g.560 hands and feet that are marked with the motif of the wheel

phyag dang zhabs 'khor lo'i mtshan dang ldan pa

ཕྱག་དང་ཞབས་འཁོར་ལོའི་མཚན་དང་ལྡན་པ།

cakrāṅkitapādatā

First of the thirty-two major marks.

g.561 hands and feet that are tender and soft

phyag dang zhabs gzhon zhing 'jam pa

ཕྱག་དང་ཞབས་གཞོན་ཞིང་འཇམ་པ།

mṛdutaruṇahastapādatā

Fourth of the thirty-two major marks.

g.562 hands and feet that are webbed

phyag dang zhabs dra bar 'brel pa

ཕྱག་དང་ཞབས་དྲ་བར་འབྲེལ་པ།

jālahastapādatā

Third of the thirty-two major marks.

g.563 hands that are extremely soft like tree cotton

phyag shing bal ltar shin tu 'jam pa

ཕྱག་ཤིང་བལ་ལྟར་ཤིན་ཏུ་འཇམ་པ།

tūlasadr̥śasukumārapāṇi

Forty-second of the eighty minor marks.

g.564 hands with brilliant lines

phyag gi ri mo snum pa

ཕྱག་གི་རིམ་སྒྲུབ་པ།

snigdhapāṇilekha

Forty-third of the eighty minor marks.

g.565 hands with deep lines

phyag gi ri mo zab pa

ཕྱག་གི་རིམ་བཟང་པ།

gambhīrapāṇilekha

Forty-fourth of the eighty minor marks.

g.566 hands with long lines

phyag gi ri mo ring ba

ཕྱག་གི་རིམ་རིང་བ།

āyatapāṇilekha

Forty-fifth of the eighty minor marks.

g.567 Haribhadra

seng ge bzang po

སེང་གེ་བཟང་པོ།

haribhadra

Indian commentator (fl. late eighth century).

g.568 harmful intention

gnod sems

གནོད་སེམས།

duṣṭacitta · vyāpāda

Second of the five obscurations. Also translated here as “malice.”

g.569 harmony

don mthun pa · don 'thun pa · don 'thun par spyod pa

དོན་མཐུན་པ། · དོན་འཐུན་པ། · དོན་འཐུན་པར་སྟོན་པ།

samānavihāra · samānārthatā

Fourth of the four attractive qualities of a bodhisattva. Also translated as “harmonious activity.”

g.570 harsh words

zhe gcod pa · zhe gcod pa'i tshig

ཞེ་གཙོད་པ། · ཞེ་གཙོད་པའི་ཆོག་

pāruṣya · pāruṣavacana

Sixth of the ten nonvirtuous actions. Also rendered as “verbal abuse” or “words of reprimand.”

g.571 hatred

zhe sdang

ཞེ་སྡང་།

dveśa

Second of the five fetters associated with the lower realms; one of the three poisons (*dug gsum*) that, along with desire and delusion, perpetuate the sufferings of cyclic existence. In its subtle manifestation as aversion, it obstructs the correct perception of forms, and in its extreme manifestation as hatred and fear, it is characteristic of the hells.

- g.572 have hands and feet adorned with the glorious śrīvatsa motif,
the auspicious svāstika motif, and the nandyāvarta motif

phyag dang zhabs dpal gyi be'u dang / bkra shis dang dga' ba 'khyil pas brgyan pa

ཕྱག་དང་ཞབས་དཔལ་གྱི་བེུ་དང་། བཀ་ཤིས་དང་དགའ་བ་འཁྱིལ་པས་བརྒྱན་པ།

śrīvatsasvastikanandyāvartalalitapāṇipāda

Eightieth of the eighty minor marks.

- g.573 head that is very broad

dbu shin tu rgyas pa

དབུ་ཤིན་ཏུ་རྒྱས་པ།

suparipūrṇottamāṅga

Seventy-third of the eighty minor marks.

- g.574 heroic valor

dpa' bar 'gro ba

དཔའ་བར་འགྲོ་བ།

śūraṅgama

The 1st meditative stability in chapters 6 and 8, also mentioned in other chapters.

- g.575 hollow gourd

khog pa

ཁོག་པ།

dronī

Part of the lute.

- g.576 human being

shed can

ཤེད་ཅན།

manuja

Definition from the 84000 Glossary of Terms:

Manu being the archetypal human, the progenitor of humankind, in the *Mahābhārata*, the *Purāṇas*, and other Indian texts, “child of Manu” (*mānava*) or “born of Manu” (*manuja*) is a synonym of “human being” or humanity in general.

g.577 I claim I am one whose contaminants have ceased

bdag zag pa zad do

བདག་ཟག་པ་ཟད་དོ།

kṣīṇāsraṇasya me pratijānata

Second of the Buddha’s four fearlessnesses.

g.578 I claim to have attained completely awakened buddhahood

bdag gis yang dag par rdzogs par sangs rgyas so

བདག་གིས་ཡང་དག་པར་རྫོགས་པར་སངས་རྒྱས་སོ།

samyaksaṃbuddhasya me pratijānata

First of the Buddha’s four fearlessnesses.

g.579 I claim to have explained those phenomena that cause obstacles

bdag gis bar chad kyi chos su bstan pa de dag la bstan pa

བདག་གིས་བར་ཆད་ཀྱི་ཆོས་སུ་བསྟན་པ་དེ་དག་ལ་བསྟན་པ།

mayāntarāyikādharmākhyātah

Third of the Buddha’s four fearlessnesses.

g.580 I claim to have shown the path that leads to realizing the emancipation of the noble and that will genuinely bring an end to suffering for those who make use of it

bdag gis lam 'phags pa'i 'byung ba rtogs par 'gyur ba de byed pa'i sdug bsngal yang dag par zad par 'gyur bar bstan pa

བདག་གིས་ལམ་ལས་ལས་པའི་འགྲུང་བ་རྟོགས་པར་འགྲུང་བ་དེ་བྱེད་པའི་སྤྱག་བསྐྱེད་ཡང་དག་པར་ཟད་པར་འགྲུང་བར་བསྟན་པ།

pratipadākhyātāryānairyaṇīkīniryātikarasya samyagduḥkhaḥsayāya

Fourth of the Buddha’s four fearlessnesses.

g.581 ignorance

ma rig pa

མ་རིག་པ།

avidyā

First of the twelve links of dependent origination; first of the four torrents;
third of the fetters associated with the higher realms.

g.582 illuminating

snang ba byed pa

སྒྲུང་བ་བྱེད་པ།

ālokakara

The 53rd meditative stability in chapters 6 and 8.

g.583 illumination

rnam par snang ba

རྣམ་པར་སྒྲུང་བ།

vairocana

The 31st meditative stability in chapters 6 and 8.

g.584 illuminator

'od byed pa

འོད་བྱེད་པ།

prabhākara

The 37th meditative stability in chapters 6 and 8.

g.585 illuminator of all phenomena

chos thams cad snang bar byed pa

ཆོས་ཐམས་ཅད་སྒྲུང་བར་བྱེད་པ།

sarvadharmāvabhāsakaro

The sixth of the fifty-one meditative stabilities manifested to Sadāprarudita
in chapter 73.

g.586 illuminator of all worlds

rnam pa thams cad du 'od byed pa

རྣམ་པ་ཐམས་ཅད་དུ་འོད་བྱེད་པ།

sarvalokaprabhākara

The 110th meditative stability in chapters 6 and 8.

g.587 illuminator of the profound doctrine

chos zab mo'i 'od byed

ཆོས་བཟོམ་མོའི་འོད་བྱེད།

gambhīradharmaprabhākaro

The forty-fifth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.588 imitate

rjes su skyes pa

རྗེས་སུ་སྒྲེས་པ།

anujāta

This term appears in reference to Subhūti, who is considered to be imitating the Buddha, in the sense that he “takes after” him. This is, of course, not to be understood in the sense of rivalry or competition.

g.589 immaculate

rdul dang bral ba

རྩལ་དང་བྲལ་བ།

rājopagato

The twenty-first of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.590 immaculate light

'od dri ma med pa

འོད་རྩི་མ་མེད་པ།

vimalaprabhā

The 40th meditative stability in chapters 6 and 8.

g.591 immaculate moon

zla ba dri ma med pa

ཟླ་བ་རྩི་མ་མེད་པ།

candravimala

The 50th meditative stability in chapters 6 and 8.

g.592 immaturity

skyon

སྟོན།

āma

[Of bodhisattva great beings]. This term suggests rawness—something that is uncooked, unrefined, and flawed—while “maturity” (*niyāma*, *skyon ma mchis pa*) implies certitude, refinement, cooking, softening, and flawlessness.

g.593 immeasurable attitudes

tshad med

ཚད་མེད།

aprameya

See “four immeasurable attitudes.”

g.594 imperishable

'jig pa med pa

འཇིག་པ་མེད་པ།

[vivṛta]

The 48th meditative stability in chapter 8. The translation here follows the Tibetan; in the Sanskrit texts, this meditative stability is *vivṛta*, “uncovered.”

g.595 imperturbability of all phenomena

chos thams cad mi non pa

ཚོས་ཐམས་ཅད་མི་ནོན་པ།

sarvadharmāstambhita

The fifth of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.596 inaction

bya ba ma yin

བྱ་བ་མ་ཡིན།

akriyā

Inaction here implies the mistaken view that, owing to emptiness, engagement in virtuous acts is to be avoided.

g.597 inactivity of all phenomena

chos thams cad spyod pa med pa · chos thams cad g.yo ba med pa

ཚོས་ཐམས་ཅད་སྟོད་པ་མེད་པ། · ཚོས་ཐམས་ཅད་གཡོ་བ་མེད་པ།

sarvadharmāniśceṣṭa

The twenty-third of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.598 incineration of all afflictions

nyon mongs pa thams cad ma lus par sreg pa

ཉོན་མོངས་པ་ཐམས་ཅད་མ་ལུས་པར་སྒེག་པ།

sarvakleśanirdahana

A meditative stability.

g.599 inconceivability of all phenomena

chos thams cad bsam gyis mi khyab pa

ཆོས་ཐམས་ཅད་བསམ་གྱིས་མི་ཁྱུབ་པ།

sarvadharmācintya

The twenty-fourth of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.600 inconceivable

bsam gyis mi khyab pa

བསམ་གྱིས་མི་ཁྱུབ་པ།

acintya

In specific contexts, it refers to a huge number equivalent to ten to the power of 58.

g.601 inconceivable realm

bsam gyis mi khyab pa'i dbyings

བསམ་གྱིས་མི་ཁྱུབ་པའི་དབྱིངས།

acintyadhātu

A synonym of ultimate reality.

g.602 inconspicuous ankles

long bu mi mngon pa

ལོང་བུ་མི་མངོན་པ།

gūḍhagulpha

Ninth of the eighty minor marks.

g.603 inconspicuous blood vessels and nerves

rtsa mi mngon pa

ལྷ་མི་མངོན་པ།

gūḍhaśira

Seventh of the eighty minor marks.

g.604 indeterminate phenomena

lung ma bstan pa'i chos

ལུང་མ་བསྟན་པའི་ཆོས།

avyākṛtadharma

Indeterminate phenomena, as found in 8.34, include the following:
indeterminate physical actions, indeterminate verbal actions, indeterminate mental actions, the indeterminate four primary elements, the indeterminate five sense organs, the indeterminate aggregates, sense fields, sensory elements, and the indeterminate maturations of past actions.

g.605 Indian cranes

sa ra sa

ས་ར་ས།

sārasa

g.606 individual

gang zag

གང་བཟག

pudgala

Also translated as “person.”

g.607 individual enlightenment

rang byang chub

རང་བྱང་ལྷན་པ།

pratyekabodhi

The enlightenment corresponding to pratyekabuddhas.

g.608 Indra

dbang po

དབང་པོ།

indra

Definition from the 84000 Glossary of Terms:

The lord of the Trāyastriṃśa heaven on the summit of Mount Sumeru. As one of the eight guardians of the directions, Indra guards the eastern quarter. In Buddhist sūtras, he is a disciple of the Buddha and protector of the Dharma and its practitioners. He is often referred to by the epithets Śatakratu, Śakra, and Kauśika.

g.609 Indradatta

dbang pos byin

དབང་པོས་བྱིན།

indradatta

Name of a bodhisattva.

g.610 inexhaustible

zad mi shes pa

ཟད་མི་ཤེས་པ།

akṣaya

The 43rd meditative stability in chapters 6 and 8.

g.611 inexhaustible cornucopia

zad mi shes pa'i za ma tog

ཟད་མི་ཤེས་པའི་བཟ་མ་རྟོག

akṣayakaraṇḍa

The 100th meditative stability in chapters 6 and 8.

g.612 infinite ocean

rgya mtsho mtha' yas pa

རྒྱ་མཚོ་མཐའ་ཡས་པ།

samudrāparyanta

The eleventh of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.613 infinite space

nam mkha' mtha' yas pa

ནམ་མཁའ་མཐའ་ཡས་པ།

gaganāparyata

The tenth of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.614 infinitude of all phenomena

chos thams cad mtha' yas pa

ཚོས་ཐམས་ཅད་མཐའ་ཡས་པ།

sarvadharmāparyanta

The seventh of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.615 inherent existence

rang bzhin

རང་བཞིན།

svabhāva

See “intrinsic nature.”

g.616 inherent nature

rang bzhin

རང་བཞིན།

svabhāva

See “inherent existence.”

g.617 initial setting of the mind on enlightenment

sems dang po bskyed pa

སེམས་དང་པོ་བསྐྱེད་པ།

prathamacittotpāda

g.618 inspiration

dbugs 'byin pa

དབྱུགས་འབྱིན་པ།

āśvāsadātā

The thirty-second of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.619 inspired eloquence

spobs pa

སྤྲོབས་པ།

pratibhāna

The ability (particularly of bodhisattvas) to express the Dharma eloquently, clearly, brilliantly, and in an inspiring way, as the result of their realization. Also translated here as “courage.” See also “exact knowledge of eloquent expression.”

g.620 inspired speech

spobs pa

སྤྲོབས་པ།

pratibhāna

See “inspired eloquence.”

g.621 inspired speech that is distinguished and supramundane

'jig rten thams cad las mngon par 'phags shing khyad zhugs pa'i spobs

འཇིག་རྟེན་ཐམས་ཅད་ལས་མཛོན་པར་འཕགས་ཤིང་བྱད་ཞུགས་པའི་སྤྲོབས་པ།

sarvalokābhyudgata-viśiṣṭhapratibhāna

g.622 inspired speech that is purposeful

don dang ldan pa'i spobs pa

དོན་དང་ལྡན་པའི་སྤྲོབས་པ།

arthavatpratibhāna

g.623 inspired speech that is rational

rigs pa'i spobs pa

རིགས་པའི་སྤྲོབས་པ།

yuktipratibhāna

g.624 inspired speech that is uninterrupted

rgyun 'chad pa med pa'i spobs pa

རྒྱུན་འཆད་པ་མེད་པའི་སྤྲོབས་པ།

anācchedyapratibhāna

g.625 inspired speech that is well connected

'brel ba'i spobs pa

འབྲེལ་བའི་སྤྲོབས་པ།

śliṣṭapratibhāna

g.626 instantaneous clear realization

skad cig ma gcig gis mngon par rtogs pa

སྐད་ཅིག་མ་གཅིག་གིས་མཛོན་པར་རྟོགས་པ།

ekakṣaṇābhisamaya

Seventh of the eight progressive sections of clear realization.

g.627 intrinsic nature

rang bzhin

རང་བཞིན།

svabhāva

This term (also rendered here as “inherent existence” and “inherent nature”) literally means “own-being” and can be used in an ordinary sense to denote the most fundamental or characteristic quality, property, or nature of things. In Mahāyāna literature it is also used in several different ways in the examination of the ontological status of phenomena, most frequently in statements denying that phenomena may ultimately possess any such existence or nature, objectively in their own right, apart from ignorantly attributed concepts and designations. However, in the Yogācāra system and later literature the incompleteness of an ontological status is described in three or more successive levels or aspects that also use modulations of the same term; see “three natures.”

g.628 introduction to the letters

yi ge la 'jug pa

ཡི་གེ་ལ་རྟུག་པ།

akṣarapraveśa

One aspect of a set of forty-four syllables listed at [9.44](#) as dhāraṇī gateways. See also “gateways to the letters.”

g.629 irresponsible chatter

tshig kyal pa

ཚིག་ཀྱལ་པ།

abaddhapralāpa

Seventh of ten nonvirtuous actions. Also rendered as “nonsensical chatter.”

g.630 irreversibility

phyir ldog pa med pa · phyir mi ldog par gyur

ཕྱིར་ལྡོག་པ་མེད་པ། · ཕྱིར་མི་ལྡོག་པར་གྱུར།

avanivartanīyatā

g.631 irreversible

phyir mi ldog pa

ཕིར་མི་ལྟོག་པ།

avinivarta · avavartika · avinivartanīya

g.632 irreversible eyes

phyir mi ldog pa'i mig

ཕིར་མི་ལྟོག་པའི་མིག་

avivartyacakṣur

The thirtieth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.633 Jambu River

'dzam bu chu bo · 'dzam bu na da

འཛམ་བུ་ཚུ་བོ། · འཛམ་བུ་ན་ད།

jambunadī

g.634 Jambudvīpa

'dzam bu gling

འཛམ་བུ་གླིང་།

jambudvīpa

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.635 Jayā

rgyal ba

ཧྱཱ་པ།

jayā

Name of a world system in the northern direction, where the buddha Jayendra teaches the perfection of wisdom to bodhisattva great beings.

g.636 Jayadatta

rgyal bas byin

ཧྱཱ་པས་བྱིན།

jayadatta

Name of a bodhisattva from a distant world system in the northern direction called Jayā, who comes to this world to pay homage to the Buddha.

g.637 Jayendra

rgyal ba'i dbang po

ཧྱཱ་པའི་དབང་པོ།

jayendra

Name of a buddha in the northern direction, residing in the world system called Jayā.

g.638 jewel cusp

rin chen mtha'

རིན་ཆེན་མགའ།

ratnakoṭi

The 60th meditative stability in chapters 6 and 8.

g.639 kācalindika

ka tsa lin di ka

ཀ་ཙ་ལིན་དི་ཀ།

kācalindika

A frequent simile for softness, thought to refer either (1) to the down of the kācilindika or kācalindika bird (see Lamotte, Etienne, *La Concentration de la Marche Héroïque*, Bruxelles: Peeters 1975, p. 261, n321), or (2) to a tropical tree bearing silken pods, similar to kapok, from which garments were made, and identified (Monier Williams p. 266) with *Abrus precatorius*.

g.640 kalaviṅka bird

ka la ping ka

ཀལ་བིང་ཀ

kalaviṅka

Definition from the 84000 Glossary of Terms:

In Buddhist literature refers to a mythical bird whose call is said to be far more beautiful than that of all other birds, and so compelling that it can be heard even before the bird has hatched. The call of the kalaviṅka is thus used as an analogy to describe the sound of the discourse of bodhisattvas as being far superior to that of śrāvakas and pratyekabuddhas, even before bodhisattvas attain awakening. In some cases, the kalaviṅka also takes on mythical characteristics, being depicted as part human, part bird. It is also the sixteenth of the eighty designs on the palms and soles of a tathāgata.

While it is equated to an Indian bird renowned for its beautiful song, there is some uncertainty regarding the identity of the kalaviṅka; some dictionaries declare it to be a type of Indian cuckoo (probably *Eudynamys scolopacea*, also known as the asian koel) or a red and green sparrow (possibly *Amandava amandava*, also known as the red avadavat).

g.641 karma

las

ལས།

karman

The impact of past actions in the present and future. Also translated here as “past action.”

g.642 Kauśika

kau shi ka

ཀོ་ཤི་ཀ

kauśika

The name by which the Buddha (and other interlocutors) address Śakra (q.v.). Kauśika is a Brahmanical clan name, and its use as a personal name for Śakra is said to be a reference to his identity in his previous human rebirth. For more details of Śakra’s role in this text, see [i.93](#).

g.643 killing of living creatures

srog gcod pa

སྒོག་གཅོད་པ།

prāṇātighāta

First of the ten nonvirtuous actions.

g.644 king of meditative stabilities

ting nge 'dzin gyi rgyal po

ཏིང་ངེ་འཛིན་གྱི་རྒྱལ་པོ།

samādhirāja

A meditative stability.

g.645 kinnara

mi'am ci

མི་འཕ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.646 knowledge based on aspiration

smon gnas shes pa

སྟོན་གནས་ཤེས་པ།

prañidhijñāna

g.647 knowledge of all the dharmas

thams cad shes pa · thams cad shes pa nyid

ཐམས་ཅད་ཤེས་པ། · ཐམས་ཅད་ཤེས་པ་ཉིད།

sarvajñatā

In the Prajñāpāramitā literature, this term refers to the full extent of knowledge realized by śrāvakas and pratyekabuddhas, comprising particularly their understanding of the absence of an individual self in the aggregates, elements, etc. (see introduction [i.67](#)). It is the third of the eight main topics or “clear realizations” of *The Ornament of Clear Realization*.

g.648 knowledge of phenomena

chos shes pa

ཆོས་ཤེས་པ།

dharmajñāna

Seventh of the eleven aspects of knowledge.

g.649 knowledge of phenomena that is subsequently realized

rjes su rtogs pa shes pa

རྗེས་སུ་རྟོགས་པ་ཤེས་པ།

anvayaajñāna

Eighth of the eleven aspects of knowledge.

g.650 knowledge of suffering

sdug bsngal shes pa

སྤུག་བསྔལ་ཤེས་པ།

duḥkhaajñāna

First of the eleven aspects of knowledge.

g.651 knowledge of the cessation of suffering

'gog pa shes pa

འགོག་པ་ཤེས་པ།

nirodhajñāna

Third of the eleven aspects of knowledge.

g.652 knowledge of the extinction of contaminants

zad par shes pa · zad pa shes pa

ཟད་པར་ཤེས་པ། · ཟད་པ་ཤེས་པ།

kṣayaajñāna

Fifth of the eleven aspects of knowledge.

g.653 knowledge of the origin of suffering

kun 'byung ba shes pa

ཀུན་འབྱུང་བ་ཤེས་པ།

samudayaajñāna

Second of the eleven aspects of knowledge.

g.654 knowledge of the path

lam gyi rnam pa shes pa nyid · lam gyi rnam pa shes pa

ལམ་གྱི་རྣམ་པ་ཤེས་པ་ཉིད། · ལམ་གྱི་རྣམ་པ་ཤེས་པ།

mārgākārajñatā

A key term in the Prajñāpāramitā texts denoting the (incomplete) equivalent of omniscience that bodhisattvas progressively attain, including knowledge not only of their own path but also of the paths of śrāvakas and pratyekabuddhas. It is the second of the eight main topics or “clear realizations” of *The Ornament of Clear Realization*. In this text it is explained clearly in chapter 58 at 58.32-58.38.

g.655 knowledge of the path

lam shes pa · lam gyi shes pa

ལམ་ཤེས་པ། · ལམ་གྱི་ཤེས་པ།

mārgajñāna

Fourth of the eleven aspects of knowledge.

g.656 knowledge of the relative

kun rdzob shes pa

ཀུན་རྫོབ་ཤེས་པ།

saṃvṛtījñāna

Ninth of the eleven aspects of knowledge.

g.657 knowledge that contaminants will not arise again

mi skye ba shes pa

མི་སྐྱེ་བ་ཤེས་པ།

anutpādayjñāna

Sixth of the eleven aspects of knowledge.

g.658 knowledge that is masterful

'driś pa shes pa

འདྲིས་པ་ཤེས་པ།

paricayajñāna · parijayajñāna

Tenth of the eleven aspects of knowledge.

g.659 knowledge that is semantic

sgra ji bzhin shes pa

སྒྲ་ཇི་བཞིན་ཤེས་པ།

yathārutajñāna

Eleventh of the eleven aspects of knowledge.

g.660 laboring class

dmangs rigs

དམངས་རིགས།

śūdravarṇa

Fourth of the four classes of traditional Indian society.

g.661 lamp of the sun

nyi ma'i sgron ma

ཉིམ་འོ་སྒྲོན་མ།

sūryapradīpa

The 49th meditative stability in chapters 6 and 8.

g.662 lamp of wisdom

ye shes sgron ma

ཡེ་ཤེས་སྒྲོན་མ།

jñānolkā

A meditative stability.

g.663 lamp of wisdom

shes rab sgron ma

ཤེས་རབ་སྒྲོན་མ།

prajñāpradīpa

The 51st meditative stability in chapters 6 and 8.

g.664 large and beautiful body

sku che zhing mdzes pa

སྐུ་ཆེ་ཞིང་མཛེས་པ།

pr̥thucārumaṇḍalagātra

Twenty-fifth of the eighty minor marks.

g.665 layman

dge bsnyen

དགེ་བསྟན་པ།

upāsaka

An unordained male practitioner who observes the five precepts not to kill, lie, steal, be intoxicated, or commit sexual misconduct.

g.666 laywoman

dge bsnyen ma

དག་བསྟེན་མ།

upāsikā

An unordained female practitioner who observes the five precepts not to kill, lie, steal, be intoxicated, or commit sexual misconduct.

g.667 legs that are ample, [making the ankle bones inconspicuous]

zhabs legs par mtho ba

ཞབས་ལེགས་པར་མཐོ་བ།

ucchaṅkapādatā

Ninth of the thirty-two major marks.

g.668 legs that are well proportioned

zhabs mi mnyam pa med pa

ཞབས་མི་མཉམ་པ་མེད་པ།

aviṣamapāda

Tenth of the eighty minor marks.

g.669 level at which progress has become irreversible

phyir mi ldog pa'i sa

ཕྱིར་མི་ལྷོག་པའི་ས།

avinivartabhūmi

g.670 level of a crown prince

gzhon nu'i sa

གཙོན་ལུང་ས།

kumārabhūmi

In general a term for bodhisattvas of higher levels, implying that they will soon be consecrated as buddhas, and more particularly for bodhisattvas awaiting their final rebirth as a buddha.

g.671 level of [an arhat's] spiritual achievement

byas pa rtogs pa'i sa

བྱས་པ་རྟོགས་པའི་ས།

kṛtakṛtyabhūmi

Name of the seventh level of realization attainable by bodhisattvas. See [n.316](#).

g.672 level of attenuated refinement

bsrabs pa'i sa

བསྐྱབས་པའི་ས།

tanubhūmi

Name of the fifth of the levels of realization attainable by bodhisattvas. See n.316.

g.673 level of bright insight

dkar po rnam par mthong ba'i sa

དཀར་པོ་རྣམ་པར་མཐོང་བའི་ས།

śuklavidarśanābhūmi

Name of the first level to be acquired by bodhisattvas. See n.316.

g.674 level of insight

mthong ba'i sa

མཐོང་བའི་ས།

darśanabhūmi

Name of the fourth level of realization attainable by bodhisattvas, equivalent to entering the stream to nirvāṇa. See n.316.

g.675 level of no attachment

'dod chags dang bral ba'i sa

འདྲོད་ཆགས་དང་བྲལ་བའི་ས།

vītarāgabhūmi

Name of the sixth level attainable by bodhisattvas, from which point there is no more rebirth. See n.316.

g.676 level of the bodhisattvas

byang chub sems dpa'i sa

བྱང་ཆུབ་སེམས་དཔའི་ས།

bodhisattvabhūmi

Name of the ninth level of realization attainable by bodhisattvas. See n.316.

g.677 level of the buddhas

sangs rgyas kyi sa

སངས་རྒྱས་ཀྱི་ས།

buddhabhūmi

The tenth and last of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. See “ten levels” and [n.316](#).

g.678 level of the completely awakened buddhas

yang dag par rdzogs pa'i sangs rgyas kyi sa

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས་ཀྱི་ས།

samyaksambuddhabhūmi

Name of the tenth of the levels of realization attainable by bodhisattvas. See [n.316](#).

g.679 level of the pratyekabuddhas

rang sangs rgyas kyi sa

རང་སངས་རྒྱས་ཀྱི་ས།

pratyekabuddhabhūmi

Name of the eighth of the levels of realization attainable by bodhisattvas. See [n.316](#).

g.680 level of the spiritual family

rigs kyi sa

རིགས་ཀྱི་ས།

gotrabhūmi

Name of the second of the levels of realization attainable by bodhisattvas. See [n.316](#) and also entry “spiritual family.”

g.681 lexical explanations

nges pa'i tshig

ངེས་པའི་ཚིག་

nirukta

Lexical explanations here implies the exact knowledge of the primary and derivative definitions and explanations of names and words. It is also the third of the four kinds of exact knowledge; see “exact knowledge of language and lexical explanations.”

g.682 lexical explanations, words, and syllables with respect to all phenomena

chos thams cad nges pa'i sgra dang tshig dang 'bru

ཚོས་ཐམས་ཅད་ངེས་པའི་སྒྲ་དང་ཚིག་དང་འབྲུ།

—

The twenty-fourth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.683 Licchavi

li tsa byi

ལི་ཙ་བྱི།

licchavi

The people of the city and region of Vaiśālī. The Licchavi were one of the clans making up the Vṛji confederacy, an early republic at the time of the Buddha.

g.684 life

gso ba

གསོ་བ།

poṣa

g.685 life breath

dbug

དབུགས།

śvāsa

g.686 life forms

srog

སྟོག

jīva

g.687 lightning lamp

glog gi sgron ma

གློག་གི་སྒྲོན་མ།

vidyutpradīpa

The 42nd meditative stability in chapters 6 and 8.

g.688 lightning light

glog gi 'od

གློག་གི་འོད།

vidyutprabha

The 108th meditative stability in chapters 6 and 8.

g.689 limbs have body hairs that curl upward

yan lag gi spu gyen du 'khyil ba

ཡན་ལག་གི་སྤུ་གྱེན་དུ་འཁྱིལ་བ།

ūrdhvāṅgraromatā

Tenth of the thirty-two major marks.

g.690 line

tshigs bcad · shlo ka

ཚིགས་བཅད། · ལྟོ་ཀ།

śloka

The term usually refers to a unit of metrical verse, most commonly in Sanskrit literature a couplet of two sixteen-syllable lines (*pāda*), each of which can be subdivided into two half-lines of eight syllables. In the Tibetan translations a śloka is usually rendered as a four-line verse. However, the term is also used (especially in catalogs of canonical works) as a unit measuring the length of texts written in prose or in a mixture of prose and verse, in which case it simply measures thirty-two syllables. The titles of the principal Prajñā-pāramitā sūtras, most of which are written in prose, identify them by including mention of their length in ślokas, usually translated in English as “in nnn lines.” The original titles, even in their long form, include only the number itself, and that this refers to the length in ślokas is by convention inferred.

g.691 lingually compounded sensory contact

lce'i 'dus te reg pa

ལྷེ་འི་འདུས་རྟེ་རེག་པ།

jihvāsaṃsparśa

g.692 lion-like jaws

seng ge'i 'gram pa lta bu

སེང་གེ་འི་འགྲམ་པ་ལྷ་བུ།

siṃhahanutā

Twenty-sixth of the thirty-two major marks.

g.693 lion's play

seng ge rnam par rtse ba · seng ge rnam par rol pa

སེང་གེ་རྣམ་པར་རྩེ་བ། . སེང་གེ་རྣམ་པར་རྩེ་བ།

simhavikrīḍita

A meditative stability.

g.694 lion's play

seng ge rnam par rtse ba

སེང་གེ་རྣམ་པར་རྩེ་བ།

simhavikrīḍita

The 3rd meditative stability in chapters 6 and 8.

g.695 living being

'gro ba . skye ba

འགྲོ་བ། . སྐྱེ་བ།

jantu

g.696 living creature

skyes bu . srog chags

སྐྱེས་བུ། . སྲོག་ཆགས།

puruṣa . jantu . prajā

g.697 long eyebrows

smin ma ring ba dang ldan pa

སྒྲིན་མ་རིང་བ་དང་ལྡན་པ།

āyatabhrū

Sixty-fourth of the eighty minor marks.

g.698 long toes and fingers

sor mo ring ba

སྔར་མོ་རིང་བ།

dīrghāṅgulitā

Sixth of the thirty-two major marks.

g.699 longing for sensual pleasure

'dod pa la mos pa

འདྲོད་པ་ལ་མོས་པ།

kāmacchanda

First of the five obscurations.

g.700 lord buddha

sangs rgyas bcom ldan 'das

སངས་རྒྱས་བཙུག་ལྷན་འདས།

bhagavanbuddha

See “Blessed One.”

g.701 lotus ornament

pad mo'i rgyan

པདོའི་རྒྱན།

padmavyūho

The thirty-seventh of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.702 loving kindness

byams pa

བྱམས་པ།

maitrī

First of the four immeasurable attitudes.

g.703 luminosity

'od gsal ba

འོད་གསལ་བ།

prabhāsvāra

In the context of the nature of mind, luminosity refers to the subtlest level of mind, i.e., the fundamental, essential nature of all cognitive events. Though ever present within all beings, this luminosity becomes manifest only when the gross mind has ceased to function. It is said that such a dissolution is experienced by ordinary beings, naturally, at the time of death, but it can also be experientially cultivated through certain meditative practices.

g.704 magical display

sgyu ma

སྒྱུ་མ།

māyā

Also translated here as “illusion.”

g.705 Mahābrahmā

tshangs chen

ཚདས་ཆེན།

mahābrahmā

Fourth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Great Brahmā.”

g.706 Mahākaruṇācintin

snying rje cher sems

སྙིང་རྗེ་ཆེར་སེམས།

mahākaruṇācintin

Name of a bodhisattva.

g.707 Mahākāśyapa

’od srungs chen po

འོད་སྤྱངས་ཆེན་པོ།

mahākāśyapa

Name of an elder.

g.708 Mahākātyāyana

ka t+ya’i bu chen po · ka ta ya na chen po

ཀ་ཏྲཱི་ཡཱ་ཆེན་པོ། · ཀ་ཏ་ཡ་ན་ཆེན་པོ།

mahākātyāyana

Name of an elder and senior disciple of the Buddha Śākyamuni.

g.709 Mahākauṣṭhila

mdzod ldan chen po

མཛོད་ལྷན་ཆེན་པོ།

mahākauṣṭhila

Name of an elder and senior disciple of the Buddha Śākyamuni.

g.710 Mahāketu

dpal chen po

དཔལ་ཆེན་པོ།

mahāketu

A buddha of a future eon called Tārakopama.

g.711 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་བུ་ཆེན་པོ།

mahāmaudgalyāyana

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, “the son of Mudgala’s descendants.” Respectfully referred to as Mahāmaudgalyāyana, “Great Maudgalyāyana.”

g.712 Mahāprajāpatī

skye dgu'i bdag mo chen mo

སྐྱེ་དགུའི་བདག་མོ་ཆེན་མོ།

mahāprajāpati

The Buddha’s aunt and stepmother, the first bhikṣuṇī, who later attained the state of arhat.

g.713 Mahāsthāmaprāpta

mthu chen po thob pa

མཐུ་ཆེན་པོ་ཐོབ་པ།

mahāsthāmaprāpta

Name of a bodhisattva.

g.714 Mahāvyūha

rgyan chen po

རྒྱན་ཆེན་པོ།

mahāvyūha

Name of a bodhisattva.

g.715 Mahāyāna

theg pa chen po

ཐེག་པ་ཆེན་པོ།

mahāyāna

See “Great Vehicle.”

g.716 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.717 Maitreya

byams pa

བྱམས་པ།

maitreya

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni’s regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha’s interlocutor or as a teacher of the Dharma. *Maitreya* literally means “Loving One.” He is also known as Ajita, meaning “Invincible.”

For more information on Maitreya, see, for example, the introduction to *Maitreya’s Setting Out* (Toh 198).

g.718 majestic

gzi brjid yod pa

གཟི་བརྗིད་ཡོད་པ།

tejovatī

The 45th meditative stability in chapters 6 and 8.

g.719 major marks

mtshan

མཚན།

lakṣaṇa

See “thirty-two major marks.”

g.720 malice

gnod sems

གནོད་སེམས།

duṣṭacitta · vyāpāda

Second of the five obscurations; ninth of the ten nonvirtuous actions; second of the four knots. Also translated here as “harmful intention.”

g.721 manifest attainment of aspects

rnam pa mngon par bsgrub pa

རྣམ་པ་མངོན་པར་བསྟན་པ།

ākārānabhiniवेśanirhāra

The 89th meditative stability in chapters 6 and 8.

g.722 Mañjuśrī

’jam dpal

འཇམ་དཔལ།

mañjuśrī

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. To his name, Mañjuśrī, meaning “Gentle and Glorious One,” is often added the epithet Kumārabhūta, “having a youthful form.” He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

In this text:

A famous bodhisattva said in this text to reside in the world system of Padmavatī, the buddhafield of the Buddha Samantakusuma.

g.723 Mañjuśrīkumārabhūta

’jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

mañjuśrīkumārabhūta

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. To his name, Mañjuśrī, meaning “Gentle and Glorious One,” is often added the epithet Kumārabhūta, “having a youthful form.” He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.724 māra

bdud

བདུད།

māra

As well as being the name of a deity who personifies obstructiveness to awakening, the term can apply generically to demons and demonic forces, and more abstractly to four kinds of malign or demonic influences which may impede the course of spiritual transformation. These include the impure aggregates; the afflicted mental states; desires and temptations; and submission to the “Lord of death,” at which point involuntary rebirth is perpetuated in cyclic existence. Also rendered here as “demonic force.”

g.725 Mārabalapramardin

bdud kyi stobs rab tu 'joms pa

བདུད་ཀྱི་སྟོབས་རབ་དུ་འཛོམས་པ།

mārabalapramardin

Name of a bodhisattva.

g.726 marvelous events

rmad du byung ba

མཉམ་ཏུ་བྱུང་བ།

adbhutadharma

Tenth of the twelve branches of the scriptures.

g.727 maturity

skyon ma mchis pa · skyon med

སྐྱོན་མ་མཆིས་པ། · སྐྱོན་མེད།

niyāma

[Of great bodhisattva beings]. While “immaturity” (*āma*, *skyon*) suggests rawness—something that is uncooked, unrefined, and flawed—here the term “maturity” implies certitude, refinement, cooking, softening, and flawlessness.

g.728 maturity with respect to all phenomena

chos skyon med pa nyid

ཚོས་སྐྱོན་མེད་པ་ཉིད།

dharmanyāmatā

See “maturity.”

g.729 Maudgalyāyana

maud gal gyi bu

མོད་གལ་གྱི་བུ།

maudgalyāyana

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, “the son of Mudgala’s descendants.” Respectfully referred to as Mahāmaudgalyāyana, “Great Maudgalyāyana.”

g.730 meditative absorption

snyoms par ’jug pa

སྟོབས་པར་འཇུག་པ།

samāpatti

Definition from the 84000 Glossary of Terms:

The Sanskrit literally means “attainment,” and is used to refer specifically to meditative attainment and to particular meditative states. The Tibetan translators interpreted it as *sama-āpatti*, which suggests the idea of “equal” or “level”; however, they also parsed it as *sam-āpatti*, in which case it would have the sense of “concentration” or “absorption,” much like *samādhi*, but with the added sense of “attainment.”

In this text:

Also rendered here as “absorption.”

g.731 meditative concentration

bsam gtan

བསམ་གཏན།

dhyāna

Meditative concentration is defined as the one-pointed abiding in an undistracted state of mind free from afflicted mental states. It is an advanced form of calm abiding, where often both calm abiding and penetrative insight may be present in perfect union. Four states of meditative concentration are identified as being conducive to birth within the realm of form, each of which has three phases of intensity. However, in the context of the Great Vehicle, meditative concentration is the fifth of the six perfections. See also “four meditative concentrations” and 9.32.

g.732 meditative stability

ting nge 'dzin

ཐིང་ངེ་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīryūtpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

In this text:

A generic name for the meditative stabilities enumerated in the present sūtra. There are several sets of named meditative stabilities in the text: (a) an abbreviated set of 32 in chapter 4, 4.5; (b) a longer list of 119 in chapter 6, 6.20; (c) a similar list in chapter 8, 8.247, followed by an explanation of each; (d) a list of 51 manifested by Sadāprarudita in chapter 73, in 73.17; and (e) a further 24 in which Sadāprarudita establishes certainty in chapter 75, 75.30. Additional meditative stabilities are mentioned in other places in the text. These lists differ slightly from their equivalents in the other long Prajñāpāramitā sūtras.

g.733 meditative stability devoid of both ideation and scrutiny

mi rtog mi dpyod pa'i ting nge 'dzin

མི་རྟོག་མི་དཔྱད་པའི་ཏིང་ངེ་འཛིན།

avitarko'vicārasamādhi

Third of the second set of three meditative stabilities, see [9.29](#).

g.734 meditative stability endowed with ideation and scrutiny

rtog pa dang bcas dpyod pa dang bcas pa'i ting nge 'dzin

རྟོག་པ་དང་བཅས་དཔྱད་པ་དང་བཅས་པའི་ཏིང་ངེ་འཛིན།

savitarkasavicārasamādhi

First of the second set of three meditative stabilities, see [9.29](#).

g.735 meditative stability free from ideation and endowed merely with scrutiny

rtog pa med la dpyod pa tsam gyi ting nge 'dzin

རྟོག་པ་མེད་ལ་དཔྱད་པ་ཙམ་གྱི་ཏིང་ངེ་འཛིན།

avitarkasavicāramātrasamādhi

Second of the second set of three meditative stabilities, see [9.29](#).

g.736 medium dichiliocosm

'jig rten gyi khams 'bring po stong gnyis pa

· *stong gnyis kyi 'jig rten gyi khams 'bring po*

འཛིན་རྟེན་གྱི་ཁམས་འབྲིང་པོ་སྟོང་གཉིས་པ། . སྟོང་གཉིས་ཀྱི་འཛིན་རྟེན་གྱི་ཁམས་འབྲིང་པོ།

dvisāhasra lokadhātu

A second-order universe comprising one thousand chiliocosms, according to traditional Indian cosmology. See also [n.374](#).

g.737 mental agitation

rgod pa

རྟོད་པ།

auddhatya

Fifth of the five fetters associated with the higher realms.

g.738 mental faculty

yid

ཡིད།

manas

The faculty that perceives mental phenomena.

g.739 mentally compounded sensory contact

yid kyi 'dus te reg pa

ཡིད་ཀྱི་འདུས་ཏེ་རེག་པ།

manahisaṃsparśa

g.740 merchant class

rje'u rigs

རྒེ་ལ་རིགས།

vaiśyavarṇa

Third of the four classes of traditional Indian society.

g.741 merit

bsod nams

བསོད་ནམས།

punya

Merit refers to the wholesome tendencies imprinted in the mind as a result of positive and skillful thoughts, words, and actions that ripen in the experience of happiness and well-being. According to the Greater Vehicle, it is important to dedicate the merit of one's wholesome actions to the benefit of all beings, ensuring that others also experience the results of the positive actions generated.

g.742 Merukūṭa

ri bo'i zom

རི་བོ་འཛོམ།

merukūṭa

Name of a bodhisattva.

g.743 mighty nāga

glang po chen po

གླང་པོ་ཆེན་པོ།

mahānāga

This term, meaning “elephant” in this context, is a metaphor, suggesting that those present in the assembly were leaders of considerable stature rather than followers.

g.744 mindfulness

dran pa

སྒྲིབ་པ།

smṛti

This is the faculty that enables the mind to maintain its attention on a referent object, counteracting the arising of forgetfulness, which is a great obstacle to meditative stability. Together with alertness, mindfulness is one of the two indispensable factors for the development of calm abiding.

g.745 minor marks

dpe byad bzang po

དཔེ་བྱད་བཟང་པོ།

anuvyañjana

See “eighty excellent minor marks.”

g.746 miraculous birth

rdzus te skyes pa

རྩུ་ཏེ་སྐྱེས་པ།

upapāduka

Fourth of the four modes of birth.

g.747 monastic communities

dge 'dun

དགེ་འདུན།

saṅgha

Definition from the 84000 Glossary of Terms:

Though often specifically reserved for the monastic community, this term can be applied to any of the four Buddhist communities—monks, nuns, laymen, and laywomen—as well as to identify the different groups of practitioners, like the community of bodhisattvas or the community of śrāvakas. It is also the third of the Three Jewels (*triratna*) of Buddhism: the Buddha, the Teaching, and the Community.

g.748 monastic preceptor

mkhan po

མཁན་པོ།

upādhyāya

One who presides over the monastic ordination ceremony of new monks.

g.749 monk

dge slong

དགེ་སློང་།

bhikṣu

Definition from the 84000 Glossary of Terms:

The term *bhikṣu*, often translated as “monk,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly. The Sanskrit term literally means “beggar” or “mendicant,” referring to the fact that Buddhist monks and nuns—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity.

In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a monk follows 253 rules as part of his moral discipline. A nun (*bhikṣuṇī*; *dge slong ma*) follows 364 rules. A novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge tshul ma*) follows thirty-six rules of moral discipline (although in other vinaya traditions novices typically follow only ten).

g.750 moonlight

zla ba'i 'od

ཟླ་བའི་འོད།

candraprabha

A meditative stability.

g.751 moral supremacy

tshul khrims mchog 'dzin

ཚུལ་ཁྲིམས་མཆོག་འཛིན།

śīlaparāmarśagranthā

Third of the four knots.

g.752 most extensive teachings

shin tu rgyas pa

ཤིན་ཏུ་རྒྱས་པ།

vaipulya

Twelfth of the twelve branches of the scriptures.

g.753 motionlessness of all phenomena

chos thams cad mi g.yo ba nyid · *chos thams cad g.yo ba med pa*

ཆོས་ཐམས་ཅད་མི་གཡོ་བ་ཉིད། · ཆོས་ཐམས་ཅད་གཡོ་བ་མེད་པ།

sarvadharmācalana

The third of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.754 Mount Sumeru

ri rab · rgyal po ri rab

རི་རབ། · རྒྱལ་པོ་རི་རབ།

sumeru

Definition from the 84000 Glossary of Terms:

According to ancient Buddhist cosmology, this is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

g.755 multifacetedness of Mount Sumeru

ri rab rnam pa sna tshogs pa · ri rab lta bur rnam pa sna tshogs pa

རི་རབ་རྣམ་པ་སྣ་ཚླགས་པ། · རི་རབ་ལྟ་བུར་རྣམ་པ་སྣ་ཚླགས་པ།

meruvicitra

The twelfth of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.756 mundane phenomena

'jig rten pa'i chos

འཇིག་རྟེན་པའི་ཆོས།

laukikadharma

These comprise the five aggregates, the twelve sense fields, the eighteen sensory elements, the ten virtuous actions, the four meditative concentrations, the four immeasurable attitudes, the four formless absorptions, and the five extrasensory powers.

g.757 nāga

klu

ལྷ།

nāga

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.758 Nāgārjuna

klu grub

ལྷ་ལྷུབ།

nāgārjuna

Indian philosopher and commentator (fl. second century), founder of the Madhyamaka school from his writings based principally on the Prajñāpāramitā sūtras, and traditionally said to have brought the *Perfection of Wisdom in One Hundred Thousand Lines* from the realm of the nāgas to the human realm.

g.759 name and form

ming dang gzugs

མིང་དང་གཟུགས།

nāmarūpa

Fourth of the twelve links of dependent origination.

g.760 Nandā

mdangs dga' ba

མདངས་དགའ་བ།

nandā

Name of a world system in the direction of the zenith, where the buddha Nandaśrī teaches the perfection of wisdom to bodhisattva great beings.

g.761 Nandadatta

dga' bas byin pa

དགའ་བས་བྱིན་པ།

nandadatta

Name of a bodhisattva from a distant world system in the direction of the zenith called Nandā, who comes to this world to pay homage to the Buddha.

g.762 Nandaśrī

dga' ba'i dpal

དགའ་བའི་དཔལ།

nandaśrī

Name of a buddha in the direction of the zenith, residing in the world system called Nandā.

g.763 Naradatta

skyes bus byin

སྐྱེས་བུས་བྱིན།

naradatta

Name of a bodhisattva; in other texts his name in Tibetan is *na las byin, mis byin*, or *mes byin*.

g.764 narratives

rtogs pa brjod pa

རྟོགས་པ་བརྗོད་པ།

avadāna

Ninth of the twelve branches of the scriptures.

g.765 nasally compounded sensory contact

sna'i 'dus te reg pa

སྒྲིའི་འདུས་ཏེ་རེག་པ།

ghrāṇasaṃsparśa

g.766 natural seal absorbing all phenomena

chos thams cad yang dag par 'du ba'i rang bzhin phyag rgya

ཆོས་ཐམས་ཅད་ཡང་དག་པར་འདུ་བའི་རང་བཞིན་ཕྱག་རྒྱ།

[sarvadharmasamavasaraṇākaramudrā

A meditative stability.

g.767 naturally devoid of conventional expression

rang bzhin gyis tha snyad med pa

རང་བཞིན་གྱིས་ཐ་སྟངས་མེད་པ།

prakṛtyavyavahāro

The nineteenth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.768 nature of reality

chos nyid

ཚུལ་ཉིད།

dharmatā

Definition from the 84000 Glossary of Terms:

The real nature, true quality, or condition of things. Throughout Buddhist discourse this term is used in two distinct ways. In one, it designates the relative nature that is either the essential characteristic of a specific phenomenon, such as the heat of fire and the moisture of water, or the defining feature of a specific term or category. The other very important and widespread way it is used is to designate the ultimate nature of all phenomena, which cannot be conveyed in conceptual, dualistic terms and is often synonymous with emptiness or the absence of intrinsic existence.

In this text:

Also rendered here simply as “reality.”

g.769 navel that curls to the right

lte ba g.yas phyogs su 'khyil pa

ལྷོ་བ་གཡས་ཕྱོགས་སུ་འཁྱིལ་པ།

pradakṣiṇāvartanābhi

Thirty-eighth of the eighty minor marks.

g.770 navel that is deep

lte ba zab pa

ལྷོ་བ་ཟབ་པ།

gaṃbhīranābhi

Thirty-seventh of the eighty minor marks.

g.771 night lotus

ku mu da

ཀུ་མུ་ད།

kumuda

Nymphae esculenta.

g.772 nine mundane contemplations

'du shes dgu

འདུ་ཤེས་དགུ

navasaṃjñā

The nine contemplations of impurity, as described in 2.5 are as follows: (1) contemplation of a bloated corpse, (2) contemplation of a worm-infested corpse, (3) contemplation of a putrefied corpse, (4) contemplation of a bloody corpse, (5) contemplation of a blue-black corpse, (6) contemplation of a devoured corpse, (7) contemplation of a dismembered corpse, (8) contemplation of a skeleton, and (9) contemplation of an immolated corpse. For Pāli and Sanskrit sources relevant to the nine contemplations of impurity, see Dayal (1932): 93–94.

g.773 nine serial steps of meditative absorption

mtshar gyis gnas pa'i snyoms par 'jug pa dgu

མཐར་གྱིས་གནས་པའི་སྟོན་པ་འཇུག་པ་དགུ

navānupūrvavīhārasamāpatti

The nine levels of meditative absorption that one may attain during a human life, namely the four meditative concentrations corresponding to the realm of form (*caturdhyāna*), the four formless meditative absorptions (*caturārūpya-samāpatti*), and the attainment of the state of cessation. For an explanation of the nine serial steps of meditative absorption in this text, see 8.37. These are also summarized in Jamgon Kongtrul TOK Book 6, Pt. 2: pp. 428–29.

g.774 nine states of beings

sems can gyi gnas dgu

སེམས་ཅན་གྱི་གནས་དགུ

navasattvāvāsa

The nine states of beings (*navasattvāvāsa*, *sems can gyi gnas dgu*, Degé Tengyur vol. 91, F.41.a) comprise (1) human beings and certain gods exemplifying those who have different bodies and different perceptions (*lus tha dad cing 'du shes tha dad pa dag dper na mi rnams dang lha kha cig*); (2) the gods appearing in the first tier of the Brahmakāyika realms, exemplifying those who have different bodies and identical perceptions (*lus tha dad pa la 'du shes gcig pa dag dper na tshangs ris kyi lha dag dang po 'byung ba*), (3) the gods of the Ābhāsvara realms, exemplifying those who have identical bodies and different perceptions (*lus gcig la 'du shes tha dad pa dag dper na 'od gsal ba rnams*); (4) the gods of the Śubhakarṣna realms, exemplifying those who have identical bodies and identical perceptions (*lus gcig la 'du shes gcig pa dag dper na dge*

rgyas kyi lha rnams); (5) the activity field of infinite space (*nam mkha' mtha' yas skye mched*); (6) the activity field of infinite consciousness (*rnam shes mtha' yas skye mched*); (7) the activity field of nothing-at-all (*ci yang med pa'i skye mched*); [(8) the activity field of neither perception nor nonperception (*'du shes med 'du shes med min gyi skye mched*)]; and (9) the activity field of nonperception (*'du shes med pa'i skye mched*). The missing one is included in Nordrang Orgyan, pp. 2034–35.

g.775 **Nirmāṇarata**

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarata

Fifth god realm of desire, meaning “Delighting in Emanation.”

g.776 **nirvāṇa**

mya ngan las 'das pa

མྱ་ངན་ལས་འདས་པ།

nirvāṇa

Definition from the 84000 Glossary of Terms:

In Sanskrit, the term *nirvāṇa* literally means “extinguishment” and the Tibetan *mya ngan las 'das pa* literally means “gone beyond sorrow.” As a general term, it refers to the cessation of all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence, as well as to the state in which all such rebirth and suffering has permanently ceased.

More specifically, three main types of nirvāṇa are identified. (1) The first type of nirvāṇa, called nirvāṇa with remainder (*sopadhiśeṣanirvāṇa*), is the state in which arhats or buddhas have attained awakening but are still dependent on the conditioned aggregates until their lifespan is exhausted. (2) At the end of life, given that there are no more causes for rebirth, these aggregates cease and no new aggregates arise. What occurs then is called nirvāṇa without remainder (*anupadhiśeṣanirvāṇa*), which refers to the unconditioned element (*dhātu*) of nirvāṇa in which there is no remainder of the aggregates. (3) The Mahāyāna teachings distinguish the final nirvāṇa of buddhas from that of arhats, the nirvāṇa of arhats not being considered ultimate. The buddhas attain what is called nonabiding nirvāṇa (*apratiṣṭhitanirvāṇa*), which transcends the extremes of saṃsāra and nirvāṇa, i.e., existence and peace. This is the nirvāṇa that is the goal of the Mahāyāna path.

g.777 **Nityapramudita**

rtaḡ par rab tu dga' ba

རྟག་པར་རབ་ཏུ་དགའ་བ།

nityapramudita

Name of one of four gardens in the residence of the bodhisattva great being Dharmodgata, in the city of Gandhavatī.

g.778 Nityayukta

rtaḡ tu sbyor ba

རྟག་ཏུ་སྦྱོར་བ།

nityayukta

Name of a bodhisattva.

g.779 Nityodyukta

rtaḡ tu brtson

རྟག་ཏུ་བརྩོན།

nityodyukta

Name of a bodhisattva.

g.780 Nityotkṣiptahasta

rtaḡ tu lag brkyang

རྟག་ཏུ་ལག་བརྒྱར།

nityotkṣiptahasta

Name of a bodhisattva.

g.781 no aspect

rnam pa med pa

རྣམ་པ་མེད་པ།

—

The 71st meditative stability in chapters 6 and 8. In Dutt 198, the Sanskrit is *prabhākara*, light maker.

g.782 no fixed abode

gnas la rten pa med pa

གནས་ལ་རྟེན་པ་མེད་པ།

aniketasthita

The 33rd meditative stability in chapters 6 and 8.

g.783 no longer subject to rebirth

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

āgāmī

One of the four types of noble individuals, the third stage of the progression culminating in the state of arhat. The term is often rendered “non-returner.” “Rebirth” here refers only to rebirth in the realm of desire, as rebirth in the pure abodes (*śuddhāvāsa*) of the form realm is one outcome.

g.784 noble daughter

rīgs kyi bu mo

རིགས་ཀྱི་བུ་མོ།

kulaputrī · kuladuhitā

Indian term of address used by a teacher regarding a student. While originally related to family lineage, in Great Vehicle sūtras the term is also sometimes interpreted as implying that the person so addressed has entered the lineage of the buddhas, i.e., is a follower of the bodhisattva path.

g.785 noble eightfold path

'phags pa'i lam yan lag brgyad

འཕགས་པའི་ལམ་ལན་ལག་བརྒྱད།

aṣṭaṅgāryamārga

The noble eightfold path, enumerated in 9.25, comprises (1) correct view, (2) correct thought, (3) correct speech, (4) correct action, (5) correct livelihood, (6) correct effort, (7) correct recollection, and (8) correct meditative stability.

g.786 noble one

'phags pa

འཕགས་པ།

ārya

Definition from the 84000 Glossary of Terms:

The Sanskrit *ārya* has the general meaning of a noble person, one of a higher class or caste. In Buddhist literature, depending on the context, it often means specifically one who has gained the realization of the path and is superior for that reason. In particular, it applies to stream enterers, once-returners, non-returners, and worthy ones (*arhats*) and is also used as an epithet of bodhisattvas. In the five-path system, it refers to someone who has achieved at least the path of seeing (*darśanamārga*).

g.787 noble son

rigs kyi bu

རིགས་ཀྱི་བུ།

kulaputra

Indian term of address used by a teacher regarding a student. While originally related to family lineage, in Great Vehicle sūtras the term is also sometimes interpreted as implying that the person so addressed has entered the lineage of the buddhas, i.e., is a follower of the bodhisattva path.

g.788 noble truth

'phags pa'i bden pa

འཕགས་པའི་བདེན་པ།

āryasatya

Strictly speaking, this should be translated “truth of the noble ones,” but for brevity the widespread short form has been used. See also “four truths of the noble ones.”

g.789 nonapprehensibility (of the essential nature) of all phenomena

chos thams cad kyi ngo bo nyid dmigs su med pa · *chos thams cad dmigs su med pa*

ཚོས་ཐམས་ཅད་ཀྱི་ངོ་བོ་ཉིད་དམིགས་སུ་མེད་པ། · ཚོས་ཐམས་ཅད་དམིགས་སུ་མེད་པ།

sarvadharmasvabhāvānupalabdhi

The twenty-first of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.790 nonapprehension of all phenomena

chos thams cad mi dmigs pa

ཚོས་ཐམས་ཅད་མི་དམིགས་པ།

sarvadharmānupalabdhir

The ninth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.791 nonapprehension of the essential nature of all phenomena

chos thams cad kyi ngo bo nyid mi dmigs pa

ཚོས་ཐམས་ཅད་ཀྱི་ངོ་བོ་ཉིད་མི་དམིགས་པ།

sarvadharmasvabhāvānupalabdhir

The second of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.792 nonarising of all phenomena

chos thams cad skye ba med pa

ཚེས་ཐམས་ཅད་སྐྱེ་བ་མེད་པ།

sarvadharmasvabhāvānutpatti

The initial meditative stability mentioned before the list in chapter 6, but not mentioned in chapter 8.

g.793 nonarising of all phenomena

chos thams cad skye ba med pa

ཚེས་ཐམས་ཅད་སྐྱེ་བ་མེད་པ།

sarvadharmānutpāda

The eighth of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.794 nonceasing of all phenomena

chos thams cad 'gag pa med pa

ཚེས་ཐམས་ཅད་འགག་པ་མེད་པ།

sarvadharmānirodha

The ninth of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.795 nondifferentiation of all phenomena

chos thams cad rnam par 'byed pa mnyam pa nyid · *chos thams cad mi phyed pa*

ཚེས་ཐམས་ཅད་རྣམ་པར་འབྱེད་པ་མཉམ་པ་ཉིད། ་ ཚེས་ཐམས་ཅད་མི་ཕྱེད་པ།

sarvadharmāsambheda

The twenty-second of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and the twentieth of the meditative stabilities realized by Sadāprarudita, in chapter 75.

g.796 nondifferentiation with respect to all phenomena

chos thams cad la tha dad pa med pa

ཚེས་ཐམས་ཅད་ལ་ཐ་དད་པ་མེད་པ།

sarvadharmānirnānātvo

The fourth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.797 nondistinguished

mngon par dmigs pa med pa

མངོན་པར་དམིགས་པ་མེད་པ།

anabhilakṣita

The 97th meditative stability in chapters 6 and 8.

g.798 nonentity

dngos po med pa

དངོས་པོ་མེད་པ།

abhāva

See 8.241.

g.799 nonexclusion

rnam pa 'dor ba med pa

རྣམ་པ་འདོར་བ་མེད་པ།

ākārānavakāra

The 91st meditative stability in chapters 6 and 8.

g.800 nonfixation on the three realms

khams gsum la mngon par ma zhen pa

ཁམས་གསུམ་ལ་མངོན་པར་མ་ཞེན་པ།

trailokyānabhiniṣiṣṭo

The forty-ninth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.801 nonperception of all phenomena

chos thams cad rnam par mi mthong ba

ཚོས་ཐམས་ཅད་རྣམ་པར་མི་མཐོང་བ།

sarvadharmavipaśyano

The twenty-third of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.802 nonresidual nirvāṇa

phung po ma lus pa'i mya ngan las 'das pa

ཕུང་པོ་མ་ལུས་པའི་བྱ་ངན་ལས་འདས་པ།

nirupadhiśeṣanirvāṇa

One of the different types of nirvāṇa, where the aggregates have also been consumed within emptiness. See also “final nirvāṇa.”

g.803 nonself

bdag med pa

བདག་མེད་པ།

anātman

The view that there is no inherently existent self, whether dependent on or independent of the five aggregates. Also translated here as “absence of self.”

g.804 nonsensical chatter

tshig kyal pa

ཚིག་ཀྱལ་པ།

abaddhapralāpa

Seventh of ten nonvirtuous actions. Also rendered as “irresponsible chatter.”

g.805 nonvirtuous phenomena

mi dge ba'i chos

མི་དགེ་བའི་ཚོས།

akuśaladharma

Nonvirtuous phenomena, as presented in [8.33](#), include the following: the killing of living creatures, theft, sexual misconduct, lying, slander, verbal abuse, irresponsible chatter, covetousness, malice, wrong views, anger, enmity, hypocrisy, annoyance, violence, jealousy, miserliness, and pride.

g.806 nose that is extremely clean

shangs shin du gtsang ba

ཤངས་ཤིན་དུ་གཙང་བ།

śucināsa

Fifty-ninth of the eighty minor marks.

g.807 nose that is prominent

las legs par mtho ba dang ldan pa

ལས་ལེགས་པར་མཐོ་བ་དང་ལྷན་པ།

uttuṅganāsa

Fifty-eighth of the eighty minor marks.

g.808 not an actual entity

tshig gi don med pa

ཚིག་གི་དོན་མེད་པ།

apadārtha

See n.247.

g.809 not forsaking any beings

sems can thams cad yongs su mi gtong ba

སེམས་ཅན་ཐམས་ཅད་ཡོངས་སུ་མི་གཏོང་བ།

sarvasattvaparityāgitā

Fifth of the eight attributes of the second level.

g.810 not noisy

ca co mi mnga'

ཅཅོམི་མངའ།

nāsti ravitam

Second of the eighteen distinct qualities of the buddhas.

g.811 notion of happiness

bde ba'i 'du shes

བདེ་བའི་འདུ་ཤེས།

sukhasaṃjñā

Second of the four misconceptions.

g.812 notion of permanence

rtaḡ pa'i 'du shes

རྟག་པའི་འདུ་ཤེས།

nityasaṃjñā

First of the four misconceptions.

g.813 notion of self

bdag tu 'du shes

བདག་ཏུ་འདུ་ཤེས།

ātmasaṃjñā

Third of the four misconceptions; the mistaken notion of a self existing independent of the five aggregates.

g.814 notion that existence is pleasant

sdug par 'du shes

སྤུག་པར་འདུ་ཤེས།

śubhasamjñā

Literally, the “notion of pleasantness;” fourth of the four misconceptions.

g.815 nouns, lexical explanations, words, and syllables

ming dang nges pa'i sgra dang tshig dang 'bru

མིང་དང་ངེས་པའི་སྒྲ་དང་ཚིག་དང་འབྲུ།

nāmaniruktīpadavyaṅjano

The twenty-second of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.816 nun

dge slong ma

དགེ་སྤྱོད་མ།

bhikṣuṇī

Definition from the 84000 Glossary of Terms:

The term *bhikṣuṇī*, often translated as “nun,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly.

The Sanskrit term *bhikṣu* (to which the female grammatical ending *ṇī* is added) literally means “beggar” or “mendicant,” referring to the fact that Buddhist nuns and monks—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity. In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a *bhikṣuṇī* follows 364 rules and a *bhikṣu* follows 253 rules as part of their moral discipline.

For the first few years of the Buddha’s teachings in India, there was no ordination for women. It started at the persistent request and display of determination of Mahāprajāpatī, the Buddha’s stepmother and aunt, together with five hundred former wives of men of Kapilavastu, who had themselves become monks. Mahāprajāpatī is thus considered to be the founder of the nun’s order.

g.817 Nyanggom Chobar

myang sgom chos 'bar

མྱུང་སྒྲོམ་ཚོས་འབར།

—
g.818 objectionable

kha na ma tho ba

ཁ་ན་མ་ཐོ་བ།

sāvadya

The term is applied to actions, describing those that are negative in the sense either of being naturally wrong or of transgressing a formal rule or commitment, and is often translated as wrongdoing, unwholesome, etc. In some passages in this text the “objectionable” or “censurable” quality of actions is extended to any that are tainted with dualistic notions.

g.819 obliterating defects of speech, transforming them as if into space

ngag gi skyon rnam par 'jig pas nam mkha' ltar gyur pa med pa

ངག་གི་སྒྲིན་རྣམ་པར་འཇིག་པས་ནམ་མཁའ་ལྟར་གྱུར་པ་མེད་པ།

vākkalividhvamsanagaganakalpa

The 118th meditative stability in chapters 6 and 8.

g.820 observation of spatial directions

phyogs rnam par lta ba

ཕྱོགས་རྣམ་པར་ལྟ་བ།

digvilokita

The 19th meditative stability in chapters 6 and 8.

g.821 observation of the ten directions

phyogs bcur rnam par lta ba

ཕྱོགས་བརྒྱར་རྣམ་པར་ལྟ་བ།

daśadigvalokita

A meditative stability.

g.822 observation that all phenomena are unchanging

chos thams cad mi 'gyur bar mthong ba

ཚོས་ཐམས་ཅད་མི་འགྱུར་བར་མཐོང་བ།

sarvadharmānirvikāradarśī

The fifth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.823 observing everything

kun tu snang ba

ཀུན་ཏུ་སྒྲོང་བ།

samantāvaloka

The 58th meditative stability in chapters 6 and 8.

g.824 ocean embracing all phenomena

chos thams cad kyi 'byor ba rgya mtsho

ཆོས་ཐམས་ཅད་ཀྱི་འབྱོར་བ་རྒྱ་མཚོ།

sarvadharmavibhavasamudro

The forty-third of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.825 oceanic seal [absorbing all phenomena]

rgya mtsho'i phyag rgya

· *chos thams cad yang dag par 'du ba rgya mtsho'i phyag rgya*

རྒྱ་མཚོའི་ཕྱག་རྒྱ། · ཆོས་ཐམས་ཅད་ཡང་དག་པར་འདུབ་རྒྱ་མཚོའི་ཕྱག་རྒྱ།

sarvadharmasamavasaraṇasāgaramudrā ^{AO}

g.826 oceanic seal gathering all phenomena

chos thams cad yang dag par 'du ba rgya mtsho'i phyag rgya

ཆོས་ཐམས་ཅད་ཡང་དག་པར་འདུབ་རྒྱ་མཚོའི་ཕྱག་རྒྱ།

[*sarvadharmasamavasaraṇasāgaramudrā*]

The 22nd meditative stability in chapters 6 and 8.

g.827 omniscient wisdom

thams cad mkhyen pa'i ye shes

ཐམས་ཅད་མཁྱེན་པའི་ཡེ་ཤེས།

sarvajñāna

g.828 one achieves and dwells in the cessation of all perceptions and feelings

'du shes dang tshor ba 'gog pa la nye bar bsgrubs te gnas pa

འདུ་ཤེས་དང་ཚོར་བ་འཁོག་པ་ལ་ཉེབར་བསྐྱབས་ཏེ་གནས་པ།

saṃjñāveditanirodhakayena sāksātkṛtvopasampadya viharati

Eighth of the eight aspects of liberation. Also the ninth of the nine serial steps of meditative absorption.

- g.829 one achieves and dwells in the sphere of infinite consciousness,
[thinking, 'Consciousness is infinite.']

rnam shes mtha' yas skye mched la nye bar bsgrubs te gnas pa

རྣམ་ཤེས་མཐའ་ཡས་སྐྱེ་མཆོད་ལ་ཉེབར་བསྐྱབས་ཏེ་གནས་པ།

vijñānāntyāyatanamupasampadyaviharati

Fifth of the eight aspects of liberation. Also the sixth of the nine serial steps of meditative absorption and the second of the four formless meditative absorptions.

- g.830 one achieves and dwells in the sphere of infinite space,
[thinking, 'Space is infinite.']

nam mkha' mtha' yas skye mched la nye bar bsgrubs te gnas pa

ནམ་མཁའ་མཐའ་ཡས་སྐྱེ་མཆོད་ལ་ཉེབར་བསྐྱབས་ཏེ་གནས་པ།

ākāśānāntyāyatanamupasampadya viharati

Fourth of the eight aspects of liberation. Also the fifth of the nine serial steps of meditative absorption and the first of the four formless meditative absorptions.

- g.831 one achieves and dwells in the sphere of neither perception nor nonperception

'du shes med 'du shes med min skye mched la nye bar bsgrubs te gnas pa

འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་སྐྱེ་མཆོད་ལ་ཉེབར་བསྐྱབས་ཏེ་གནས་པ།

naivasaṃjñāsaṃjñāyatanamupasampadya viharati

Seventh of the eight aspects of liberation. Also the eighth of the nine serial steps of meditative absorption and the fourth of the four formless meditative absorptions.

- g.832 one achieves and dwells in the sphere of nothing-at-all,
[thinking, 'There is nothing at all']

cung zad med pa'i skye mched la nye bar bsgrubs te gnas pa

ཅུང་ཟད་མེད་པའི་སྐྱེ་མཆོད་ལ་ཉེབར་བསྐྱབས་ཏེ་གནས་པ།

akimcanyāyatanamupasampadya viharati

Sixth of the eight aspects of liberation. Also the seventh of the nine serial steps of meditative absorption and the third of the four formless meditative absorptions.

- g.833 one and only real nature

gzhan ma yin pa de bzhin nyid

གཞན་མ་ཡིན་པ་དེ་བཞིན་ཉིད།

ananyatathatā

g.834 one destined for only one more rebirth

lan gcig phyir 'ong ba

ལན་གཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmī

One of the four types of noble individuals, the second stage of the progression culminating in the state of arhat. The term is often rendered “once-returner.” “Rebirth” refers to rebirth in cyclic existence; in the Great Vehicle context the term is sometimes transposed to the bodhisattva path to designate one whose next rebirth will be in the Tuṣita realm before becoming a buddha.

g.835 one who has only a single further intervening rebirth

gcig gis chod pa

གཅིག་གིས་ཚོད་པ།

ekavīcika

g.836 one who will only be subject to rebirth seven more times

lan bdun pa

ལན་བདུན་པ།

saptakṛtva

g.837 origin of suffering

kun 'byung ba

ཀུན་འབྱུང་བ།

samudaya

Second of the four truths of the noble ones.

g.838 out of order

snrel zhi

སྒྲེལ་ཞི།

vyatyastasamāpatti

The 29th meditative stability in chapters 6 and 8.

g.839 outer patched robe

sbyar ma

སྒྲུ་མ།

saṃghātī

Name of the outer robe worn by fully ordained monks on formal occasions, including teachings and begging for alms, is fashioned of patches, their number indicative of the monastic order to which they belong. See, e.g., Zhang Yisun et al (1985): pp. 1594–95.

g.840 overwhelming of all beings

sems can thams cad zil gyis gnon pa

སེམས་ཅན་ཐམས་ཅད་ཟེལ་གྱིས་གཞོན་པ།

sarvasattvābhibhavano

The thirty-fourth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.841 oviparous birth

sgo nga las skyes pa

སྒོ་ང་ལས་སྐྱེས་པ།

aṇḍaja

Second of the four modes of birth.

g.842 Padmā

pad mo

པད་མོ།

padmā

Name of a world system in the direction of the nadir, where the buddha Padmaśrī teaches the perfection of wisdom to bodhisattva great beings.

g.843 Padmahasta

lag na pad mo

ལག་ན་པད་མོ།

padmahasta

Name of a bodhisattva from a distant world system in the southeastern direction called Bodhimaṇḍalākārasurucirā, who comes to this world to pay homage to the Buddha.

g.844 Padmaśrī

pad mo'i dpal

པདྨ་མེ་འོ་དཔལ།

padmaśrī

Name of a buddha in the direction of the nadir, residing in the world system called Padmā.

g.845 Padmavatī

pad mo can

པདྨ་མེ་ཅན།

padmavatī

The buddhafield of buddha Samantakusuma.

g.846 Padmavatī

pad mo yod pa

པདྨ་མེ་ཡོད་པ།

padmavatī

The name of a royal court in Rājagṛha.

g.847 Padmottara

pad mo dam pa

པདྨ་མེ་དམ་པ།

padmottara

Name of a bodhisattva from a distant world system in the direction of the nadir called Padmā, who comes to this world to pay homage to the Buddha.

g.848 Padmottaraśrī

pad mo dam pa'i dpal

པདྨ་མེ་དམ་པ་འོ་དཔལ།

padmottaraśrī

Name of a buddha in the southeastern direction, residing in the world system called Bodhimaṇḍalākārasurucirā.

g.849 Paranirmitavaśavartin

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin

Sixth god realm of desire, meaning “Mastery over Transformations.”

g.850 Parittābha

chung snang

ཕྱི་རྒྱ་ལྷ་མོ།

parittābha

Fifth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Little Radiance.”

g.851 Parittabr̥hat

chung che

ཕྱི་རྒྱ་ཆེ།

parittabr̥hat

Literally meaning “Small Great,” the name used in this text and in the *Hundred Thousand* for what is, in the Prajñāpāramitā literature, the fourteenth of the sixteen levels of the god realm of form that correspond to the four meditative concentrations. The Sanskrit equivalent is attested in the Sanskrit of the *Hundred Thousand*, while the name Anabhraka (q.v.) is used in the later Sanskrit manuscripts that correspond more closely to the eight-chapter Tengyur version of this text. In other genres, this is the tenth of twelve levels of the god realm of form that correspond to the four meditative concentrations.

g.852 Parittaśubha

chung dge

ཕྱི་རྒྱ་སྤྱེ།

parittaśubha

Tenth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Little Virtue.”

g.853 past action

las

ལས།

karman

Past actions with their impact in the present and future. Also rendered here as “karma.”

g.854 path

lam

ལམ།

mārga

Fourth of the four truths of the noble ones.

g.855 paths of the ten virtuous actions

dge ba bcu'i las kyi lam

དགེ་བ་བརྒྱའི་ལས་ཀྱི་ལམ།

daśakuśalakarmapatha

These are the opposite of the ten nonvirtuous actions, i.e., refraining from engaging in the ten nonvirtuous actions and (in some contexts) doing the opposite.

g.856 Patient Endurance

mi mjed

མི་མཇེད།

saha

Definition from the 84000 Glossary of Terms:

The name for our world system, the universe of a thousand million worlds, or trichiliocosm, in which the four-continent world is located. Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of Sahāṃpati, Lord of Sahā. The world system of Sahā, or Sahālokaadhātu, is also described as the buddhafiield of the Buddha Śākyamuni where he teaches the Dharma to beings.

The name Sahā possibly derives from the Sanskrit *√sah*, “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world being able to endure the suffering they encounter. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means “not painful,” in the sense that beings here are able to bear the suffering they experience.

g.857 peace

zhi ba

ཞི་བ།

śānti

Also translated here as “calm.”

g.858 people

shed bdag

ཤེད་བདག་

mānava

Definition from the 84000 Glossary of Terms:

Manu being the archetypal human, the progenitor of humankind, in the *Mahābhārata*, the *Purāṇas*, and other Indian texts, “child of Manu” (*mānava*) or “born of Manu” (*manuja*) is a synonym of “human being” or humanity in general.

g.859 perception of death

'chi ba'i 'du shes

འཆིབའི་འདུ་ཤེས།

mṛtyuḥsaṃjñā

Fifth of the six aspects of perception.

g.860 perception of disinterest with respect to all mundane phenomena

'jig rten thams cad la dga' bar mi bya ba'i 'du shes

འཇིག་རྟེན་ཐམས་ཅད་ལ་དགའ་བར་མི་བྱ་བའི་འདུ་ཤེས།

sarvalokānabhiratisaṃjñā

Sixth of the six aspects of perception.

g.861 perception of impermanence

mi rtag pa'i 'du shes

མི་རྟག་པའི་འདུ་ཤེས།

anityasaṃjñā

First of the six aspects of perception in chapter 2, and first of another list in chapter 58.

g.862 perception of nonself

bdag med pa'i 'du shes

བདག་མེད་པའི་འདུ་ཤེས།

anātmasaṃjñā

Third of the six aspects of perception in chapter 2, and third of another list in chapter 58.

g.863 perception of suffering

sdug bsngal gyi 'du shes

སྤུག་བསྐྱལ་གྱི་འདུ་ཤེས།

duḥkhasaṃjñā

Second of the six aspects of perception in chapter 2, and second of another list in chapter 58.

g.864 perception of unattractiveness

mi sdug pa'i 'du shes

མི་སྡུག་པའི་འདུ་ཤེས།

apriyasamjñā

Fourth of the six aspects of perception in chapter 2, and fourth of another list in chapter 58.

g.865 perception that all mundane phenomena are unreliable

'jig rten thams cad la yid brtan du mi rung ba'i 'du shes

འཇིག་རྟེན་ཐམས་ཅད་ལ་ཡིད་བརྟན་དུ་མི་རུང་བའི་འདུ་ཤེས།

—

g.866 perceptions

'du shes

འདུ་ཤེས།

saṃjñā

Third of the five aggregates. It is perceptions that recognize and identify forms and objects, differentiating and designating them.

g.867 perfection of ethical discipline

tshul khrims kyi pha rol tu phyin pa

ཚུལ་ཁྲིམས་གྱི་པ་རོལ་དུ་ཕྱིན་པ།

śīlapāramitā

Second of the six perfections.

g.868 perfection of generosity

sbyin pa'i pha rol tu phyin pa

སྤྱིན་པའི་པ་རོལ་དུ་ཕྱིན་པ།

dānapāramitā

First of the six perfections.

g.869 perfection of meditative concentration

bsam gtan gyi pha rol tu phyin pa

བསམ་གཏན་གྱི་པ་རོལ་དུ་ཕྱིན་པ།

dhyānapāramitā

Fifth of the six perfections. See also “meditative concentration.”

g.870 perfection of perseverance

brtson 'grus kyi pha rol tu phyin pa

བརྩོན་འགྲུས་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ།

vīryapāramitā

Fourth of the six perfections.

g.871 perfection of tolerance

bzod pa'i pha rol tu phyin pa

བཟོད་པའི་ཕ་རོལ་ཏུ་ཕྱིན་པ།

kṣāntipāramitā

Third of the six perfections.

g.872 perfection of wisdom

shes rab kyi pha rol tu phyin pa

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ།

prajñāpāramitā

Definition from the 84000 Glossary of Terms:

The sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality. It is often personified as a female deity, worshiped as the “Mother of All Buddhas” (*sarvajīnamātā*).

g.873 perfections

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā

See “six perfections.”

g.874 permeation of space

nam mkha' rgyas par 'gengs pa

ནམ་མཁའ་རྒྱས་པར་འགོངས་པ།

ākāśasphāraṇa

The 23rd meditative stability in chapters 6 and 8.

g.875 perseverance

brtson 'grus

བརྩོན་འགྲུས།

vīrya

Fourth of the six perfections.

g.876 perseverance in and searching for the perfections

pha rol du phyin pa rnams la brtson zhing tshol ba

ཕ་རོལ་དུ་ཕྱིན་པ་རྣམས་ལ་བརྩོན་ཞིང་ཚོལ་བ།

pāramitāstadyogaparyeṣṭhi

Eighth of the eight attributes of the second level.

g.877 person

gang zag

གང་ཟག

pudgala

Also translated as “individual” or “individual personality.”

g.878 phlegm disorders

bad kan gyi nad · bad kan las gyur pa'i nad

བད་ཀན་གྱི་ནད། · བད་ཀན་ལས་གྱུར་པའི་ནད།

śleṣmikāvvyādhi

Third of the four kinds of disease.

g.879 physical forms

gzugs

གཟུགས།

rūpa

First of the five aggregates. Physical forms include the subtle and manifest forms derived from the material elements.

g.880 pleasant speech

snyan par smra ba · tshig snyan pa

སྙན་པར་སྒྲ་བ། · ཚིག་སྙན་པ།

priyavadita

Second of the four attractive qualities of a bodhisattva.

g.881 power of faith

dad pa'i stobs

དད་པའི་སྟོབས།

śraddhābala

First of the five powers.

g.882 power of meditative stability

ting nge 'dzin gyi stobs

ཏིང་ངེ་འཛིན་གྱི་སྟོབས།

samādhibala

Fourth of the five powers.

g.883 power of perseverance

brtson 'grus kyi stobs

བརྩོན་འགྲུས་གྱི་སྟོབས།

vīryabala

Second of the five powers.

g.884 power of recollection

dran pa'i stobs

དྲན་པའི་སྟོབས།

smṛtibala

Third of the five powers.

g.885 power of wisdom

shes rab kyi stobs

ཤེས་རབ་གྱི་སྟོབས།

prajñābala

Fifth of the five powers.

g.886 powers

stobs

སྟོབས།

bala

May refer to either the “five powers” (in lists after the “[five] faculties”) or the “ten powers of the tathāgatas.”

g.887 powers of the tathāgatas

de bzhin gshegs pa'i stobs

དེ་བཞིན་གཤེགས་པའི་སྟོབས།

tathāgatabala

See “ten powers of the tathāgatas.”

g.888 Prajāpati

skye dgu'i bdag po

སྐྱེ་དགུའི་བདག་པོ།

prajāpati

Name of a god.

g.889 Prajñāpāramitā

shes rab kyi pha rol tu phyin pa

ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ།

prajñāpāramitā

See “perfection of wisdom.”

g.890 Prakrit

phal skad

ཕལ་སྐད།

prākṛta

A collective name for the colloquial dialects of the Middle Indo-Aryan languages.

g.891 Prasenajit

sde rab tu pham byed

སྡེ་རབ་ཏུ་ཕམ་བྱེད།

prasenajit

King of Kośala and disciple-patron of the Buddha.

g.892 pratyekabuddha

rang sangs rgyas · rang rgyal

རང་སངས་རྒྱལ། · རང་རྒྱལ།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khaḍgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.893 precious seal

rin chen phyag rgya

རིན་ཆེན་ཕྱག་རྒྱ།

ratnamudrā

The 2nd meditative stability in chapters 6 and 8, also mentioned in other chapters.

g.894 pride

nga rgyal

ང་རྒྱལ།

māna

Fourth of the five fetters associated with the higher realms.

g.895 priestly class

bram ze'i rigs

བླ་མ་ཟེའི་རིགས།

brāhmaṇavarṇa

First of the four classes of traditional Indian society.

g.896 principle of [ultimate] reality

chos kyi tshul

ཆོས་ཀྱི་རྒྱུ།

dharmanaya

g.897 prophecy

lung du bstan pa

ལུང་བསྟན་པ།

vyākaraṇa

See “prophetic declaration.”

g.898 prophetic declaration

lung bstan pa

ལུང་བསྟན་པ།

vyākaraṇa

In the evolution of bodhisattvas, the formal prophesy or prophetic declaration made by a buddha that they will attain awakening at a specified future time is a key event frequently described in the sūtras and other narrative accounts. It is also the third of the twelve branches of the scriptures.

g.899 provision

tshogs

ཚོགས།

sambhāra

This term denotes the two provisions of merit and wisdom that are gathered by bodhisattvas on the path to consummate buddhahood. The fulfilment of the authentic provision of merit (*punyasambhāra*, *bsod nams kyi tshogs*) and the authentic provision of wisdom (*jñānasambhāra*, *ye shes kyi tshogs*) constitutes the fruition of the entire path according to the Great Vehicle, resulting in the maturation of the buddha body of form and the buddha body of reality, respectively.

g.900 Puṇyaprasava

bsod nams 'phel

བསོད་ནམས་འཕེལ།

pun्यaprasava

Literally meaning “Increasing Merit,” the more usual name for what is, in the Prajñāpāramitā literature, the fifteenth of the sixteen levels of the god realm of form that correspond to the four meditative concentrations, and in this text and in the *Hundred Thousand* is instead rendered Apramāṇabṛhat (q.v.).

Puṇyaprasava is used in the later Sanskrit manuscripts that correspond more closely to the eight-chapter Tengyur version of this text. In other genres, it is the eleventh of twelve levels corresponding to the four meditative concentrations.

g.901 Pure Abodes

gnas gtsang ma'i ris · gtsang ma'i gnas · gnas gtsang ma · gnas gtsang ma

གནས་གཙང་མའི་རིས། · གཙང་མའི་གནས། · གནས་གཙང་མ། · གནས་གཙང་མ།

śuddhanivāsa

The god realms of the five Pure Abodes at the pinnacle of the realm of form, extending from Avṛha, through Atapa, Sudṛśa, and Sudarśana to Akaniṣṭha. See [2.66](#) and similar passages.

g.902 pure appearance

snang ba gsal ba

སྒྲུང་བ་གསལ་བ།

śuddhapratibhāsa

The 52nd meditative stability in chapters 6 and 8.

g.903 pure sanctuary

dag pa dam pa

དག་པ་དམ་པ།

śuddhāvāsa

The 39th meditative stability in chapters 6 and 8.

g.904 purification of defining characteristics

mtshan nyid yongs su sbyong ba

མཚན་ཉིད་ཡོངས་སུ་སྐྱོང་བ།

lakṣaṇapariśodhana

The 96th meditative stability in chapters 6 and 8.

g.905 purity of ethical discipline

tshul khrims yongs su dag pa

ཚུལ་ཁྲིམས་ཡོངས་སུ་དག་པ།

śīlaviśuddhi

First of the eight attributes of the second level.

g.906 purity of the three spheres

'khor gsum yongs su dag pa

འཁོར་གསུམ་ཡོངས་སུ་དག་པ།

trimaṇḍalapariśuddha

A meditative stability.

g.907 Pūrṇa

gang po

གང་པོ།

pūrṇa

See “Pūrṇa Maitrāyaṇīputra.”

g.908 Pūrṇa Maitrāyaṇīputra

byams ma'i bu gang po

བྱམས་མའི་བུ་གང་པོ།

pūrṇa maitrāyaṇīputra

Name of an elder and senior disciple of the Buddha Śākyamuni, a brahmin from Kapilavastu who went forth and became an arhat under the guidance from his uncle Kauṇḍinya. For more detail, including his role in this text, see [i.91](#). He was declared by the Buddha to be “foremost in teaching the doctrine.” This Pūrṇa (as he was also known for short) is identified by the name of his mother (Maitrāyaṇī) and should be thus distinguished from several other disciples also called Pūrṇa.

g.909 purposeful activity

don spyad pa · don du spyod pa

དོན་སྦྱད་པ། · དོན་དུ་སྦྱོད་པ།

arthacaryā

Third of the four attractive qualities of a bodhisattva.

g.910 pursuing of all essentials

snying po thams cad kyi rjes su song ba

སྒྲིང་པོ་ཐམས་ཅད་ཀྱི་རྗེས་སུ་སློང་བ།

sarvasārāṇugato

The thirty-ninth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.911 pursuit of the stream

rgyun gyi rjes su song ba

རྒྱལ་གྱི་རྗེས་སུ་སློང་བ།

śroto'nugata

The 27th meditative stability in chapters 6 and 8.

g.912 Pūrvavideha

lus 'phags

ལུས་འཕགས།

pūrvavideha

The eastern continent of the human world according to traditional Indian cosmology, characterized as “sublime in physique.”

g.913 Puṣpacitra

me tog mdzes pa

མེ་ཏོག་མཛེས་པ།

puṣpacitra

Name of one of four gardens in the residence of the bodhisattva great being Dharmodgata, in the city of Gandhavatī.

g.914 Puṣpākara

me tog gi 'byung gnas

མེ་ཏོག་གི་འབྱུང་གནས།

puṣpākara

Name of an eon.

g.915 quotations

'di ltar 'das pa

འདི་ལྟར་འདས་པ།

itivṛttaka

Seventh of the twelve branches of the scriptures.

g.916 Rāhula

rA hu la

རྣ་ལུ་ལ།

rāhula

The Buddha's son and disciple.

g.917 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

Definition from the 84000 Glossary of Terms:

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭapārvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.918 Ratnadatta

rin chen byin

རིན་ཆེན་བྱིན།

ratnadatta

Name of a bodhisattva.

g.919 Ratnagarbha

rin chen snying po

རིན་ཆེན་སྙིང་པོ།

ratnagarbha

Name of a bodhisattva.

g.920 Ratnākara

rin chen 'byung gnas

རིན་ཆེན་འབྱུང་གནས།

ratnākara

Name of a buddha in the eastern direction, residing in the world system called Ratnavatī.

g.921 Ratnākara

rin chen 'byung gnas

རིན་ཆེན་འབྱུང་གནས།

ratnākara

Name of a bodhisattva.

g.922 Ratnaketu

rin chen dpal

རིན་ཆེན་དཔལ།

ratnaketu

Name of a bodhisattva.

g.923 Ratnamudrāhasta

lag na rin chen phyag rgya

ལག་ན་རིན་ཆེན་ཕྱག་རྒྱ།

ratnamudrāhasta

Name of a bodhisattva.

g.924 Ratnārcis

rin chen 'od 'phro

རིན་ཆེན་འོད་འཕྲོ།

ratnārcis

Name of a buddha in the western direction, residing in the world system called Upaśāntā.

g.925 Ratnavatī

rin chen yod pa

རིན་ཆེན་ཡོད་པ།

ratnavatī

Name of a world system in the eastern direction, where the buddha Ratnākara teaches the perfection of wisdom to bodhisattva great beings.

g.926 Ratnottama

rin chen mchog

རིན་ཆེན་མཆོག།

ratnottama

Name of a bodhisattva from a distant world system in the northwestern direction called Vaśībhūtā, who comes to this world to pay homage to the Buddha.

g.927 rattan

sba

སྒ།

vetra

Calamus ratang.

g.928 real nature

de bzhin nyid

དེ་བཞིན་ཉིད།

tathatā

Lit. “thusness” or “suchness.” The ultimate nature of things, or the way things are beyond all concepts and duality, as opposed to the way they appear to unawakened beings.

g.929 reality

chos nyid

ཚོས་ཉིད།

dharmatā

Definition from the 84000 Glossary of Terms:

The real nature, true quality, or condition of things. Throughout Buddhist discourse this term is used in two distinct ways. In one, it designates the relative nature that is either the essential characteristic of a specific phenomenon, such as the heat of fire and the moisture of water, or the defining feature of a specific term or category. The other very important and widespread way it is used is to designate the ultimate nature of all phenomena, which cannot be conveyed in conceptual, dualistic terms and is often synonymous with emptiness or the absence of intrinsic existence.

In this text:

Also rendered here as “nature of reality.”

g.930 realm of desire

*’dod pa’i kham*s

འདོད་པའི་ཁམས།

kāmadhātu

Includes the hell beings; pretas; animals; humans; asuras; and different levels of god realms, for which see “god.”

g.931 realm of form

*gzugs kyi kham*s

གཟུགས་ཀྱི་ཁམས།

rūpadhātu

Definition from the 84000 Glossary of Terms:

One of the three realms of saṃsāra in Buddhist cosmology, it is characterized by subtle materiality. Here beings, though subtly embodied, are not driven primarily by the urge for sense gratification. It consists of seventeen heavens structured according to the four concentrations of the form realm (*rūpāvacaradhyāna*), the highest five of which are collectively called “pure abodes” (*śuddhāvāsa*). The form realm is located above the desire realm (*kāmadhātu*) and below the formless realm (*ārūpyadhātu*).

g.932 realm of formlessness

gzugs med pa'i kham

གཟུགས་མེད་པའི་ཁམས།

ārūpyadhātu

Definition from the 84000 Glossary of Terms:

The highest and subtlest of the three realms of saṃsāra in Buddhist cosmology. Here beings are no longer bound by materiality and enjoy a purely mental state of absorption. It is divided in four levels according to each of the four formless concentrations (*ārūpyāvacaradhyāna*), namely, the Sphere of Infinite Space (*ākāśānantyāyatana*), the Sphere of Infinite Consciousness (*viññānānantyāyatana*), the Sphere of Nothingness (*akiñcanyāyatana*), and the Sphere of Neither Perception nor Non-perception (*naivasaṃjñānāsaṃjñāyatana*). The formless realm is located above the other two realms of saṃsāra, the form realm (*rūpadhātu*) and the desire realm (*kāmadhātu*).

g.933 realm of phenomena

chos kyi dbyings

ཆོས་ཀྱི་དབྱིངས།

dharmadhātu

Interpreted variously—given the many connotations of both *dharma* and *dhātu*—as the realm, element, or nature, of phenomena, reality, or truth, but generally taken to denote the entirety of phenomena and particularly their nature as a synonym of other terms designating the ultimate. In Tibetan, instances of the Sanskrit *dharmadhātu* with this range of meanings (rendered *chos kyi dbyings*) are distinguished from instances of the same Sanskrit term with its rather different meaning related to mental perception in the context of the twelve sense sources and eighteen elements (rendered *chos kyi kham*s).

g.934 rebirth process

srid pa

སྲིད་པ།

bhava

Tenth of the twelve links of dependent origination; third of the four torrents.
Also translated here as “phenomenal existence.”

g.935 receiving the seal

phyag rgya yongs su 'dzin pa

ཕྱག་རྒྱ་ཡོངས་སུ་འཛིན་པ།

dhāraṇīmudrā

The 20th meditative stability in chapters 6 and 8. The Sanskrit from Dutt would suggest, rather, “Dhāraṇī seal,” as in the Ten Thousand (*gzungs kyi phyag rgya*).

g.936 recollection of breathing

dbugs phyi nang du rgyu ba rjes su dran pa

དབུགས་ཕྱི་ནང་དུ་རྒྱ་བ་རྗེས་སུ་རྟན་པ།

praśvāsānusmṛti

Eighth of the ten recollections.

g.937 recollection of death

'chi ba rjes su dran pa

འཆི་བ་རྗེས་སུ་རྟན་པ།

mṛtyānusmṛti

Ninth of the ten recollections.

g.938 recollection of disillusionment

skyo ba rjes su dran pa

སྡོ་བ་རྗེས་སུ་རྟན་པ།

udvegānusmṛti

Seventh of the ten recollections. In some texts (see [n.114](#)) this item of the ten is replaced by the recollection of quiescence (*vyupaśamānusmṛti*, *nye bar zhi ba rjes su dran pa*).

g.939 recollection of ethical discipline

tshul khrims rjes su dran pa

ཚུལ་ཁྲིམས་རྗེས་སུ་རྟན་པ།

śīlānusmṛti

Fourth of the ten recollections.

g.940 recollection of giving away

gtong ba rjes su dran pa

གཏོང་བ་རྗེས་སུ་བྲན་པ།

tyāgānusmṛti

Fifth of the ten recollections.

g.941 recollection of the body

lus kyi rnam pa rjes su dran pa

ལུས་ཀྱི་རྣམ་པ་རྗེས་སུ་བྲན་པ།

kāyagatānusmṛti

Tenth of the ten recollections.

g.942 recollection of the Buddha

sangs rgyas rjes su dran pa

སངས་རྒྱས་རྗེས་སུ་བྲན་པ།

buddhānusmṛti

First of the ten recollections.

g.943 recollection of the Dharma

chos rjes su dran pa

ཆོས་རྗེས་སུ་བྲན་པ།

dharmānusmṛti

Second of the ten recollections.

g.944 recollection of the god realms

lha rjes su dran pa

ལྷ་རྗེས་སུ་བྲན་པ།

devānusmṛti

Sixth of the ten recollections.

g.945 recollection of the Saṅgha

dge 'dun rjes su dran pa

དགེ་འདུན་རྗེས་སུ་བྲན་པ།

saṅghānusmṛti

Third of the ten recollections.

g.946 relative truth

kun rdzob kyi bden pa

ཀུན་རྫོབ་ཀྱི་བདེན་པ།

saṃvṛtisatya

This denotes the empirical aspect of reality as conventionally experienced through our perceptions, which, in contrast to ultimate reality or emptiness, is considered true only within the relative framework of our own experiences.

g.947 renunciation of delight

dga' ba spong ba

དགའ་བ་སྦྱང་བ།

ratijaha

The 63rd meditative stability in chapters 6 and 8.

g.948 repudiation of mental afflictions

nyon mongs pa spong ba

ཉོན་མོངས་པ་སྦྱང་བ།

raṇamjaha

The 30th meditative stability in chapters 6 and 8.

g.949 resembling Mount Sumeru

ri rab lta bu

རི་རབ་ལྷ་བུ།

merukalpo

The forty-sixth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.950 respect for and veneration of the spiritual teacher by means of faith

bla ma la bsnyen bkur zhing dad pas gus par bya ba

བླ་མ་ལ་བསྟོན་བཀུར་ཞིང་དད་པས་གུས་པར་བྱ་བ།

guruśraddhāguruśuśrūṣā

Seventh of the eight attributes of the second level.

g.951 restoration and purification of vows

gso sbyin

གས་བྱུང།

poṣadha

Also rendered as “poṣadha.”

g.952 Revata

re ba ta

རེ་བ་ཏ།

revata

A disciple of the Buddha.

g.953 roaming

gnas med par spyod pa

གནས་མེད་པར་སྟོད་པ།

aniketacārī

The 73rd meditative stability in chapters 6 and 8.

g.954 roaring of the lion

seng ge'i sgra sgrogs pa

སེང་གེ་འི་སྒྲ་སྒོགས་པ།

siṃhābhigarjito

The thirty-third of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.955 round abdomen

phyal zlum pa

ཕྱལ་རྒྱུས་པ།

vṛttakukṣi

Thirty-fourth of the eighty minor marks.

g.956 round fingers and toes

sor mo zlum pa

སོར་མོ་རྒྱུས་པ།

vṛttāṅguli

Fourth of the eighty minor marks.

g.957 Sadāprarudita

rtaḡ par rab tu ngu ba

སྒྲ་པར་རབ་ཏུ་བྱ་བ།

sadāprarudita

Sadāprarudita (literally, “He Who Was Always Weeping”) is the bodhisattva whose exemplary search for the Perfection of Wisdom and devotion to his teacher Dharmodgata are narrated in the final chapters (73–76) of this text.

g.958 Śakra

brgya byin

བརྒྱའི་མེད།

śakra

The epithet for the Vedic god Indra used most commonly in Buddhist literature. Śakra is chief of the gods of the Trāyastriṃśa realm, and appears frequently during the life of the Buddha in a supportive role. For more detail, particularly on his role in this text, see [i.93](#). He is addressed by the Buddha and other interlocutors by his personal name, Kauśika (q.v.). The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) follows the traditional Sanskrit semantic gloss that *Śakra* is an abbreviation of *Śata-kratu*, “one who has performed a hundred sacrifices.” Each world with a central Sumeru has a Śakra.

g.959 Śākya

shAkyā

ཤར་ཀླུ་མེད།

śākya

Definition from the 84000 Glossary of Terms:

Name of the ancient tribe in which the Buddha was born as a prince; their kingdom was based to the east of Kośala, in the foothills near the present-day border of India and Nepal, with Kapilavastu as its capital.

g.960 Śākyamuni

shAkyā thub pa

ཤར་ཀླུ་ཐུབ་པ།

śākyamuni

Definition from the 84000 Glossary of Terms:

An epithet for the historical Buddha, Siddhārtha Gautama: he was a *muni* (“sage”) from the Śākya clan. He is counted as the fourth of the first four buddhas of the present Good Eon, the other three being Krakucchanda,

Kanakamuni, and Kāśyapa. He will be followed by Maitreya, the next buddha in this eon.

g.961 Samādhihastyuttaraśrī

ting nge 'dzin gyi glang po dam pa'i dpal

ཏིང་ངེ་འཛིན་གྱི་གླང་པོ་དཔ་པའི་དཔལ།

samādhihastyuttaraśrī

Name of a buddha in the northeastern intermediate direction, residing in the world system called Samādhyaḥkṛta.

g.962 Samādhyaḥkṛta

ting nge 'dzin gyis brgyan pa

ཏིང་ངེ་འཛིན་གྱིས་བརྟན་པ།

samādhyaḥkṛta

Name of a world system in the northeastern direction, where the buddha Samādhihastyuttaraśrī teaches the perfection of wisdom to bodhisattva great beings.

g.963 Samantakusuma

me tog kun nas rgyas pa

མེ་ཏོག་ཀུན་ནས་རྒྱས་པ།

samantakusuma

Name of a buddha.

g.964 Samantaraśmi

'od zer kun nas 'byung ba

འོད་ཟེར་ཀུན་ནས་འབྱུང་བ།

samantaraśmi

Name of a bodhisattva from a distant world system in the eastern direction called Ratnavatī, who comes to this world to pay homage to the Buddha.

g.965 sameness of all phenomena

chos thams cad mnyam pa nyid

ཆོས་ཐམས་ཅད་མཉམ་པ་ཉིད།

sarvadharmasamatā

The 62nd meditative stability in chapters 6 and 8.

g.966 sameness of all phenomena

chos thams cad mnyam pa nyid

ཚུལ་མཐུན་ཅད་མཉམ་པ་ཉིད།

sarvadharmasamatā

As well as its more general meaning, this is the name of the sixty-second meditative stability, and the first of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.967 **sameness of meditative stability**

ting nge 'dzin mnyam pa nyid

ཉིང་ངེ་འཛིན་མཉམ་པ་ཉིད།

samādhisamatā

The 111th meditative stability in chapters 6 and 8.

g.968 **(sameness of the) irreducibility of all phenomena**

chos thams cad rnam par 'jig pa mnyam pa nyid · *chos thams cad rnam par 'jig*

ཚུལ་མཐུན་ཅད་རྣམ་པར་འཛིག་པ་མཉམ་པ་ཉིད། · ཚུལ་མཐུན་ཅད་རྣམ་པར་འཛིག་

sarvadharmāvibhāvanāsamatā

The twentieth of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and the twenty-second of the meditative stabilities realized by Sadāprarudita, in chapter 75. The Sanskrit term *vibhāvana* has a complex range of meanings and the English rendering here is a tentative attempt to reconcile the Sanskrit and Tibetan. See also [breaking down of the cultivation](#).

g.969 **Samtuṣita**

rab dga' ldan

རབ་དག་འཕྲན།

saṃtuṣita

Name of a god.

g.970 **Śarabha Aiṇeya**

ri dags e ne ya

རི་དགས་ཨེ་ནེ་ཡ།

śarabha aiṇeya

Śarabha Aiṇeya, the king of ungulates, is a mythical creature, alternatively represented as a spotted antelope (*kṛṣṇasāra*) or as an eight-legged antelope (*bse kha sgo*).

g.971 Śāradvatīputra

sha ra dwa ti'i bu

ཤ་ར་དྲ་ཏི་བུ།

śāradvatīputra

Name of an elder and senior disciple of Buddha Śākyamuni, sometimes contracted as Śāriputra. For more details, including his role in this text, see [i-77](#). Of the principal śrāvaka arhats, he was declared by the Buddha as “foremost of those with great wisdom.”

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra’s mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning “Śārikā’s Son.”

g.972 Śāriputra

shA ri'i bu

ཤ་རི་བུ།

śāriputra

See “Śāradvatīputra.”

g.973 Sārthavāha

ded dpon

དེད་དཔོན།

sārthavāha

Name of a bodhisattva.

g.974 Sarvaśokāpagata

mya ngan med pa

མྱ་ངན་མེད་པ།

sarvaśokāpagata

Name of a world system in the southern direction, where the buddha Aśokaśrī teaches the perfection of wisdom to bodhisattva great beings.

g.975 sayings in prose and verse

dbyangs bsnyad · dbyangs kyis bsnyad pa

དབྱངས་བསྟན། . དབྱངས་ཀྱིས་བསྟན་པ།

geya

Second of the twelve branches of the scriptures.

g.976 scattering of flowers

me tog mngon par 'thor ba

མེ་ཏོག་མཛོན་པར་འཕྲོར་བ།

kusumābhikīrṇo

The tenth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.977 seal of all phenomena

chos thams cad kyi phyag rgya

ཚཱ་མཐས་ཅད་ཀྱི་ཕྱག་རྒྱ།

sarvadharmamudrā

The 7th meditative stability in chapters 6 and 8.

g.978 seal of entry into all phenomena

chos thams cad la 'jug pa'i phyag rgya

ཚཱ་མཐས་ཅད་ལ་འཇུག་པའི་ཕྱག་རྒྱ།

sarvadharmapraveśamudrā

The 12th meditative stability in chapters 6 and 8.

g.979 seal of the Dharma

chos dam pa'i phyag rgya

ཚཱ་དམ་པའི་ཕྱག་རྒྱ།

varadharmamudrā

The 61st meditative stability in chapters 6 and 8.

g.980 seal of the gateway of all dhāraṇīs

gzungs kyi sgo thams cad kyi phyag rgya

གཟུངས་ཀྱི་སྒོ་མཐས་ཅད་ཀྱི་ཕྱག་རྒྱ།

sarvadhāraṇīmukhamudrā

A meditative stability.

g.981 seal of the king

rgyal po'i phyag rgya

རྒྱལ་པོའི་ཕྱག་རྒྱ།

rājamudrā

A meditative stability.

g.982 sealing of all phenomena

chos thams cad kyi phyag rgyar gyur pa

ཚུལ་ཐམས་ཅད་ཀྱི་ཕྱག་རྒྱ་རྒྱུར་པ།

sarvadharmamudrāgata

A meditative stability.

g.983 sealing of Avalokita

spyān ras gzigs kyi phyag rgya

སྤྱན་རས་གཟིགས་ཀྱི་ཕྱག་རྒྱ།

avalokitamudrāgata

A meditative stability.

g.984 seat of enlightenment

snying po byang chub

སྤྱིང་པོ་བྱང་ཆུབ།

bodhimāṇḍa

Definition from the 84000 Glossary of Terms:

The place where the Buddha Śākyamuni achieved awakening and where every buddha will manifest the attainment of buddhahood. In our world this is understood to be located under the Bodhi tree, the Vajrāsana, in present-day Bodhgaya, India. It can also refer to the state of awakening itself.

g.985 sensation

tshor ba

ཚོར་བ།

vedanā

Seventh of the twelve links of dependent origination. Also translated here as “feelings.”

g.986 sense field

skye mched

སྤྱི་མཆེད།

āyatana

The subjective and objective poles of sense perception. The fifth of the twelve links of dependent origination.

g.987 sense field of mastery

zil gyis gnon pa'i skye mched

ཟིལ་གྱིས་གནོན་པའི་སྒྱེ་མཆེད།

abhibhāvāyatana

See “eight sense fields of mastery”; also 62.57 and n.533.

g.988 sense field of mental phenomena

chos kyi skye mched

ཆོས་ཀྱི་སྒྱེ་མཆེད།

dharmāyatana

Twelfth of the twelve sense fields.

g.989 sense field of odors

dri'i skye mched

དྲིའི་སྒྱེ་མཆེད།

gandhāyatana

Ninth of the twelve sense fields.

g.990 sense field of sights

gzugs kyi skye mched

གཟུགས་ཀྱི་སྒྱེ་མཆེད།

rūpāyatana

Seventh of the twelve sense fields.

g.991 sense field of sounds

sgra'i skye mched

སྒྲའི་སྒྱེ་མཆེད།

śabdāyatana

Eighth of the twelve sense fields.

g.992 sense field of tastes

ro'i skye mched

རོའི་སྒྱེ་མཆེད།

rasāyatana

Tenth of the twelve sense fields.

g.993 sense field of the body

lus kyi skye mched

ལུས་ཀྱི་སྐྱེ་མཆེད།

kāyāyatana

Fifth of the twelve sense fields.

g.994 sense field of the ears

rna ba'i skye mched

རྣ་བའི་སྐྱེ་མཆེད།

śrotrāyatana

Second of the twelve sense fields.

g.995 sense field of the eyes

mig gi skye mched

མིག་གི་སྐྱེ་མཆེད།

cakṣurāyatana

First of the twelve sense fields.

g.996 sense field of the mental faculty

yid kyi skye mched

ཡིད་ཀྱི་སྐྱེ་མཆེད།

mana āyatana

Sixth of the twelve sense fields.

g.997 sense field of the nose

sna'i skye mched

སྒྲིའི་སྐྱེ་མཆེད།

ghrāṇāyatana

Third of the twelve sense fields.

g.998 sense field of the tongue

lce'i skye mched

ལྗེ་གྱི་སྐྱེ་མཆེད།

jihvāyatana

Fourth of the twelve sense fields.

g.999 sense field of touch

reg bya'i skye mched

རེག་བྱའི་སྐྱེ་མཆེད།

spraṣṭavyāyatana

Eleventh of the twelve sense fields.

g.1000 sense fields of complete suffusion

mtha' dag gi skye mched · chub pa'i skye mched · zad par gyi skye mched

མཐའ་དག་གི་སྐྱེ་མཆེད། · རྒྱུ་བའི་སྐྱེ་མཆེད། · ཟད་པར་གྱི་སྐྱེ་མཆེད།

kṛtsnāyatana

See “ten sense fields of complete suffusion.”

g.1001 sense of moral and ascetic supremacy

tshul khrims dang brtul zhugs mchog tu 'dzin pa

སྦྱོལ་ཁྲིམས་དང་བརྒྱལ་ཞུགས་མཆོག་དུ་འཛིན་པ།

śīlavarataparāmarśa

Third of the three fetters; also fourth of the five fetters associated with the lower realms.

g.1002 sense organs of hearing that are undiminished

snyan gyi dbang po ma nyams pa dang ldan pa

སྒྲིན་གྱི་དབང་པོ་མ་ཉམས་པ་དང་ལྡན་པ།

anupahatakarṇendriya

Seventieth of the eighty minor marks.

g.1003 sensory contact

reg pa

རེག་པ།

sparśa

Sixth of the twelve links of dependent origination.

g.1004 sensory element

kham

ཁམས།

dhātu

Definition from the 84000 Glossary of Terms:

In the context of Buddhist philosophy, one way to describe experience in terms of eighteen elements (eye, form, and eye consciousness; ear, sound, and ear consciousness; nose, smell, and nose consciousness; tongue, taste, and tongue consciousness; body, touch, and body consciousness; and mind, mental phenomena, and mind consciousness).

This also refers to the elements of the world, which can be enumerated as four, five, or six. The four elements are earth, water, fire, and air. A fifth, space, is often added, and the sixth is consciousness.

In this text:

See “eighteen sensory elements.”

g.1005 sensory element of auditory consciousness

rna ba'i rnam par shes pa'i kham

རྣ་བའི་རྣམ་པར་ཤེས་པའི་ཁམས།

śrotravijñānadhātu

Sixth of the eighteen sensory elements.

g.1006 sensory element of gustatory consciousness

lce'i rnam par shes pa'i kham

ལྷུང་འི་རྣམ་པར་ཤེས་པའི་ཁམས།

jihvavijñānadhātu

Twelfth of the eighteen sensory elements.

g.1007 sensory element of mental consciousness

yid kyi rnam par shes pa'i kham

ཡིད་ཀྱི་རྣམ་པར་ཤེས་པའི་ཁམས།

manovijñānadhātu

Eighteenth of the eighteen sensory elements.

g.1008 sensory element of mental phenomena

chos kyi kham

ཆོས་ཀྱི་ཁམས།

dharmadhātu

Seventeenth of the eighteen sensory elements.

g.1009 sensory element of odors

dri'i kham

དྲི་འི་ཁམས།

gandhadhātu

Eighth of the eighteen sensory elements.

g.1010 sensory element of olfactory consciousness

sna'i rnam par shes pa'i kham

སྒྲིལ་ལྷན་པར་ཤེས་པའི་ཁམས།

ghrāṇavijñānadhātu

Ninth of the eighteen sensory elements.

g.1011 sensory element of sights

gzugs kyi kham

གཟུགས་ཀྱི་ཁམས།

rūpadhātu

Second of the eighteen sensory elements.

g.1012 sensory element of sounds

sgra'i kham

སྒྲིལ་ཁམས།

śabdadhātu

Fifth of the eighteen sensory elements.

g.1013 sensory element of tactile consciousness

lus kyi rnam par shes pa'i kham

ལུས་ཀྱི་ལྷན་པར་ཤེས་པའི་ཁམས།

kāyavijñānadhātu

Fifteenth of the eighteen sensory elements.

g.1014 sensory element of tastes

ro'i kham

རོའི་ཁམས།

rasadhātu

Eleventh of the eighteen sensory elements.

g.1015 sensory element of the body

lus kyi kham

ལུས་ཀྱི་ཁམས།

kāyadhātu

Thirteenth of the eighteen sensory elements.

g.1016 sensory element of the ears

*rna ba'i kham*s

རྣ་བའི་ཁམས།

śrotradhātu

Fourth of the eighteen sensory elements.

g.1017 sensory element of the eyes

*mig gi kham*s

མིག་གི་ཁམས།

cakṣurdhātu

First of the eighteen sensory elements.

g.1018 sensory element of the mental faculty

*yid kyi kham*s

ཡིད་ཀྱི་ཁམས།

manodhātu

Sixteenth of the eighteen sensory elements.

g.1019 sensory element of the nose

*sna'i kham*s

སྒྲི་ཁམས།

ghrāṇdhātu

Seventh of the eighteen sensory elements.

g.1020 sensory element of the tongue

*lce'i kham*s

ལྗེ་འི་ཁམས།

jihvadhātu

Tenth of the eighteen sensory elements.

g.1021 sensory element of touch

*reg bya'i kham*s

རེག་བྱའི་ཁམས།

spraṣṭavyadhātu

Fourteenth of the eighteen sensory elements.

g.1022 sensory element of visual consciousness

mig gi rnam par shes pa'i kham

མིག་གི་རྣམ་པར་ཤེས་པའི་ཁམས།

cakṣurvijñānadhātu

Third of the eighteen sensory elements.

g.1023 separating all phenomena from darkness

chos thams cad mun pa dang bral ba

ཆོས་ཐམས་ཅད་མུན་པ་དང་བྲལ་བ།

sarvadharmatamopagato

The seventh of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.1024 serial clear realization

mtshar gyis pa'i mngon rtogs

མཐར་གྱིས་པའི་མངོན་རྟོགས།

ānupūrvābhisamaya

Sixth of the eight progressive sections of clear realization.

g.1025 serial steps of meditative absorption

mtshar gyis gnas pa'i snyoms par 'jug pa

མཐར་གྱིས་གནས་པའི་སྟོམས་པར་འཇུག་པ།

anupūrvavīhārasamāpatti

See “nine serial levels of meditative absorption.”

g.1026 setting of the mind on enlightenment

byang chub sems bskyed pa · sems bskyed pa

བྱང་ཆུབ་སེམས་བསྐྱེད་པ། · སེམས་བསྐྱེད་པ།

bodhicittotpāda · cittotpāda

The setting of the mind on enlightenment for the sake of all beings, which marks the onset of the bodhisattva path and culminates in the actual attainment of buddhahood, distinguishes the bodhisattva path from that of the śrāvakas and pratyekabuddhas, who are both preoccupied with their own emancipation from cyclic existence.

g.1027 seven aspects of spiritual wealth

nor bdun

ཇོ་བ་བདུན།

saptadhana

These are enumerated in the *Śatasāhasrikāprajñāpāramitābhāṣṭikā*, Toh 3807 (Degé Tengyur vol. 91, F.40.b), as (1) faith (*dad pa*), (2) ethical discipline (*tshul khrims*), (3) study (*thos pa*), (4) liberality (*gtong ba*), (5) wisdom (*shes rab*), (6) conscience (*hrī, ngo tsha shes pa*), and (7) shame (*apatrāpya, khrel yod*).

g.1028 seven branches of enlightenment

byang chub kyi yan lag bdun

བྱང་ཆུབ་ཀྱི་ཡན་ལག་བདུན།

saptabodhyaṅga

These, as listed in 9.24, are (1) the branch of enlightenment that is correct recollection, (2) the branch of enlightenment that is correct doctrinal analysis, (3) the branch of enlightenment that is correct perseverance, (4) the branch of enlightenment that is correct delight, (5) the branch of enlightenment that is correct mental and physical refinement, (6) the branch of enlightenment that is correct meditative stability, and (7) the branch of enlightenment that is correct equanimity.

g.1029 seven emptinesses

stong pa nyid bdun po

སྟོང་པ་ཉིད་བདུན་པོ།

—

The emptiness of each of seven groupings of dharmas; see n.134.

g.1030 seven precious materials

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

Definition from the 84000 Glossary of Terms:

The set of seven precious materials or substances includes a range of precious metals and gems, but their exact list varies. The set often consists of gold, silver, beryl, crystal, red pearls, emeralds, and white coral, but may also contain lapis lazuli, ruby, sapphire, chrysoberyl, diamonds, etc. The term is frequently used in the sūtras to exemplify preciousness, wealth, and beauty, and can describe treasures, offering materials, or the features of architectural

structures such as stūpas, palaces, thrones, etc. The set is also used to describe the beauty and prosperity of buddha realms and the realms of the gods.

In other contexts, the term *saptaratna* can also refer to the seven precious possessions of a cakravartin or to a set of seven precious moral qualities.

g.1031 seven prominent parts

bdun shin du mtho ba

བདུན་ཤིན་དུ་མཐོ་བ།

saptocchrayatā

Fifth of the thirty-two major marks, including the backs of the legs, backs of the arms, shoulders, and neck.

g.1032 severance of doubt

the tshom gcod pa

ཐེ་ཚོམ་གཙོད་པ།

kāṅkṣocchedano

The thirty-eighth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.1033 sexual misconduct

'dod pas log par g.yem pa

འདོད་པས་འོག་པར་གཡེམ་པ།

kāmamithyācāra

Third of the ten nonvirtuous actions.

g.1034 shiny eyebrows

smin ma snum pa dang ldan pa

སྒྲིན་མ་སྒྲུམ་པ་དང་ལྷན་པ།

snigdhabhrū

Sixty-seventh of the eighty minor marks.

g.1035 shoulder ornament of the victory banner's crest

rgyal mtshan rtse mo'i dpung rgyan

རྒྱལ་མཚན་རྩེ་མོའི་དཔུང་རྒྱན།

dhvajāgraketu[rāja] · dhvajāgrakeyūra

The 25th meditative stability in chapters 6 and 8; also mentioned in other chapters.

g.1036 sight of the tathāgatas

de bzhin gshegs pa mthong ba

དེ་བཞིན་གཤེགས་པ་མཐོང་བ།

tathāgatadarśano

The fifty-first of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.1037 signlessness

mtshan ma med pa

མཚན་མ་མེད་པ།

animitta

The ultimate absence of marks and signs in perceived objects. One of the three gateways to liberation; the other two are emptiness and wishlessness.

g.1038 signlessness as a gateway to liberation

rnam par thar pa'i sgo mtshan ma med pa

རྣམ་པར་ཐར་པའི་སྒོ་མཚན་མ་མེད་པ།

animittavimokṣamukha

Second of the three gateways to liberation.

g.1039 Śikhiṇ

gtsug phud

གཙུག་ཕུད།

śikhiṇ

Name of a bodhisattva.

g.1040 single array

gcig tu rnam par bkod pa

གཅིག་ཏུ་རྣམ་པར་བཀོད་པ།

ekavyūha

The 88th meditative stability in chapters 6 and 8.

g.1041 sit under trees

shing drung pa

ཤིང་བྱང་པ།

vr̥kṣamūlika

Ninth of the twelve ascetic practices.

g.1042 six extrasensory powers

mngon par shes pa drug

མངོན་པར་ཤེས་པ་བྱུག་

ṣaḍabhijñā

See “extrasensory powers.”

g.1043 six inner sense fields

nang gi skye mched drug

ནང་གི་སྐྱེ་མཆེད་བྱུག་

ṣaḍādhyātmikāyatana

The six inner sense fields comprise (1) the sense field of the eyes, (2) the sense field of the ears, (3) the sense field of the nose, (4) the sense field of the tongue, (5) the sense field of the body, and (6) the sense field of the mental faculty. These are included in the twelve sense fields.

g.1044 six outer sense fields

phyi'i skye mched drug

ཕྱི་ནི་སྐྱེ་མཆེད་བྱུག་

ṣaḍbāhyāyatana

The six outer sense fields comprise (1) the sense field of sights, (2) the sense field of sounds, (3) the sense field of odors, (4) the sense field of tastes, (5) the sense field of touch, and (6) the sense field of mental phenomena. These are included in the twelve sense fields.

g.1045 six perfections

pha rol tu phyin pa drug

ཕ་རོལ་ཏུ་ཕྱིན་པ་བྱུག་

ṣaṭpāramitā

The practice of the six perfections, comprising generosity, ethical discipline, tolerance, perseverance, meditative concentration, and wisdom or discriminative awareness, is the foundation of the entire bodhisattva's way of life. These six are known as “perfections” when they are motivated by an altruistic intention to attain full enlightenment for the sake of all beings, when they are undertaken within a sixfold combination of all the perfections,

and when they are performed with an awareness of the emptiness of the agent, the object, and their interaction. Some of the more detailed discussions of different aspects of the six perfections in this text include 13.77-13.93, 17.-31-17.40, 23.35-23.39, 25.5-25.7, 42.17-42.48, 51.14-52.60, and 65.35-65.59.

g.1046 six recollections

rjes su dran pa drug

རྗེས་སུ་ངན་པ་རྒྱུག

ṣaḍānusmṛti

The six recollections are enumerated in this sūtra at 59.24 and discussed in the passage that follows. They are listed in the *Abhisamayālaṅkāra* as part of the sixth aspect, viz. the seventh to the twelfth of thirteen serial trainings. They are recollection of (1) the spiritual teacher, (2) the Buddha, (3) the Dharma, (4) the Saṅgha, (5) ethical discipline, and (6) giving away. All but the first are also included in the ten recollections (q.v.).

g.1047 six sense fields

skye mched drug

སྐྱེ་མཆོད་རྒྱུག

ṣaḍāyatana

Fifth of the twelve links of dependent origination.

g.1048 sixty-four crafts

sgyu rtsal drug cu rtsa bzhi

སྐྱུ་རྩལ་རྒྱུག་བཞི་

catuḥṣaṣṭikalā

The sixty-four crafts, as enumerated in the *Mahāvīyūtpatti*, comprise the thirty designated arts, the eighteen requisites of musical performance, the seven harmonious tones of the musical scale, and the nine dramatic moods. See also n.471.

g.1049 sixty-two mistaken views

lta ba'i rnam pa drug cu rtsa gnyis

ལྟ་བའི་རྣམ་པ་རྒྱུག་བཞི་

dvāṣaṣṭidṛṣṭīkṛtāni

The sixty-two false views, as enumerated in the *Sūtra of the Net of Brahmā* (Bodhi (1978)), comprise eighteen speculations concerning the past, based on theories of eternalism, partial eternalism, extensionism, endless

equivocation, and fortuitous origination, as well as forty-four speculations concerning the future, based on percipient immortality, nonpercipient immortality, neither percipient nor nonpercipient immortality, annihilationism, and the immediate attainment of nirvāṇa in the present life. See also Dorje 2012: pp. 502–3.

g.1050 skillful means

thabs

ཐབས།

upāya

The concept of skillful means is central to the understanding of the Buddha's enlightened deeds and the many scriptures that are revealed contingent to the needs, interests, and mental dispositions of specific types of individuals. According to the Great Vehicle, training in skillful means collectively denotes the first five of the six perfections when integrated with wisdom, the sixth perfection, to form a union of discriminative awareness and means.

g.1051 skin of extremely delicate complexion

mdog shin tu 'jam pa

མདོག་ཤིན་ཏུ་འཇམ་པ།

ślakṣṇamṛdusnehacchavitā

Fifteenth of the thirty-two major marks.

g.1052 sky-like

nam mkha' lta bu

ནམ་མཁའ་ལྗང་བུ།

gaganākalpa

The thirteenth of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.1053 slander

phra ma

ཕྱ་མ།

paiśunya

Fifth of the ten nonvirtuous actions.

g.1054 smooth hair

dbu skra mi rtsub pa

དབུ་སྐྱ་མི་ལྷ་པ།

aparuṣakeśa

Seventy-eighth of the eighty minor marks.

g.1055 soft eyebrows

smin ma 'jam pa dang ldan pa

སྒྲིན་མ་འཇམ་པ་དང་ལྷན་པ།

ślakṣṇabhrū

Sixty-fifth of the eighty minor marks.

g.1056 soft hair

dbu skra 'jam pa

དབུ་སྐྱ་འཇམ་པ།

ślakṣṇakeśa

Seventy-sixth of the eighty minor marks.

g.1057 Śokavigata

mya ngan dang bral ba

མྱ་ངན་དང་བྲལ་བ།

śokavigata

Name of one of four gardens in the residence of the bodhisattva great being Dharmodgata, in the city of Gandhavatī.

g.1058 something that is a designation

btags pa'i chos

བདག་ས་པའི་ཚོས།

dharmaprajñapti

See [n.153](#) and also “designation for something.”

g.1059 space-like

nam mkha' lta bu

ནམ་མཁའ་ལྟ་བུ།

gaganakalpo

The twenty-sixth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.1060 speech that is pleasant, gentle, and comforting

snyan cing 'jam pa dang nyams su bde ba'i gsung dang ldan pa

སྒྲིལ་ཅིང་འཇམ་པ་དང་ཉམས་སྲུབ་དེ་བའི་གསུང་དང་ལྡན་པ།

madhuracārumañjusvara

Fifty-second of the eighty minor marks.

g.1061 sphere of infinite consciousness

rnam shes mtha' yas skye mched

རྣམ་ཤེས་མཐའ་ཡས་སྐྱེ་མཆེད།

vijñānānantyāyatana

The second formless meditative absorption and its resultant formless realm of existence.

g.1062 sphere of infinite space

nam mkha' mtha' yas skye mched

ནམ་མཁའ་མཐའ་ཡས་སྐྱེ་མཆེད།

ākāśānantyāyatana

The first formless meditative absorption and its resultant formless realm of existence.

g.1063 sphere of neither perception nor nonperception

'du shes med 'du shes med min skye mched

འདྲ་ཤེས་མེད་འདྲ་ཤེས་མེད་མིན་སྐྱེ་མཆེད།

naivasaṃjñānāśaṃjñāyatana

The fourth formless meditative absorption and its resultant formless realm of existence.

g.1064 sphere of nothing-at-all

cung zad med pa'i skye mched

ཅུང་ཟད་མེད་པའི་སྐྱེ་མཆེད།

akiñcanyāyatana

The third formless meditative absorption and its resultant formless realm of existence.

g.1065 spiritual family

rigs

རིགས།

gotra

Literally, the class, caste or lineage. In this context, it is the basic disposition or propensity of an individual that determines which kind of vehicle (śrāvaka, pratyekabuddha, or bodhisattva) they will follow and therefore which kind of awakening they will obtain.

g.1066 spiritual mentor

dge ba'i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra

A spiritual teacher who can contribute to an individual's progress on the spiritual path to enlightenment and act wholeheartedly for the welfare of students.

g.1067 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.1068 Śreṇika

phreng ba can

ཤྲེང་བ་ཅན།

śreṇika

Name of a mendicant (*parivrājaka*), also called Śreṇika Vatsagotra (Pali *Vacchagotra*). His name is also rendered *bzo sbyangs* and *sde can* in Tibetan in other Prajñāpāramitā texts. See also [n.169](#).

g.1069 śrīvatsa

dpal gyi be'u

དཔལ་གྱི་བེུ།

śrīvatsa

An auspicious design on the Buddha's body, mentioned in this text at his heart (in the form of a curl of hair in that shape) as well as on his hands and feet (in the form of lines in the skin). It is often depicted in Tibetan Buddhist tradition as the "eternal knot" symbol, but takes different forms as a motif shared by other traditions of Indian origin. It is said, for example, to be an auspicious mark on Viṣṇu's chest that represents the insignia of his consort Lakṣmī in the form of an inverted triangle or the shape of a four-petaled flower.

g.1070 stability of mind

sems gnas pa

སེམས་གནས་པ།

cittasthita

The 57th meditative stability in chapters 6 and 8.

g.1071 stainless

rdul dang rnam par bral ba

རུལ་དང་རྣམ་པར་བྲལ་བ།

vigatarajo

The thirty-fifth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.1072 stay wherever they happen to be

gzhi ji bzhin pa

གཞི་ཇི་བཞིན་པ།

yathāsaṃstarika

Eleventh of the twelve ascetic practices.

g.1073 steady gait

mi yo bar bzhud pa

མི་ཡོ་བར་བཞུད་པ།

avakragāmin

Seventeenth of the eighty minor marks.

g.1074 stealing

ma byin par len pa

མ་བྱིན་པར་ལེན་པ།

adatādāna

Second of the ten nonvirtuous actions. Literally, “taking what is not given.”
Also translated as “theft.”

g.1075 stūpa

mchod rten

མཚོད་རྟེན།

stūpa

A sacred object representative of buddha mind and the buddha body of reality, originally constructed to enshrine the mortal remains of the Buddha Śākyamuni. The symbolism of the stūpa is complex, and its design varies considerably throughout the Buddhist world.

g.1076 Śubha

dge ba

དགེ་བ།

śubha

Ninth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Virtue.”

g.1077 Śubhakṛtsna

dge rgyas

དགེ་རྒྱས།

śubhakṛtsna

Twelfth of the sixteen god realms of form that correspond to the four meditative concentrations, meaning “Most Extensive Virtue.”

g.1078 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti

Name of a śrāvaka elder from Śrāvastī, the younger brother of the wealthy patron Anāthapiṇḍada and one of the principal interlocutors of this text and the other Perfection of Wisdom sūtras. For more detail, see [i.78–i.90](#). He is

declared by the Buddha (in this text as well as elsewhere in the canonical literature) to be foremost among the *araṇavihārin* (also *araṇāvihārin* and *araṇyavihārin*), which can be taken to mean either those “dwelling free of afflicted mental states” (as in the Tib. *nyon mongs pa med par gnas pa/spyod pa*, Mvy. 6366) or as those “dwelling in seclusion.” He was also described as “foremost among those worthy of donations” (*dakṣineyānām agryaḥ, sbyin pa'i gnas nang na mchog tu gyur pa*) and in Chinese sources as “foremost in teaching emptiness” (*stong nyid ston pa'i mchog tu gyur pa*).

g.1079 sublimation [of all phenomena]

yang dag par 'phags pa

ཡང་དག་པར་འཕགས་པ།

[*sarvadharmasamudgata*]

The 16th meditative stability in chapters 6 and 8, and a meditative stability mentioned on its own.

g.1080 sublimation of all phenomena

chos thams cad las mngon par 'phags pa

ཆོས་ཐམས་ཅད་ལས་མཛོད་པར་འཕགས་པ།

sarvadharmābhyudgato

The fortieth of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.1081 sublimation of phenomena

chos kyi 'phags pa

ཆོས་ཀྱི་འཕགས་པ།

dharmodgata

The 64th meditative stability in chapters 6 and 8.

g.1082 sublimation through the strength of the ten powers

stobs bcu'i stobs kyis 'phags pa

སྟོབས་བརྒྱའི་སྟོབས་ཀྱིས་འཕགས་པ།

daśabalodgata

A meditative stability.

g.1083 subsist only on whatever alms they obtain

ci thob pa'i bsod snyoms pa

ཅི་ཐོབ་པའི་བསོད་སྟོབས་པ།

prasthapīṇḍika

Sixth of the twelve ascetic practices.

g.1084 subtle knowledge

shes pa phra ba

ཤེས་པ་ཕྱ་བ།

sūkṣmajñāna

The various aspects of the knowledge that engages in subtlety of conduct, etc., include the knowledge that engages with subtle transmigration at the time of death, the knowledge that engages with subtle processes of rebirth, and the knowledge that engages with subtle buddha activities—emanation, renunciation, consummate enlightenment, turning the wheel of the Dharma, consecrating the lifespan, passing into final nirvāṇa, and so forth. See also n-103.

g.1085 Sudarśana

shin tu mthong

ཤིན་ཏུ་མཐོང་།

sudarśana

Fourth of the pure abodes, meaning “Extreme Insight.”

g.1086 Sudharmā

chos bzang po

ཆོས་བཟང་པོ།

sudharmā

Definition from the 84000 Glossary of Terms:

The assembly hall in the center of Sudarśana, the city in the Heaven of the Thirty-Three (*Trāyastriṃśa*). It has a central throne for Indra (Śakra) and thirty-two thrones arranged to its right and left for the other thirty-two devas that make up the eponymous thirty-three devas of Indra’s paradise. Indra’s own palace is to the north of this assembly hall.

g.1087 Sudṛśa

gya nom snang ba

གྱལ་ལྟ་སྟངས་པ།

sudṛśa

Third of the pure abodes, meaning “Attractive.”

g.1088 suffering

sdug bsngal

སྤྱུག་བསྐྱེད།

duḥkha

Definition from the 84000 Glossary of Terms:

The first of the four truths of the noble ones. The term “suffering” includes all essentially unsatisfactory experiences of life in cyclic existence, whether physical or mental. These comprise (1) the suffering of suffering, i.e., the physical sensations and mental experiences that are self-evident as suffering and toward which spontaneous feelings of aversion arise; (2) the suffering of change, i.e., all experiences that are normally recognized as pleasant and desirable, but which are nonetheless suffering in that persistent indulgence in these always results in changing attitudes of dissatisfaction and boredom; and (3) the suffering of the pervasive conditioning underlying the round of birth, aging, and death.

g.1089 **sugata**

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of “accomplishment of one’s own purpose” (*svārthasampad*) for a complete buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa* (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression *su-naṣṭa-jvara* (“a fever that has utterly gone”); and he has gone “without any remainder” as in the expression *su-pūrṇa-ghaṭa* (“a pot that is completely full”). According to Buddhaghosa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

In this text:

Here used also as an epithet of the Buddha Śākyamuni.

g.1090 **Sunirmita**

rab 'phrul dga'

རབ་འཕྲུལ་དགའ།

sunirmita

Name of a god.

g.1091 superior organ of taste

ro bro ba'i mchog

རོ་བློ་བའི་མཆོག

rasarasāgrajñatā

Twenty-first of the thirty-two major marks.

g.1092 support for miraculous ability

rdzu 'phrul gyi rkang pa

རྩུ་འཕྲུལ་གྱི་རྒྱུ་པ།

ṛddhipāda

See “four supports for miraculous ability.”

g.1093 support for miraculous ability that combines meditative stability of mind with the formative force of exertion

sems kyi ting nge 'dzin spong ba'i 'du byed dang ldan pa'i rdzu 'phrul gyi rkang pa

སེམས་ཀྱི་ཏིང་ངེ་འཛིན་སྟོང་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩུ་འཕྲུལ་གྱི་རྒྱུ་པ།

cittasamādhīprahāṇasaṃskārasamanvāgataṛddhipāda

Third of the four supports for miraculous abilities.

g.1094 support for miraculous ability that combines meditative stability of perseverance with the formative force of exertion

brtson 'grus kyi ting nge 'dzin spong ba'i 'du byed dang ldan pa'i rdzu 'phrul gyi rkang pa

བརྩོན་འགྲུས་ཀྱི་ཏིང་ངེ་འཛིན་སྟོང་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩུ་འཕྲུལ་གྱི་རྒྱུ་པ།

vīryasamādhīprahāṇasaṃskārasamanvāgataṛddhipāda

Second of the four supports for miraculous abilities.

g.1095 support for miraculous ability that combines meditative stability of resolution with the formative force of exertion

mos pa'i ting nge 'dzin spong ba'i 'du byed dang ldan pa'i rdzu 'phrul gyi rkang pa

མོས་པའི་ཏིང་ངེ་འཛིན་སྟོང་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩུ་འཕྲུལ་གྱི་རྒྱུ་པ།

chandasaṃādhīprahāṇasaṃskārasamanvāgataṛddhipāda

First of the four supports for miraculous abilities.

g.1096 support for miraculous ability that combines meditative stability of scrutiny with the formative force of exertion

dpyod pa'i ting nge 'dzin spong ba'i 'du byed dang ldan pa'i rdzu 'phrul gyi rkang pa

དཔྱེད་པའི་ཏིང་པེ་འཛིན་སྤྱོད་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩུ་འཕྲུལ་གྱི་ཀར་པ།

mīmāṃsāvīryasamādhīprahāṇasaṃskārasamanvāgataṛddhipāda

Fourth of the four supports for miraculous abilities.

g.1097 supramundane phenomena

'jig rten las 'das pa'i chos

འཛིག་རྟེན་ལས་འདས་པའི་ཚོས།

lokottaradharma

Supramundane phenomena, as found in 8.36-8.38 include the following: the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the three gateways to liberation, the faculties that will enable knowledge of all that is unknown, the faculties that acquire the knowledge of all phenomena, the faculties endowed with the knowledge of all phenomena, the meditative stability endowed with ideation and scrutiny, the meditative stability free from ideation and endowed merely with scrutiny, the meditative stability devoid of both ideation and scrutiny, the eighteen aspects of emptiness (starting from the emptiness of internal phenomena and ending with the emptiness of the essential nature of nonentities), the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.

g.1098 surpassing all phenomena

chos thams cad las shin du 'phags pa

ཚོས་ཐམས་ཅད་ལས་ཤིན་ཏུ་འཕགས་པ།

sarvadharmodgata

The 6th meditative stability in chapters 6 and 8.

g.1099 surveying the crown pinnacle

spyi gtsug rnam par lta ba

སྤྱི་གཙུག་ནམ་པར་ལྟ་བ།

avalokitamūrdha

The 8th meditative stability in chapters 6 and 8.

g.1100 Sūryagarbha

nyi ma'i snying po

ཉིམ་འཁྱིལ་པོ།

sūryagarbha

Name of a bodhisattva.

g.1101 Sūryamaṇḍalaprabhāsottamaśrī

nyi ma'i dkyil 'khor snang ba dam pa'i dpal

ཉིམ་འི་དགྲིལ་འཁོར་སྒྲུང་བ་དམ་པའི་དཔལ།

sūryamaṇḍalaprabhāsottamaśrī

Name of a buddha in the southwestern direction, residing in the world system called Vigatarajaḥsañcayā.

g.1102 Sūryaprabhāsa

nyi ma rab tu snang ba

ཉིམ་རབ་ཏུ་སྒྲུང་བ།

sūryaprabhāsa

Name of a bodhisattva from a distant world system in the southwestern direction called Vigatarajaḥsañcayā, who comes to this world to pay homage to the Buddha.

g.1103 Susaṃprasthita

rab tu zhugs pa

རབ་ཏུ་ཐུགས་པ།

susaṃprasthita

Name of a bodhisattva.

g.1104 Susthitamati

blo gros shin tu brtan pa

བློ་གྲོས་ཤིན་ཏུ་བརྟན་པ།

susthitamati

Name of a bodhisattva.

g.1105 Suvarṇapuṣpa

gser gyi me tog

གསེར་གྱི་མེ་ཏོག

suvarṇapuṣpa

Meaning “Golden Flower,” a future buddha named by Śākyamuni as the future rebirth of Gaṅgadevī.

g.1106 Suvikrāntavikrāmin

mthu dam pas rnam par gnon pa

མཐུ་དམ་པས་རྒྱལ་པར་གཞན་པ།

suvikrāntavikrāmin

Name of a bodhisattva.

g.1107 Suyāma

rab mtshe ma

རབ་མཚེ་མ།

suyāma

Name of a god.

g.1108 svāstika

bkra shis

བཀྲ་ཤིས།

svāstika

An ancient Indian symbol of auspiciousness and eternity.

g.1109 taintless lamp

dri ma med pa'i sgron ma

དྲི་མ་མེད་པའི་སྒྲོན་མ།

vimalapradīpa

The 35th meditative stability in chapters 6 and 8.

g.1110 taintless light

'od dri ma med pa

འོད་དྲི་མ་མེད་པ།

vimalaprabha

The 105th meditative stability in chapters 6 and 8.

g.1111 taintless light of the full moon

zla ba dri ma med par rgyas pa'i 'od

ཟླ་བ་དྲི་མ་མེད་པར་རྒྱས་པའི་འོད།

paripūrṇavimalacandraprabha

The 107th meditative stability in chapters 6 and 8.

g.1112 taintless principle devoid of impurities

rdul med cing rdul dang bral ba'i tshul dang ldan pa

རྒྱལ་མེད་ཅིང་རྒྱལ་དང་བྲལ་བའི་རྒྱལ་དང་ལྡན་པ།

arajīvirajonayayukta

The 112th meditative stability in chapters 6 and 8.

g.1113 tales of past lives

skyes pa'i rabs

སྐྱེས་པའི་རབས།

jātaka

Eighth of the twelve branches of the scriptures.

g.1114 [tamed by] dispelling the misery of corporeality

lus kyi skyon yang dag par sel bas rab tu 'dul ba · lus kyi skyon yang dag par sel ba

ལུས་ཀྱི་སྦྱོན་ཡང་དག་པར་སེལ་བས་རབ་རུ་འདུལ་བ། · ལུས་ཀྱི་སྦྱོན་ཡང་དག་པར་སེལ་བ།

kāyakalisampramathana

The 116th meditative stability in chapter 6 and 117th in chapter 8.

g.1115 tapering fingers and toes

sor mo rim gyis gzhol ba

སོར་མོ་རིམ་གྱིས་གཞོལ་བ།

anupūrvāṅguli

Sixth of the eighty minor marks.

g.1116 Tārakopama

dpe skar ma lta bu

དཔེ་སྐར་མ་ལྟ་བུ།

tārakopama

A future eon (the name means “Starlike”) in which Gaṅgadevī will become the Buddha Suvarṇapuṣpa.

g.1117 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,”

is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.1118 teeth that are even

mche ba mnyam pa dang ldan pa

མཆེབ་མཉམ་པ་དང་ལྷན་པ།

samadaṃṣṭra

Fifty-sixth of the eighty minor marks.

g.1119 teeth that are extremely round

tshems mche ba shin du zlum pa

ཆོམས་མཆེབ་ཤིན་དུ་རྒྱུ་པ།

vṛttadaṃṣṭra

Fifty-third of the eighty minor marks.

g.1120 teeth that are extremely white

tshems mche ba shin du dkar ba

ཆོམས་མཆེབ་ཤིན་དུ་དཀར་པ།

śukladaṃṣṭra

Fifty-fifth of the eighty minor marks.

g.1121 teeth that are sharp

tshems mche ba rno ba dang ldan pa

ཆོམས་མཆེབ་རྩོབ་དང་ལྷན་པ།

tīkṣṇadaṃṣṭra

Fifty-fourth of the eighty minor marks.

g.1122 teeth that are tapering

tshems mche ba rim gyis gzhol ba

ཆོམས་མཆེབ་རིམ་གྱིས་གཞོལ་པ།

anupūrvadaṃṣṭra

Fifty-seventh of the eighty minor marks.

g.1123 telling of lies

brdzun du smra ba · rdzun du smra ba

བརྩུན་དུ་སྦྱོར་བ། · རྩུན་དུ་སྦྱོར་བ།

mṛṣāvāda

Fourth of the ten nonvirtuous actions. Also rendered here as “falsehood.”

g.1124 ten aspects of tolerance

bzod pa bcu

བཟོད་པ་བརྩུ།

daśakṣānti

These are listed, with commentary, in the *Śatasāhasrikāprajñāpāramitābṛhaṭṭikā* (Toh 3807, Degé Tengyur vol. 91, F.37.a-b) as follows: (1) tolerance of natural disturbances (*rang bzhin gyis bzod pa*), (2) tolerance that does not consider any harm inflicted by others (*gzhan gyis gnod pa byas pa la ji mi snyam pa'i bzod pa*), (3) tolerance that accepts the experience of suffering (*sdug bsngal nyams su len pa'i bzod pa*), (4) tolerance that is intent on what is definitive in the Dharma (*chos la nges par mos pa'i bzod pa*), (5) tolerance that can endure hardships (*bya dka' ba la bzod pa*), (6) tolerance that utilizes the approach of skillful means (*thabs kyi sgo'i bzod pa*), (7) tolerance of saintly persons (*skyes bu dam pa'i bzod pa*), (8) tolerance with respect to all aspects (*rnam pa thams cad du bzod pa*), (9) tolerance of the needs of the destitute (*phongs pa 'dod pa la bzod pa*), and (10) tolerance of this world of suffering for the sake of others (*'di dang gzhan du sdug bsngal ba la bzod pa*).

g.1125 ten controls

dbang bcu

དབང་བརྩུ།

daśavaśita

Enumerated in 62.62.

g.1126 ten directions

phyogs bcu

ཕྱོགས་བརྩུ།

daśadik

The four cardinal directions along with the four intermediate directions, the zenith, and the nadir.

g.1127 ten levels

sa bcu

ས་བཅུ།

daśabhūmi

There are two sets of ten levels mentioned in the Prajñāpāramitā literature. One is the same as that found in many other scriptures such as the *Ten Bhūmis* (Toh 44-31) of the *Buddhāvataṃsaka*. These are (1) Perfect Joy (*pramuditā*), (2) Stainless (*vimalā*), (3) Shining (*prabhākarī*), (4) Brilliance (*arciṣmatī*), (5) Difficult to Conquer (*sudurjayā*), (6) Manifested (*abhimukhī*), (7) Gone Far (*dūraṃgamā*), (8) Unwavering (*acalā*), (9) Perfect Understanding (*sādhumatī*), and (10) Cloud of Dharma (*dharmameghā*).

The other set of ten levels comprise (1) the level of bright insight, (2) the level of the spiritual family, (3) the eighth-lowest level, (4) the level of insight, (5) the level of attenuated refinement, (6) the level of no attachment, (7) the level of spiritual achievement (of śrāvakas/arhats), (8) the level of the pratyekabuddhas, (9) the level of the bodhisattvas, and (10) the actual level of the buddhas. (See also [n.316](#)).

g.1128 ten modes of conduct

spyod pa bcu

སྟོན་པ་བཅུ།

daśacaryā

These ten modes of conduct are enumerated in the *Śatasāhasrikāprajñāpāramitā-bṛhaṭṭīkā* (Toh 3807, Degé Tengyur vol. 91, F.37.a) as follows: (1) writing of the sacred scriptures (*dam pa'i chos yi ger 'dri ba*), (2) reading them (*klog pa*), (3) chanting them (*kha ton byed pa*), (4) bestowing them on others (*gzhan la sbyin pa*), (5) retaining them (i.e., their words and meaning) (*'chang ba*), (6) making offerings to them (*mchod pa byed pa*), (7) listening to others recite/expound them (*nyan pa*), (8) reflecting upon them (*sems pa*), (9) meditating on them (*sgom pa*), and (10) teaching them to others (*gzhan dag la ston pa*). An alternative listing is found in Ch. 43 of the *Buddhāvataṃsaka*, comprising (1) conduct that aims to bring all beings to maturation, (2) conduct that aims to investigate all phenomena, (3) conduct that aims to apply all trainings, (4) conduct that aims to accumulate all the roots of virtuous action, (5) conduct that aims to achieve one-pointed meditative stability, (6) conduct that aims to understand wisdom, (7) conduct that aims to cultivate meditation, (8) conduct that aims to adorn the buddhafiels, (9) conduct that aims to venerate spiritual teachers, and (10) conduct that aims to make offerings to and serve the tathāgatas. See Nordrang Orgyan, pp. 2259–60.

g.1129 ten nonvirtuous actions

mi dge ba bcu'i las

མི་དགེ་བ་བརྒྱའི་ལས།

daśākuśalakarman

Killing of living creatures, theft, sexual misconduct, lying, slander, verbal abuse, irresponsible chatter, covetousness, malice, and wrong views. See also “nonvirtuous phenomena.”

g.1130 ten powers

stobs bcu

སྟོབས་བརྒྱ།

daśabala

See “ten powers of the tathāgatas.”

g.1131 ten powers of the tathāgatas

de bzhin gshegs pa'i stobs bcu

དེ་བཞིན་གཤེགས་པའི་སྟོབས་བརྒྱ།

daśatathāgatabala

The ten powers of the tathāgatas, as presented in 9.37, are (1) definitive knowledge that phenomena that are possible are indeed possible, and definitive knowledge that phenomena that are impossible are indeed impossible; (2) definitive knowledge, through possibilities and causes, of the maturation of the past, future, and present actions, and of those who undertake such actions; (3) definitive knowledge of various realms and their multiple constituents; (4) definitive knowledge of the diversity of inclinations and the multiplicity of inclinations that other beings, other individuals, have; (5) definitive knowledge of whether the acumen of other beings, other individuals, is superior or inferior; (6) definitive knowledge of the paths that lead anywhere; (7) definitive knowledge of all the afflicted and purified mental states and their emergence, with respect to the faculties, powers, branches of enlightenment, meditative concentrations, aspects of liberation, meditative stabilities, and formless absorptions; (8) definitive knowledge of the recollection of multiple past abodes, ranging from the recollection of individual lifetimes to their circumstances, situations, and causes; (9) definitive knowledge through pure clairvoyance, transcending the vision of human beings, of the death, transmigration, and rebirth of beings; and (10) definitive knowledge that through one's own extrasensory

powers one has actualized, achieved, and maintained the liberation of mind and the liberation of wisdom in the state that is free from contaminants because all contaminants have ceased.

g.1132 ten recollections

rjes su dran pa bcu

རྗེས་སུ་དྲན་པ་བརྒྱ།

daśānusmṛti

The ten recollections, listed in 2.5 and presented as a group in 9.30, are (1) recollection of the Buddha, (2) recollection of the Dharma, (3) recollection of the Saṅgha, (4) recollection of ethical discipline, (5) recollection of giving away, (6) recollection of the god realms, (7) recollection of disillusionment, (8) recollection of breathing, (9) recollection of death, and (10) recollection of the body. The first five are also included in the six recollections (q.v.).

g.1133 ten sense fields of complete suffusion

mtha' dag gi skye mched bcu

མཐའ་དག་གི་སྒྱེ་མཆེད་བརྒྱ།

daśakṛtsnāyatana

The ten sense fields of complete suffusion, as found enumerated in 62.56, comprise (1) complete suffusion of the earth element, (2) complete suffusion of the water element, (3) complete suffusion of the fire element, (4) complete suffusion of the wind element, (5) complete suffusion of blueness, (6) complete suffusion of yellowness, (7) complete suffusion of redness, (8) complete suffusion of whiteness, (9) complete suffusion of consciousness, and (10) complete suffusion of the space element. In the *Ten Thousand* and *Eighteen Thousand*, the Tibetan term is *zad par gyi skye mched*, and in ka F.28.b in this text it is *chub pa'i skye mched*.

g.1134 the way that an elephant gazes

glang po chen po'i lta stangs

གླང་པོ་ཆེན་པོའི་ལྟ་སྟངས།

nāgāvalokita

A simile that describes an undistracted, unmoving, but all-encompassing gaze.

g.1135 theft

ma byin par len pa

མ་བྱིན་པར་ལེན་པ།

adatādāna

Second of ten nonvirtuous actions. Literally, “taking what is not given.” Also translated as “stealing.”

g.1136 thick hair

dbu skra stug pa

དབུ་སྐྱ་སྦྱག་པ།

citakeśa

Seventy-fifth of the eighty minor marks.

g.1137 thirty-seven factors conducive to enlightenment

byang chub kyi phyogs kyi chos sum cu rtsa bdun

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཆོས་སུམ་བཅུ་བདུན།

saptatrinīśabodhipakṣadharmā

The thirty-seven factors conducive to enlightenment comprise the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path. See [Chapter 9](#). For a summary of the relevant Pāli and Sanskrit sources on all see the extensive discussion in Dayal (1932): pp. 80–164.

g.1138 thirty-two major marks of a great person

skyes bu chen po'i mtshan sum cu rtsa gnyis

སྐྱེས་བུ་ཆེན་པོའི་མཆོན་སུམ་བཅུ་གཉིས།

dvātrinīśanmahāpuruṣalakṣaṇa

These are the major physical marks that identify the buddha form body and which also portend the advent of a wheel-turning emperor. As well as being listed in this and other Prajñāpāramitā sūtras (see [62.76](#) here in the *Twenty-Five Thousand*; the *One Hundred Thousand*, chapter 63; the *Eighteen Thousand*, [73.89](#); and the *Ten Thousand*, [2.15](#)), they are also found detailed in the *Play in Full* (*Lalitavistara*), [7.98–7.103](#) and [26.147–26.175](#); *Mahāyānopadeśa* ; *Ratnagotravibhāgottaratantrasāstra*, 3.17–25; *Mahāvastu*; and in the Pali *Lakkhaṇasutta*.

g.1139 thoroughbred

cang shes pa

ཅང་ཤེས་པ།

ājāneya

Meaning “thoroughbred horse,” the term is used here and in the introductory narratives of many sūtras as a metaphor for nobility.

g.1140 three categories

phung po gsum

ཕུང་པོ་གསུམ།

trirāśi

A division of beings into three according to their potential for receiving the Dharma. These categories are altered by the appearance of a buddha. The three are (1) those whose receptivity is certain (*nges pa'i phung po, samyaktva-niyatarāśi*), (2) those whose receptivity is unpredictable (*ma nges pa'i phung po, aniyatarāśi*), and (3) those whose nonreceptivity is certain (*log par nges pa'i phung po, mithyātvaniyatarāśi*). See also [n.516](#).

g.1141 three faculties

dbang po gsum

དབང་པོ་གསུམ།

trīndriya

They are (1) the faculty whereby one will comprehend that which has not been comprehended (*anājñātamājñāsyāmīndriya, yongs su ma shes pa yongs su shes par bya ba'i dbang po*), (2) the faculty of comprehension (*ājñendriya, yongs su shes pa'i dbang po*), and (3) the faculty of realization through comprehension (*ājñātāvīndriya, yongs su shes pas rtogs pa'i dbang po*).

g.1142 three fetters

kun du sbyor ba gsum

ཀུན་དུ་སྦྱོར་བ་གསུམ།

trisaṃyojana

The three fetters, as found in [18.21](#), comprise false views about the perishable composite (i.e., views of the self), doubt, and a sense of moral and ascetic supremacy.

g.1143 three gateways to liberation

rnam par thar pa'i sgo gsum

རྣམ་པར་ཐར་པའི་སྐྱོ་གསུམ།

vimokṣamukha

These are (1) emptiness as a gateway to liberation, (2) signlessness as a gateway to liberation, and (3) wishlessness as a gateway to liberation. Among them, emptiness is characterized as the absence of inherent existence, signlessness as the absence of distinguishing marks, and aspirationlessness as the absence of hopes and fears.

g.1144 three knowledges

rig pa gsum

རིག་པ་གསུམ།

trividyā

These comprise (1) knowledge through recollecting past lives (*sngon gyi gnas rjes su dran pa'i rig pa*); (2) knowledge of beings' death and rebirth (*tshe 'pho ba dang skye ba shes pa'i rig pa*), in some definitions expressed as knowledge through clairvoyance (*lha'i mig gi shes pa*); and (3) knowledge of the cessation of contaminants (*zag pa zad pa shes pa'i rig pa*). See *Śatasāhasrikāprajñāpāramitā-bṛhaṭṭikā* (Toh 3807, Degé Tengyur vol. 91, F.39.b.)

g.1145 three lower realms

ngan song gsum

ངན་སྒོང་གསུམ།

tridurgati

A collective name for the realms of animals, anguished spirits, and denizens of the hells.

g.1146 three meditative stabilities

ting nge 'dzin gsum

ཏིང་ངེ་འཛིན་གསུམ།

trayaḥ samādhyah

These are listed as (1) the meditative stability of emptiness, (2) the meditative stability of signlessness, and (3) the meditative stability of wishlessness. For an explanation according to this text, see [9.26](#). Note that this term is also used in this text to refer to a different set of three meditative stabilities.

g.1147 three meditative stabilities

ting nge 'dzin gsum

ཏིང་ངེ་འཛིན་གསུམ།

trayaḥ samādhyah

These are listed as (1) the meditative stability endowed with ideation and scrutiny, (2) the meditative stability free from ideation and endowed merely with scrutiny, and (3) the meditative stability devoid of both ideation and scrutiny. For an explanation according to this text, see [9.29](#). Note that this term is also used in this text to refer to the usual set of three meditative stabilities: emptiness, signlessness, and wishlessness.

g.1148 three miracles

cho 'phrul gsum

ཆོ་འཕྲུལ་གསུམ།

triprātihārya

The three miracles are enumerated in [62.19](#) and in Kimura VI–VIII: p. 49 as miraculous magical abilities (*ṛddhiprātihārya*, *rdzu 'phrul gyi cho 'phrul*), miraculous revealing (*ādeśanāprātihārya*, *yongs su bstan pa'i cho 'phrul*), and miraculous instructing (*anuśāsanaprātihārya*, *rjes su bstan pa'i cho 'phrul*). See also Conze (1975): p. 476, who interprets instruction as the knowledge of others' thoughts. Nordrang Orgyan (2008): p. 231 additionally lists three alternative enumerations.

g.1149 three natures

ngo bo nyid gsum · mtshan nyid gsum · rang bzhin gsum

ངོ་བོ་ཉིད་གསུམ། · མཚན་ཉིད་གསུམ། · རང་བཞིན་གསུམ།

trisvabhāva · trividhā niḥsvabhāvatā

These comprise the imaginary, dependent, and consummate essenceless natures, which are elaborated particularly in the discourses associated with the third turning of the wheel. They are not directly discussed in this text but are similar to explanations in the Maitreya Chapter ([chapter 72](#)) and are also used as an underlying analytical key in some commentaries. See introduction [i.111](#).

g.1150 three realms

khamṣ gsum

ཁམས་གསུམ།

tridhātu

Definition from the 84000 Glossary of Terms:

The three realms that contain all the various kinds of existence in saṃsāra: the desire realm, the form realm, and the formless realm.

g.1151 three spheres

'khor gsum

འཁོར་གསུམ།

trimaṇḍala

These three aspects, literally “circles” or “provinces,” are the doer, the action, and the object of the action.

g.1152 three vehicles

theg pa gsum

ཐེག་པ་གསུམ།

triyāna

The śrāvaka vehicle, the pratyekabuddha vehicle, and the bodhisattva vehicle.

g.1153 tīrthika

mu stegs can

མུ་སྟེགས་ཅན།

tīrthika

Definition from the 84000 Glossary of Terms:

Those of other religious or philosophical orders, contemporary with the early Buddhist order, including Jains, Jaṭilas, Ājīvikas, and Cārvākas. Tīrthika (“ford”) literally translates as “one belonging to or associated with (possessive suffix *–ika*) stairs for landing or for descent into a river,” or “a bathing place,” or “a place of pilgrimage on the banks of sacred streams” (Monier-Williams). The term may have originally referred to temple priests at river crossings or fords where travelers propitiated a deity before crossing. The Sanskrit term seems to have undergone metonymic transfer in referring to those able to ford the turbulent river of saṃsāra (as in the Jain tīrthaṅkaras, “ford makers”), and it came to be used in Buddhist sources to refer to teachers of rival religious traditions. The Sanskrit term is closely rendered by the Tibetan *mu stegs pa*: “those on the steps (*stegs pa*) at the edge (*mu*).”

g.1154 tolerance

bzod pa

བཟོད་པ།

kṣānti

Definition from the 84000 Glossary of Terms:

A term meaning acceptance, forbearance, or patience. As the third of the six perfections, patience is classified into three kinds: the capacity to tolerate abuse from sentient beings, to tolerate the hardships of the path to buddhahood, and to tolerate the profound nature of reality. As a term referring to a bodhisattva's realization, *dharmakṣānti* (*chos la bzod pa*) can refer to the ways one becomes "receptive" to the nature of Dharma, and it can be an abbreviation of *anutpattikadharmakṣānti*, "forbearance for the unborn nature, or nonproduction, of dharmas."

g.1155 tongue that is extremely red

ljags shin du dmar ba

ལྷགས་ཤིན་དུ་དམར་བ།

raktajihva

Fiftieth of the eighty minor marks.

g.1156 tongue that is extremely slender

ljags shin du srab pa

ལྷགས་ཤིན་དུ་སྒེབ་བ།

tanujihva

Forty-ninth of the eighty minor marks.

g.1157 tongue that is extremely soft

ljags shin du 'jam pa

ལྷགས་ཤིན་དུ་འཇམ་བ།

mṛdujihva

Forty-eighth of the eighty minor marks.

g.1158 torso resembles that of a lion

seng ge'i ro stod lta bu

སེང་གེ་འོ་རོ་སྟོད་ལྷ་བུ།

siṃhapūrvārdhakāyatā

Eighteenth of the thirty-two major marks.

g.1159 total illumination

kun tu snang ba

ཀུན་དུ་སྒྲུབ་བ།

samantāvabhāsa

The 38th meditative stability in chapters 6, and 8.

g.1160 transcendence of the range

yul las rgal ba

ཡུལ་ལས་རྒྱལ་བ།

viśamaśānti

The 77th meditative stability in chapters 6 and 8.

g.1161 transcending all phenomena

chos thams cad las 'da' ba

ཆོས་ཐམས་ཅད་ལས་འདའ་བ།

praticchedakara

The 84th meditative stability in chapters 6 and 8.

g.1162 Trayastrimśa

sum cu rtsa gsum

སུམ་རུ་ཙ་གསུམ།

trayastrimśa

Second god realm of desire, abode of the thirty-three gods.

g.1163 Tree at the Seat of Enlightenment

snying po byang chub kyi shing

སྙིང་པོ་བྱང་ཆུབ་གྱི་ཤིང་།

bodhimaṇḍavarṅka

The tree at Vajrāsana under which all the buddhas attain enlightenment.

g.1164 tree cotton

shing bal

ཤིང་བལ།

tūla · tūlikā

One of several kinds of cotton, probably from a tree of *Gossypium* species, among which are the diploid, Asian *G. arboreum* and *G. herbaceum* (cf. Monier Williams); Negi's Tibetan-Sanskrit dictionary also mentions five kinds of *tūla*, at least some of which are trees.

g.1165 truths of the noble ones

'phags pa'i bden pa

འཕགས་པའི་བདེན་པ།

āryasatya

See “four truths of the noble ones.”

g.1166 turn the wheel of the Dharma

chos kyi 'khor lo bskor ba

ཆོས་ཀྱི་འཁོར་ལོ་བསྐྱོར་བ།

dharmacakrapravartana

This metaphor refers to the promulgation of the Buddhist teachings by the Buddha.

g.1167 Tuṣita

dga' ldan

དགའ་ལྷན།

tuṣita

Definition from the 84000 Glossary of Terms:

Tuṣita (or sometimes Saṃtuṣita), literally “Joyous” or “Contented,” is one of the six heavens of the desire realm (*kāmadhātu*). In standard classifications, such as the one in the *Abhidharmakośa*, it is ranked as the fourth of the six counting from below. This god realm is where all future buddhas are said to dwell before taking on their final rebirth prior to awakening. There, the Buddha Śākyamuni lived his preceding life as the bodhisattva Śvetaketu. When departing to take birth in this world, he appointed the bodhisattva Maitreya, who will be the next buddha of this eon, as his Dharma regent in Tuṣita. For an account of the Buddha’s previous life in Tuṣita, see *The Play in Full* (Toh 95), 2.12, and for an account of Maitreya’s birth in Tuṣita and a description of this realm, see *The Sūtra on Maitreya’s Birth in the Heaven of Joy*, (Toh 199).

g.1168 twelve ascetic practices

sbyangs pa'i yon tan bcu gnyis

སྟུངས་པའི་ཡོན་ཏན་བརྒྱུག་ཉིས།

dvādaśadhūtaguṇa

The twelve ascetic practices as set out in this text comprise (1) staying in isolation (*āraṇyaka*, *dgon pa ba*), (2) begging for alms (*paiṇḍapātika*, *bsod snyoms pa*), (3) wearing cast-off clothes (*pāṃśukūlika*, *phyag dar khrod pa*), (4) restricting eating after midday (*khalu paścād bhaktika*, *zas phyis mi len pa*), (5) eating the daily meal in a single sitting (*ekāsanika*, *stan gcig pa*), (6) accepting just whatever alms have been obtained (*prasthapinḍika*, *ci thob pa'i bsod snyoms len pa*), (7) frequenting charnel grounds (*śmāśānika*, *dur khrod pa*), (8) sitting in exposed places (*ābhyavakāśika*, *bla gab med pa*), (9) sitting under trees

(*vr̥kṣamūlika, shing drung pa*), (10) sitting upright even during sleep (*naiṣadyika, cog pu pa*), (11) staying wherever one happens to be (*yathāsaṃstarika, gzhi ji bzhin pa*), and (12) owning only three robes (*traicīvarika, chos gos gsum pa*). They are listed in the text at 32.6. The list varies slightly between texts in both order and content, and the set of twelve in the *Mahāvīyutpatti* (127–39) is close but not identical; lists in some texts comprise thirteen items.

g.1169 twelve links of dependent origination

rten cing 'brel bar 'byung ba'i yan lag bcu gnyis

རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བའི་ཡན་ལག་བརྒྱུག་ཉིལ།

dvādaśāṅgapratītyasamutpāda

The twelve links that make up the sequence of dependent origination are (1) ignorance, (2) formative predispositions, (3) consciousness, (4) name and form, (5) sense fields, (6) sensory contact, (7) sensation, (8) craving, (9) grasping, (10) rebirth process, (11) actual birth, and (12) aging and death. See also “dependent origination.”

g.1170 twelve sense fields

skye mched bcu gnyis

སྟེ་མཆེད་བརྒྱུག་ཉིལ།

dvādaśāyatana

These comprise the six inner sense fields and six outer sense fields.

g.1171 twenty higher aspirations

lhag pa'i bsam pa nyi shu

ལྷག་པའི་བསམ་པ་ཉི་ཤུ།

vimśatyadhicitta

These twenty higher aspirations (*vimśatyadhicitta, lhag pa'i bsam pa nyi shu*) are enumerated and explained in the *Śatasāhasrikāprajñāpāramitābhāṭīkā* (Toh 3807, Degé Tengyur vol. 91, F.39.a et seq.). They comprise (1) the supreme aspiration of higher faith in the Buddha, Dharma, and Saṅgha (*sangs rgyas dang chos dang dge 'dun la lhag par dad cing sems pa mchog gi bsam pa*); (2) the aspiration of the higher attitude to ethical discipline that adopts the vows of the bodhisattvas' ethical discipline (*byang chub sems dpa'i tshul khrims kyi sdom pa yang dag par blang ba la lhag par sems pa'i tshul khrims kyi bsam pa*); (3) the aspiration of the higher attitude to perfection in order to achieve the perfections of generosity, tolerance, perseverance, meditative concentration, and wisdom (*sbyin pa dang bzod pa dang brtson 'grus dang bsam gtan dang shes rab yang dag par grub par bya ba'i phyir lhag par sems pa'i pha rol tu phyin pa'i bsam pa*);

(4) the aspiration of the genuine higher attitude concerning the nonself of phenomena and individual persons, ultimate reality, and the profound real nature of phenomena (*chos dang gang zag la bdag med pa dang don dam pa dang chos kyi de bzhin nyid zab mo la lhag par sems pa yang dag pa'i don gyi bsam pa*); (5) the unchanging and steadfast aspiration that one-pointedly establishes the certainty of complete enlightenment (*yang dag par rdzogs pa'i byang chub tu sems rtse gcig tu nges par gyur cing mi 'gyur ba brtan pa'i bsam pa*); (6) the impure aspiration of the higher attitude to the level of engagement through belief (*mos pas spyod pa'i sa la lhag pa'i bsam pa ma dag pa'i bsam pa*); (7) the pure higher aspiration concerning the levels from the first to the eighth (*sa dang po nas sa brgyad pa'i bar gyi lhag pa'i bsam pa dag pa*); (8) the utterly pure higher aspiration concerning the ninth and concluding [tenth] levels (*mtshar phyin pa'i sa ste sa dgu pa dang bcu pa'i lhag pa'i bsam pa shin tu dag pa*); (9) the higher aspiration concerning the inconceivable might of the extrasensory powers of the buddhas and bodhisattvas (*sangs rgyas dang byang chub sems dpa' rnam kyi mngon par shes pa bsam gyis mi khyab pa'i mthu la lhag par bsam pa*); (10) the beneficial aspiration that introduces beings to the practice of virtuous action (*sems can rnam dge ba byed du 'jug pa phan pa'i bsam pa*); (11) the aspiration that is undeceiving concerning the teacher and the object of generosity (*bla ma dang sbyin gnas la mi slu ba'i bsam pa*); (12) the aspiration to bring about happiness when bodhisattvas associate with conduct in conformity with the Dharma (*byang chub sems dpa' chos mthun par spyod pa dang / 'grogs na bde bar bya ba'i bsam pa*); (13) the aspiration to overpower the minds of those overwhelmed by the afflicted mental states, the subsidiary afflicted mental states, and all the deeds of Māra (*nyon mongs pa dang / nye ba'i nyon mongs pa dang bdud kyi las thams cad zil gyis mnan pa dag gi sems kyi dbang du gyur par bya ba'i bsam pa*); (14) the aspiration of the view concerning the defects in all formative predispositions (*'du byed thams cad la skyon du lta ba'i bsam pa*); (15) the aspiration of the view concerning the advantages in the attainment of nirvāṇa (*mya ngan las 'das pa la phan yon du lta ba'i bsam pa*); (16) the aspiration to constantly cultivate the factors conducive to enlightenment (*byang chub kyi phyogs kyi chos rnam rtag tu bsgom pa bya ba'i bsam pa*); (17) the aspiration to stay in isolation until one attains conformity with cultivation of those very factors conducive to enlightenment (*byang chub kyi phyogs kyi chos de dag nyid bsgom pa dang mthun pa'i bar du dben pa la gnas pa'i bsam pa*); (18) the aspiration that disregards mundane materialism, acquisition, and fame (*'jig rten gyi zang zing dang / rnyed pa dang bkur sti la mi lta ba'i bsam pa*); (19) the aspiration to realize the Great Vehicle, abandoning the Lesser Vehicle (*theg pa chung ngu spangs te theg pa chen po rtogs par bya ba'i bsam pa*); and (20) the aspiration to accomplish all the aims of all beings (*sems can thams cad kyi don thams cad bya ba'i bsam pa*).

g.1172 ultimate reality

don dam pa

དོན་དམ་པ།

paramārtha

g.1173 ultimate truth

don dam pa'i bden pa

དོན་དམ་པའི་བདེན་པ།

paramārthasatya

Ultimate truth is defined as a synonym of emptiness, the ultimate nature of phenomena, in contrast to the relative truth of conventionally experienced perceptions.

g.1174 unappraisable

gzhal du med pa

གཞལ་དུ་མེད་པ།

amāpya

This term in some contexts may refer to a large number equivalent to ten to the power of 57.

g.1175 unattached, liberated, and uncovered like space

nam mkha' ltar chags pa med pas rnam par grol zhing gos pa med pa

ནམ་མཁའ་ལྟར་ཆགས་པ་མེད་པས་རྣམ་པར་གྲོལ་ཞིང་གོས་པ་མེད་པ།

ākāśaśaṅghavimuktinirupalepa

The 118th meditative stability in chapter 6 and 119th in chapter 8; also mentioned in other chapters.

g.1176 uncaptivated

mi 'phrogs pa

མི་འཕྲོགས་པ།

asaṃhārya

The forty-seventh of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.1177 unchanging nature of reality

chos mi 'gyur ba nyid

ཆོས་མི་འགྱུར་བ་ཉིད།

—
g.1178 uncommon phenomena

thun mong ma lags pa'i chos

ཐུན་མོང་མ་ལགས་པའི་ཚོས།

asādhāraṇadharma

Uncommon phenomena from the perspective of ordinary persons, as described in 8.44, include the thirty-seven factors conducive to enlightenment, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, the three gateways to liberation, and all the other attributes up to and including the eighteen distinct qualities of the buddhas.

g.1179 unconditioned phenomena

'dus ma byas pa'i chos

འདུས་མ་བྱས་པའི་ཚོས།

asaṃskṛtadharma

Unconditioned phenomena are defined in 5.13 as those which are nonarising, nondwelling, and nonperishing, while the *Ten Thousand* (2.82) adds nontransformation with respect to all things, the cessation of desire, the cessation of hatred, the cessation of delusion, the abiding of phenomena in the real nature, reality, the realm of phenomena, maturity with respect to all things, the real nature, the unmistakable real nature, the one and only real nature, and the finality of existence. Although the Prajñāpāramitā analysis ultimately places all phenomena in this category, that analysis derives its force by contrasting with the way in which the various Abhidharma traditions classify the unconditioned, principally including nirvāṇa and in some cases space and certain kinds of cessation.

g.1180 uncontaminated phenomena

zag pa ma mchis pa'i chos · zag pa med pa'i chos

ཟག་པ་མ་མཆིས་པའི་ཚོས། · ཟག་པ་མེད་པའི་ཚོས།

anāsravadharma

Uncontaminated phenomena, as described in 8.40, include the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the four truths of the noble ones, the eight aspects of liberation, the nine serial steps of meditative absorption, emptiness, signlessness, wishlessness, all the gateways of the meditative

stabilities and the dhāraṇīs, the ten powers of the tathāgatas, the four fearlessnesses, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. See also n.259.

g.1181 undimmed and pure sense perception

snang ba rab rib med cing rnam par dag pa

སྒྲང་བ་རབ་རིབ་མེད་ཅིང་རྣམ་པར་དག་པ།

vitimiraśuddhāloka

Thirty-second of the eighty minor marks.

g.1182 unimpaired

nyams pa med pa

ཉམས་པ་མེད་པ།

asampramuṣita

The 21st meditative stability in chapters 6 and 8.

g.1183 unimpaired by all phenomena

chos thams cad nyams pa med pa

ཚོས་ཐམས་ཅད་ཉམས་པ་མེད་པ།

sarvadharmāsampramoṣa

A meditative stability.

g.1184 unimpaired extrasensory power

mngon par shes pa mi nyams pa

མངོན་པར་ཤེས་པ་མི་ཉམས་པ།

acyutānāgāminyabhijñā

A meditative stability.

g.1185 union

rnal 'byor

རྣལ་འབྱེས།

yoga

Although the term could be rendered “practice,” “yogic practice,” or simply “yoga,” in these passages the underlying meaning of the term is emphasized. Note that the Sanskrit term translated in this text as “engaged” (*yukta*) is closely related, even though the Tibetan (*brtson*) is less so.

g.1186 unity

rnam pa gcig tu 'gyur ba

རྣམ་པ་གཅིག་ཏུ་འགྱུར་བ།

ekākāra

The 90th meditative stability in chapters 6 and 8.

g.1187 universal monarch

'khor los sgyur ba'i rgyal po

འཁོར་ལོས་སྐུར་བའི་རྒྱལ་པོ།

cakravartīrāja

The concept of the benign universal monarch or emperor who rules in accordance with the law of the sacred teachings of Buddhism is one that has permeated Buddhist literature since the time of Aśoka. Their appearance in the world is considered a unique and rare event, just as the appearance of a buddha is considered to be unique and rare.

g.1188 unmistaken real nature

ma nor ba de bzhin nyid

མ་ནོར་བ་དེ་བཞིན་ཉིད།

avitathatā

g.1189 unmodified

'gyur ba med pa

འགྱུར་བ་མེད་པ།

avikāra

The 70th meditative stability in chapters 6 and 8.

g.1190 unmoving

mi g.yo ba

མི་གཡོ་བ།

aniñjaya

The 47th meditative stability in chapters 6 and 8.

g.1191 unobscured limit of all phenomena

chos thams cad mi sgrib pa'i mtha'

ཆོས་ཐམས་ཅད་མི་སྒྲིབ་པའི་མཐའ།

sarvadharmānāvāraṇakoṭir

The twenty-fifth of the fifty-one meditative stabilities manifested to
Sadāprarudita in chapter 73.

g.1192 unoppressed

ma mnan pa

མ་མནན་པ།

astambhito

The eighteenth of the fifty-one meditative stabilities manifested to
Sadāprarudita in chapter 73.

g.1193 unseeking

tshol ba med pa

ཚོལ་བ་མེད་པ།

animiṣa

The 32nd meditative stability in chapters 6 and 8.

g.1194 unsurpassed, complete enlightenment

bla na med pa yang dag par rdzogs pa'i byang chub

བླ་ན་མེད་པ་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ།

anuttarasamyaksambodhi ^{AS}

g.1195 untangled hair

dbu skra ma 'dzings pa

དབུ་སྐྱ་མ་འཛིངས་པ།

asaṃlulitakeśa · asaṃluḍitakeśa

Seventy-seventh of the eighty minor marks.

g.1196 unvanquished

mi pham pa

མི་ཕམ་པ།

ajaya

The 44th meditative stability in chapters 6 and 8.

g.1197 unwavering

g.yo ba med pa

ག་ཡོ་བ་མེད་པ།

acala

The 76th meditative stability in chapters 6 and 8.

g.1198 Upaśāntā

nye bar zhi ba

ཉེབར་ཞི་བ།

upaśāntā

Name of a world system in the western direction, where the buddha Ratnārcis teaches the perfection of wisdom to bodhisattva great beings.

g.1199 upper robe

chos gos · bla gos

ཆོས་གོས། · བླ་གོས།

cīvara · uttarāsaṅga

In common parlance, this denotes the patched, yellow upper robe worn by renunciates.

g.1200 uṣṇīṣa on the crown of the head

dbu spyi gtsug

དབུ་སྤྱི་གཙུག་

uṣṇīṣaśiraskatā

Twenty-third of the major marks.

g.1201 Uttarakuru

sgra mi snyan

སྒ་མི་སྟན།

uttarakuru

The northern continent of the human world according to traditional Indian cosmology, characterized as “unpleasant sound.”

g.1202 Uttaramati

blo gros dam pa

བློ་གྲོས་དམ་པ།

uttaramati

Name of a bodhisattva.

g.1203 utterly chaste in their habitual conduct

kun spyod pa shin du gtsang ba

ཀུན་སྦྱོང་པ་ཤིན་དུ་གཙང་བ།

śucisamācāra

Fortieth of the eighty minor marks.

g.1204 utterly devoid of delimitation

yongs su gcod pa

ཡོངས་སུ་གཙོད་པ།

niratiśaya

The 85th meditative stability in chapters 6 and 8.

g.1205 utterly perfect minor marks

dpe byad shin du rdzogs pa

དཔེ་བྱད་ཤིན་དུ་རྫོགས་པ།

paripūrṇavyaṇjana

Twenty-fourth of the eighty minor marks.

g.1206 utterly youthful body

sku shin du gzhon pa

སྐུ་ཤིན་དུ་གཞོན་པ།

sukumāragātra

Twenty-seventh of the eighty minor marks.

g.1207 Vaijayanta Palace

rnam par rgyal ba'i khang pa

རྣམ་པར་རྒྱལ་བའི་ཁང་པ།

vaijayantaprāsāda

The palace of Śakra in the Heaven of the Thirty-Three.

g.1208 vajra

rdo rje

རྡོ་རྗེ།

vajra

Vajra in general is a substance harder than any other and thus indestructible.

In this text also the name of the 11th meditative stability in chapters 6 and 8.

g.1209 vajra maṇḍala

rdo rje'i dkyil 'khor

རྣམ་ཐོས་བློ་གྲོས་།

vajramati

Name of a bodhisattva.

g.1216 Vardhamānamati

blo gros 'phel ba

བློ་གྲོས་འཕེལ་བ།

vardhamānamati

Name of a bodhisattva.

g.1217 Varuṇadeva

chu bdag lha

ཚུབ་དག་ལྷ།

varuṇadeva

Name of a bodhisattva.

g.1218 Vaśavartin

rab 'phrul dga'

རབ་འཕྲུལ་དག་འ།

vaśavartin

King of the gods of Paranirmitavaśavartin.

g.1219 Vaśavartin

dbang byed

དབང་བྱེད།

vaśavartin

g.1220 Vaśībhūtā

dbang du gyur pa

དབང་དུ་གྱུར་པ།

vaśībhūtā

Name of a world system in the northwestern direction, where the buddha Ekacchatra teaches the perfection of wisdom to bodhisattva great beings.

g.1221 vehicle of the bodhisattvas

byang chub sems dpa'i theg pa

བྱང་ཆུབ་སེམས་དཔའི་ཐེག་པ།

bodhisattvayāna

This is equivalent to the Great Vehicle.

g.1222 venerable

tshe dang ldan pa

ཚེ་དང་ལྷན་པ།

āyusmān

A monk or mendicant of seniority. *Āyusmān* (*tshe dang ldan pa*) is a title of respect directed toward a monk or wandering mendicant who is venerable and in a position of seniority, but not a fully realized buddha. (In the *Lalitavistara*, ch. 26, Śākyamuni famously rejects this title as a suitable term of address for himself. See, e.g., Dudjom Rinpoche 1991: p. 423). *Āyusmān* may imply one who has held monastic ordination for a significant number of years, and who has some level of realization, but is still “mortal” and tied to cyclic existence, in contrast to the buddhas, who are “immortal.” Even today Thai monks colloquially address each other, using *ayusma* for someone senior and *avuso* (“friend”) for someone junior.

g.1223 verbal abuse

zhe gcod pa

ཞེ་གཙོད་པ།

pāruṣya

Sixth of the ten nonvirtuous actions. Also rendered as “harsh words” or “words of reprimand.”

g.1224 verses

tshigs su bcad pa

ཚིགས་སུ་བཅད་པ།

gāthā

Fourth of the twelve branches of the scriptures.

g.1225 very limit of reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoti

Definition from the 84000 Glossary of Terms:

This term has three meanings: (1) the ultimate nature, (2) the experience of the ultimate nature, and (3) the quiescent state of a worthy one (*arhat*) to be avoided by bodhisattvas.

g.1226 vetiver

rtsi skyang

ཅི་སྒྲུང་།

vīraṇa ^{AD}

Andropogon Muricatus.

g.1227 victory banner

rgyal mtshan

གྲུལ་མཚན།

dhvaja

One of the eight auspicious symbols, often in the form of a rooftop ornament, representing the Buddha's victory over malign forces.

g.1228 viewing the essential nature of all phenomena

chos thams cad kyi ngo bo nyid rnam par lta ba

ཚུལ་ཐམས་ཅད་ཀྱི་ངོ་བོ་ཉིད་རྣམ་པར་ལྟ་བུ།

sarvadharmasvabhāvaavyavalokano

The first of the fifty-one meditative stabilities manifested to Sadāprarudita in chapter 73.

g.1229 Vigatarajaḥsañcayā

rdul gyi tshogs dang bral ba

རྒྱལ་གྱི་ཚོགས་དང་བྲལ་བ།

vigatarajaḥsañcayā

Name of a world system in the southwestern direction, where the buddha Sūryamaṇḍalaprabhāsottamaśrī teaches the perfection of wisdom to bodhisattva great beings.

g.1230 Vigataśoka

ngan med pa

ངན་མེད་པ།

vigataśoka

Name of a bodhisattva from a distant world system in the southern direction called Sarvaśokāpagata, who comes to this world to pay homage to the Buddha.

g.1231 Vijayavikrāmin

rnam par rgyal bas rnam par gnon pa

རྣམ་པར་རྒྱལ་བས་རྣམ་པར་གཞོན་པ།

vijayavikrāmin

Name of a bodhisattva from a distant world system in the northeastern intermediate direction called Samādhyaḥkṛta, who comes to this world to pay homage to the Buddha.

g.1232 Vimuktisena

rnam grol sde

རྣམ་གྲོལ་སྡེ།

vimuktisena

Indian commentator on the *Abhisamayālaṅkāra* (fl. early sixth century).

g.1233 Vinaya

'dul ba

འདུལ་བ།

vinaya

The vows and texts pertaining to monastic discipline.

g.1234 virtuous attributes

dge ba'i chos

དགེ་བའི་ཚོས།

kuśaladharmā

Also translated here as “virtuous phenomena.”

g.1235 virtuous phenomena

dge ba'i chos

དགེ་བའི་ཚོས།

kuśaladharmā

Also translated here as “virtuous attributes.” For a listing of the mundane virtuous phenomena, see [8.32](#).

g.1236 Viśeṣamati

'phags pa'i blo gros

འཕགས་པའི་བློ་གྲོས།

viśeṣamati

Name of a bodhisattva.

g.1237 Viśrāntin

ngal bso po

ངལ་བསོ་པོ།

viśrāntin

An epithet of Vaiśravaṇa, one of the Four Great Kings.

g.1238 visually compounded sensory contact

mig gi 'dus te reg pa

མིག་གི་འདུས་ཏེ་རེག་པ།

cakṣuḥsaṃsparśa

g.1239 viviparous birth

mngal nas skyes pa

མངལ་ནས་སྐྱེས་པ།

jārāyuja

First of the four modes of birth.

g.1240 voice like the trumpeting of an elephant or the roar of a dragon

glang po'i nga ro dang / 'brug gi dbyangs dang ldan pa

གླང་པོའི་ངའ་རོ་དང་། འབྲུག་གི་དབྱངས་དང་ལྡན་པ།

gajagarjitajīmūtaghoṣa

Fifty-first of the eighty minor marks.

g.1241 voidness of all phenomena

chos thams cad rnam par dben pa

ཆོས་ཐམས་ཅད་རྣམ་པར་དབེན་པ།

sarvadharmavivikta

The second of twenty-four aspects of the perfection of wisdom taught by Dharmodgata, and realized as meditative stabilities by Sadāprarudita, in chapter 75.

g.1242 Vulture Peak

ri bya rgod 'phungs po

རིབྱ་རྒྱུད་འཕྱངས་པོ།

gṛdhrakūṭa

Definition from the 84000 Glossary of Terms:

The Gṛdhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), where the Buddha bestowed many sūtras, especially the Great Vehicle teachings, such as the Prajñāpāramitā sūtras. It continues to be a sacred pilgrimage site for Buddhists to this day.

g.1243 Vyūharāja

rnam par bkod pa'i rgyal po

རྣམ་པར་བཀོད་པའི་རྒྱལ་པོ།

vyūharāja

Name of a bodhisattva.

g.1244 Vyūharāja

rgyan gyi rgyal po

རྒྱན་གྱི་རྒྱལ་པོ།

vyūharāja

Name of a series of future buddhas.

g.1245 well-proportioned body

sku legs par mnyam pa

སྐུ་ལེགས་པར་མཉམ་པ།

samakrama

Twenty-sixth of the eighty minor marks.

g.1246 when beings are inclined toward pleasant states

sdug par mos par gyur pa · bzang bar mos pa

སྤུག་པར་མོས་པར་གྱུར་པ། · བཟང་བར་མོས་པ།

śubhādhimukti

Third of the eight aspects of liberation.

g.1247 when corporeal beings observe physical forms

gzugs can gyis gzugs rnams mthong ba

གཟུགས་ཅན་གྱིས་གཟུགས་རྣམས་མཐོང་བ།

rūpī rūpāṇi paśyati

First of the eight aspects of liberation.

- g.1248 when formless beings endowed with internal perception
observe external physical forms

nang gzugs med pa'i 'du shes dang ldan pas phyi rol gyi gzugs rnams mthong ba

ནང་གཟུགས་མེད་པའི་འདུ་ཤེས་དང་ལྡན་པས་ཕྱི་རོལ་གྱི་གཟུགས་རྣམས་མཐོང་བ།

adhyātmaparamārūpasamjñā bahirthā rūpāṇi paśyati

Second of the eight aspects of liberation.

- g.1249 white-blotched skin

sha bkra

ཤ་བྲ།

kilāsa

The Sanskrit and Tibetan terms are sometimes used to denote leucoderma or vitiligo, a benign skin condition, but the context here suggest this is more likely to be a reference to the pale skin lesions seen in certain forms of leprosy.

- g.1250 whites of their eyes and dark pupils are sharply demarcated

spyān dkar nag 'byes pa

སྤྱན་དཀར་ནག་འབྲེས་པ།

abhinīlanetratā

Thirty-first of the thirty-two major marks. The Sanskrit term indicates a deep blue color instead.

- g.1251 wind disorders

rlung gyi nad · rlung las gyur pa'i nad

རླུང་གྱི་ནད། · རླུང་ལས་གྱུར་པའི་ནད།

vātikāvyādhi

First of the four kinds of disease.

- g.1252 wisdom

shes rab

ཤེས་རབ།

prajñā

In the context of the perfections, wisdom is the sixth of the six perfections. The translation of *prajñā* (*shes rab*) by “wisdom” here defers to the precedent established by Edward Conze in his writings. It has a certain poetic resonance which more accurate renderings—“discernment,” “discriminative awareness,” or “intelligence”—unfortunately lack. It should be remembered that in Abhidharma, *prajñā* is classed as one of the five object-determining mental states (*pañcaviṣayaniyata*, *yul nges lnga*), alongside “will,” “resolve,” “mindfulness,” and “meditative stability.” Following Asaṅga’s *Abhidharma-samuccaya*, Jamgon Kongtrul (TOK, Book 6, Pt. 2, p. 498), defines *prajñā* as “the discriminative awareness that analyzes specific and general characteristics.” Therefore “wisdom” in this context is to be understood in the cognitive or analytical Germanic sense of *witan* or *weis* (Dayal 1932: p. 136) and not as an abstract “body of knowledge,” or in any aloof and mysterious theosophical sense. Nor indeed is there any association with the Greek *sophia*. Also translated here as “discriminative awareness.”

See also “perfection of wisdom.”

g.1253 wishlessness

smon pa med pa

སྤོན་པ་མེད་པ།

apraṇihita

The ultimate absence of any wish, desire, or aspiration, even those directed towards buddhahood. One of the three gateways to liberation; the other two are emptiness and signlessness.

g.1254 wishlessness as a gateway to liberation

rnam par thar pa'i sgo smon pa med pa

རྣམ་པར་ཐར་པའི་སྤོན་པ་མེད་པ།

apraṇihitavimokṣamukha

Third of the three gateways to liberation.

g.1255 without a self

bdag med

བདག་མེད།

ātmāsadbhūtatva · nairātmya

Selflessness denotes the lack of inherent existence in persons and also, more subtly, in all physical and mental phenomena. Also translated here as “nonself.”

g.1256 without apprehending anything

mi dmigs pa'i tshul du

མི་དམིགས་པའི་ཚུལ་དུ།

anupalambhayogena

The expression “without apprehending anything” suggests that bodhisattva great beings should teach without perceiving anything as inherently existing. Lamotte, *The Treatise on the Great Virtue of Wisdom*, vol. IV, p. 1763, note 564, renders this term as “by a method of non perceiving.”

g.1257 without clumsiness

'khrul pa mi mnga' · 'khrul pa med pa

འཁྲུལ་པ་མི་མངའ། · འཁྲུལ་པ་མེད་པ།

nāsti skhalitam

First of the eighteen distinct qualities of the buddhas.

g.1258 without differentiating perceptions

'du shes sna tshogs mi mnga' · tha dad pa'i 'du shes med pa

འདུ་ཤེས་སྣ་ཚོགས་མི་མངའ། · ཐ་དད་པའི་འདུ་ཤེས་མེད་པ།

nāsti nānātvasaṃjñā

Fourth or fifth of the eighteen distinct qualities of the buddhas.

g.1259 without enmity

gtsugs med pa

གཏུགས་མེད་པ།

asamucchita

g.1260 without false memories

dgongs pa nyams pa mi mnga' · bsnyel ba med pa

དགོངས་པ་ཉམས་པ་མི་མངའ། · བསྟེལ་བ་མེད་པ།

nāsti muṣitasmṛtitā

Third of the eighteen distinct qualities of the buddhas.

g.1261 without fear

'jigs pa med pa

འཇིགས་པ་མེད་པ།

[viṛṭa]

The 48th meditative stability in chapter 6. The translation here follows the Tibetan; in the Sanskrit texts, this meditative stability is *vivṛta*, “uncovered.”

g.1262 without obstacles

bar chad med pa'i ting nge 'dzin

བར་ཆད་མེད་པའི་ཏིང་ངེ་འཛིན།

ānantaryasamādhi

A meditative stability.

g.1263 without settled focus

gnas su bya ba med pa

གནས་སུ་བྱ་བ་མེད་པ།

niradhiṣṭhāna

The 87th meditative stability in chapters 6 and 8.

g.1264 without the indifference that lacks discernment

ma brtags pa'i btang snyoms med pa · so sor ma brtags pa'i btang snyoms med pa

མ་བརྟགས་པའི་བྟངས་སྟོང་མེད་པ། · སོ་སོར་མ་བརྟགས་པའི་བྟངས་སྟོང་མེད་པ།

apratisamṅkhyāyopeksā

Sixth of the eighteen distinct qualities of the buddhas.

g.1265 without uncomposed minds

thugs mnyam par ma bzhas pa mi mnga' · sems mnyam par ma bzhas pa med pa

ཐུགས་མཉམ་པར་མ་བཞག་པ་མི་མངའ། · སེམས་མཉམ་པར་མ་བཞག་པ་མེད་པ།

nāsty asamāhitacitta

Fourth or fifth of the eighteen distinct qualities of the buddhas.

g.1266 words of reprimand

zhe gcod pa · zhe gcod pa'i tshig

ཞེ་གཙོད་པ། · ཞེ་གཙོད་པའི་ཚིག།

pāruṣya · pāruṣavacana

Sixth of the ten nonvirtuous actions. Also rendered as “verbal abuse” or “harsh words.”

g.1267 world of Patient Endurance

'jig rten gyi khams mi mjed · mi mjed

འཇིག་རྟེན་གྱི་ཁམས་མི་མཇེད། · མི་མཇེད།

sahālokadhātu · sahā

Definition from the 84000 Glossary of Terms:

The name for our world system, the universe of a thousand million worlds, or trichiliocosm, in which the four-continent world is located. Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of Sahāṃpati, Lord of Sahā. The world system of Sahā, or Sahālokadhātu, is also described as the buddhafiield of the Buddha Śākyamuni where he teaches the Dharma to beings.

The name Sahā possibly derives from the Sanskrit *√sah*, “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world being able to endure the suffering they encounter. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means “not painful,” in the sense that beings here are able to bear the suffering they experience.

g.1268 world of Yama

gshin rje'i 'jig rten

གཤིན་རྗེའི་འཇིག་རྟེན།

yamaloka

The land of the dead ruled over by Yama, the Lord of Death. While the dominion of Yama is often said to include the hells, too, in this and other texts “the world of Yama” mostly figures in mentions of the three lower realms and can be taken as referring to the realm of anguished spirits (*preta*), where beings generally suffer from deprivation, hunger, and thirst as the ripening of harmful actions driven by miserly attachment and stinginess. In a few passages, however (in chapters 32 and 46), the anguished spirits are explicitly mentioned as well as the beings of the world of Yama, and it is not clear what the distinction may be.

g.1269 worthy repository

snod du gyur pa

སྒོ་དུ་གྱུར་པ།

pātragata

A meditative stability.

g.1270 wrong view

lta ba

ལྟ་བ།

drṣṭi

Second of the four torrents.

g.1271 wrong views

log par lta ba

ལོག་པར་ལྟ་བ།

mithyādr̥ṣṭi

Tenth of the ten nonvirtuous actions.

g.1272 yakṣa

gnod sbyin

གནོད་སྤྱིན།

yakṣa

A class of male and female spirits, depicted as holding choppers, cleavers, and swords. Inhabiting mountainous areas and sylvan groves, their name in Tibetan (*gnod sbyin*, “granting harm”) suggests a malign nature.

g.1273 Yama

gshin rje

གཤིན་རྗེ།

yama

Lord of death. See also “world of Yama.”

g.1274 Yāma

mtshe ma

མཚོ་མ།

yāma

Third god realm of desire, meaning “Strifeless.”

g.1275 Yaśodharā

grags 'dzin

གྲགས་འཛིན།

yaśodharā

The wife of Prince Siddhartha and mother of his son Rāhula. She took up an ascetic lifestyle after his departure from the palace, and later, when women were finally allowed to go forth, became a nun under Mahāprajāpatī. She attained the level of arhat and was declared foremost among nuns possessing the superknowledges.

g.1276 yawning lion

seng ge rnam par bsgyings pa

སང་གེ་རྣམ་པར་བསྐྱིད་པ།

sinḥavijṛmbhita

The 28th meditative stability in chapters 6 and 8, and a meditative stability on its own. According to the *Long Commentary on the Hundred Thousand Lines* (Toh 3807, F.53.a), it refers to a tathāgata's power to overcome or even preempt all opposition by sheer power and magnificence.

g.1277 Yerpa

yer pa

ཡེར་པ།

—

A site in Tibet near Lhasa, originally a place of retreat, with many caves and small temples.

g.1278 Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

—

Definition from the 84000 Glossary of Terms:

Yeshé Dé (late eighth to early ninth century) was the most prolific translator of sūtras into Tibetan. Altogether he is credited with the translation of more than one hundred sixty sūtra translations and more than one hundred additional translations, mostly on tantric topics. In spite of Yeshé Dé's great importance for the propagation of Buddhism in Tibet during the imperial era, only a few biographical details about this figure are known. Later sources describe him as a student of the Indian teacher Padmasambhava, and he is also credited with teaching both sūtra and tantra widely to students of his own. He was also known as Nanam Yeshé Dé, from the Nanam (*sna nam*) clan.

g.1279 yojana

dpag tshad

དཔག་ཚད།

yojana

A measure of distance sometimes translated as “league,” but with varying definitions. The Sanskrit term denotes the distance yoked oxen can travel in a day or before needing to be unyoked. From different canonical sources the

distance represented varies between four and ten miles.

g.1280 youthful one

gzhon nur gyur pa

གཙོན་ལུ་རྒྱུ་པ།

kumārabhūta

The term, depending on context, can refer either to bodhisattvas who remain celibate, or to bodhisattvas at the advanced level of “crown prince” who are awaiting the final stages to buddhahood that include regency and consecration. See also “level of a crown prince.”

ci.

CITATION INDEX

1.2 23 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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Thus did I hear

At one time

The Lord (bhagavat)

Dwelt at Rājagṛha—

on Gṛdhrakūṭa Hill.

with a great community of monks,

numbering five thousand monks,

all worthy ones... with outflows dried up,

With outflows dried up—

Without afflictions

Fully controlled—

with their minds well freed

and their wisdom well freed

thoroughbreds
great bull elephants,
With their work done, their task accomplished
with their burden laid down.
with their own goal accomplished.
with the fetters that bound them to existence broken.
with their hearts well freed by perfect understanding.
in perfect control of their whole mind
with nuns numbering five hundred
... with a vision of the Dharma,

- 1.3 36 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
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and with an unbounded, infinite number of bodhisattva great beings
all of whom had acquired the dhāraṇīs
acquired the dhāraṇīs.
dwellers in emptiness
dwellers in emptiness, their range the signless, and who had not
fashioned any wishes.
had acquired forbearance for the sameness of all dharmas.
had acquired the dhāraṇī of nonattachment.
with imperishable clairvoyant knowledges.
with speech worth listening to.

not hypocrites

not fawners.

without thoughts of reputation and gain.

Dharma teachers without thought of compensation.

with perfect forbearance for the deep dharmas

had obtained the fearlessnesses.

had transcended all the works of Māra.

cut the continuum of karmic obscuration.

skillful in expounding the analysis of investigations into phenomena.

with the prayer that is a vow made during an asaṃkhyeya of eons
really fully carried out.

with smiling countenances

forward in addressing others.

without a frown on their faces.

skillful in communicating with others in chanted verse

without feelings of depression.

without losing the confidence giving a readiness to speak.

endowed with fearlessness when surpassing endless assemblies.

skilled in going forth during an ananta of one hundred million eons.

understanding phenomena to be like an illusion, a mirage, a reflection
of the moon in water, a dream, an echo, an apparition, a reflection in the
mirror, and a magical creation.

skillful in comprehending the thoughts, conduct, and beliefs of all
beings and subtle knowledge.

endowed with extreme patience.

Skilled in causing entry into reality just as it is

having appropriated all the endless arrays of the buddhafields through prayer and setting out.

With the meditative stabilization recollecting buddhas in an infinite number of world systems constantly and always activated

skillful in soliciting innumerable buddhas.

Skillful in eliminating the various views, propensities, obsessions, and defilements

Skillful in accomplishing a hundred thousand feats through meditative concentration

1.5 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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Thereupon the Lord, having himself arranged the lion throne,

Sat down with his legs crossed, holding his body erect,

entered into the meditative stabilization, samādhirāja by name,

the meditative stabilization... in which all meditative stabilizations are put.

included, and by being encompassed come to meet.

1.6 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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he beamed with his whole body.

Issued sixty sixty-one hundred thousand one hundred million billion rays—

From the śrīvatsa mark—

became irreversible from the unsurpassed, perfect, complete awakening.

- 1.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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Thereupon all the Lord's hair pores—

- 1.10 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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then the Lord, seated on that very lion throne,

entered into the meditative stabilization called “*simhavikrīḍita*”

entered into the meditative stabilization called *simhavikrīḍita*

it became soft and oily, producing ease for all beings,

- 1.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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the continuum of the hells and so on was cut,

- 1.13 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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endowed with such knowledge.

Self-discipline

restraint

to observe celibacy

nonviolence toward living creatures

the insane regained their senses, those with distracted thoughts
became one-pointed in their thoughts,

the naked found clothes, the poor found wealth, the hungry found food

considered every being in the same way as they considered their
mother, father

ease

knowledge.

1.14 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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his light, color, brilliance, and glory,

shining forth;

gleaming;

dazzling;

shedding light.

with his light,

color

brilliance

glory

- 1.15 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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thereupon the Lord exhibited an ordinary bodily form, like that of beings in the great billionfold world system

strewed near, strewed in front, and strewed all around

- 1.17 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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stayed there like a second story made of flowers and so on, with the dimensions of the great billionfold world system

By the sustaining power of the Lord... in the sky right above the Lord's head,

- 1.18 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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thereupon the Lord, seated on this very lion throne

smiled once again

saw... the Tathāgata Śākyamuni, together with his community of monks and together with a retinue of bodhisattvas

then in the east, beyond as many world systems as the sand particles in the Gaṅgā River

Smiled once again

- 1.19 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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At the very limit... there is a world system called Ratnāvātī.

stands, stays, and maintains himself,

- 1.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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For the most part in the form of the young—

- 1.23 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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gave... lotuses,

bodhisattvas [born in that Sahā world system] are difficult to approach

- 1.24 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

respected, revered, honored, and worshiped,

inquires about [the Lord's] health, hopes that [the Lord] is well and free from sickness, alert and buoyant, eating well, strong, and comfortable,

- 2.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

when the Lord understood that the world with its celestial beings,
Māras

When the Lord ... said to venerable Śāriputra...

2.2 12 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
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“Here, Śāriputra, bodhisattva great beings who want to fully awaken to all dharmas in all forms should make an effort at the perfection of wisdom.”

“Śāriputra [Son of Śāradvatī]”

“Bodhisattva”—

“Great beings”—

“All dharmas”—

“In all forms”—

“Want to fully awaken”—

“at the perfection of wisdom (prajñāpāramitā),”

“should make an effort at the perfection of wisdom”

“should make”

“Here, Śāriputra, bodhisattva great beings who want to fully awaken to all dharmas in all forms should make an effort at the perfection of wisdom,”

“Here, Śāriputra, bodhisattva great beings who want to fully awaken to all dharmas in all forms should make an effort at the perfection of wisdom,”

2.3 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
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“How then, Lord, should bodhisattva great beings who want to fully awaken to all dharmas in all forms make an effort at the perfection of wisdom?”

“How then, Lord, should bodhisattva great beings who want to fully awaken to all dharmas in all forms make an effort at the perfection of wisdom?”

2.4 15 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)

“Śāriputra, here bodhisattva great beings, having stood in the perfection of wisdom by way of not taking their stand on it”

Venerable Śāriputra having thus inquired, the Lord,

“Śāriputra, here bodhisattva great beings, having stood in the perfection of wisdom by way of not taking their stand on it,”

“Śāriputra, here bodhisattva great beings, having stood in the perfection of wisdom by way of not taking their stand on it,”

“having stood in the perfection of wisdom by way of not taking their stand on it,”

“should complete the perfection of giving.”

“by way of not giving up anything, because a gift, a giver, and a recipient are not apprehended.”

“should complete the perfection of giving by way of not giving up anything.”

“Should complete the perfection of morality because no downfall is incurred and no compounded downfall is incurred”—

“Because there is no disturbance”—

“Because there is no relaxing of physical or mental effort”—

“should complete... the perfection of perseverance”

“Because there is no experience”—

“Because all phenomena are not apprehended”—

“should complete the perfection of wisdom.”

35 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“should cultivate great love, great compassion, great joy, and great equanimity.”

“should cultivate... great love, great compassion, great joy, and great equanimity,”

“Śāriputra, bodhisattva great beings, having stood in the perfection of wisdom, should perfect the four applications of mindfulness,”

“they should perfect ... the wishlessness meditative stabilization,”

“the four concentrations”

“the nine abodes of beings”

“they should perfect... the ten tathāgata powers,”

“great equanimity”

“Śāriputra, bodhisattva great beings, having stood in the perfection of wisdom, should perfect the four applications of mindfulness,”

“perfect the four applications of mindfulness.”

“They should cultivate the emptiness meditative stabilization.”

“the signlessness meditative stabilization.”

“the wishlessness meditative stabilization.”

“they should cultivate the four concentrations,”

“mindfulness of disgust,”

“Mindfulness of death”

“the perception of death.”
 “the perception that there is no delight in the entire world.”
 “the perception that there is nothing to trust in the entire world.”
 “They should cultivate knowledge of suffering.”
 “the knowledge of origination.”
 “knowledge of extinction.”
 “[The] knowledge of not arising”
 “Knowledge of dharmas”
 “Subsequent realization knowledge”
 “conventional knowledge.”
 “Knowledge of mastery”—
 “Knowledge in accord with sound”—
 “The five undiminished clairvoyances”—
 “The six perfections”—
 “The seven riches”
 “The eight ways great persons think”—
 “the nine places beings live”
 “the ten tathāgata powers,”
 “great compassion,”

2.6 12 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)

“who want to fully awaken to the knowledge, furnished with the best of all aspects, of a knower of all aspects,”

“should... make an effort at the perfection of wisdom.”

“who want to fully awaken to the knowledge, furnished with the best of all aspects, of a knower of all aspects,”

“who want to fully awaken to the knowledge, furnished with the best of all aspects, of a knower of all,”

“who want to perfect all-knowledge,”

“the knowledge of all aspects.”

“the knowledge of path aspects.”

“all-knowledge.”

“want to destroy all residual impressions, connections, and afflictions”

“want to destroy all residual impressions, connections, and afflictions”

“want to perfect the knowledge of path aspects”

“want to perfect the knowledge of the aspects of the thought activity of all beings”—

2.7 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“who want to enter into the secure state of a bodhisattva,”

“want to enter into the secure state of a bodhisattva”

“want to enter into the secure state of a bodhisattva”—

“Who want to pass beyond the level of śrāvakas and pratyekabuddhas”—

“Who want to stand on the irreversible level”—

2.8 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Who want to surpass gift-giving to all śrāvakas and pratyekabuddhas by producing a single thought with associated rejoicing”—

“the aggregate of morality”

2.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“for the sake of all beings... giving even a little gift,”

2.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Bodhisattva great beings practicing the perfection of giving should train in the perfection of wisdom”—

2.12 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“want to thoroughly establish a buddha’s body.”

“Who want to thoroughly establish a buddha’s body”—

2.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Who want to be born in the buddha’s lineage”—

2.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The heir apparent’s level”

2.19 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a world as vast as the dharma-constituent”

“as far-reaching as the space element”

2.20 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Want to make a single wholesome thought of awakening inexhaustible” —

2.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Want to ensure the line of buddhas will be unbroken”

2.25 17 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] want to stand in inner emptiness”

“outer emptiness.”

“inner and outer emptiness,”

“inner and outer emptiness.”

“emptiness of emptiness.”

“great emptiness.”

“emptiness of ultimate reality.”

“emptiness of the compounded.”

“emptiness of the un compounded.”

“emptiness of what transcends limits.”

“emptiness of no beginning and no end.”

“emptiness of nonrepudiation.”

“emptiness of a basic nature.”

“emptiness of all dharmas.”

“emptiness of its own mark.”

“emptiness of not apprehending.”

“the emptiness of the nonexistence of an intrinsic nature.”

2.27 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“comprehend the suchness of all dharmas.”

“The suchness of all dharmas, the suchness of the dharma-constituent, and the suchness of the very limit of reality”—

2.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Want to know how many tiny particles of earth there are”

- 2.31 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Want to blunt with the tip of one finger”—

- 2.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Want their single cross-legged posture to expand into and fill up...”—

- 2.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“With a single alms bowl”

- 2.40 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How, Lord... when bodhisattva great beings are giving a gift?”

- 2.41 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of concentration... because of not being distracted and not constructing any ideas”—

“The perfection of wisdom... by way of not apprehending the knowledge of all dharmas”

2.42 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“want to acquire the buddha qualities of the past, future, and present lord buddhas”

2.53 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The flesh eye, divine eye,”

2.55 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

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

2.59 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Blinding darkness”—

2.62 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“bodhisattva great beings who want to establish them in the result of stream enterer, the result of once-returner, the result of non-returner, the state of a worthy one, in a pratyekabuddha’s awakening, and in unsurpassed, perfect awakening should train in the perfection of wisdom,”

2.63 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“who want to train in the tathāgatas’ way of carrying themselves,”

“Want to train in the tathāgatas’ way of carrying themselves”—

2.64 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Look down as an elephant looks”—

2.69 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“walk, stand, sit”

“lie down”

“become all diamond?”

2.80 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“So, Śāriputra, bodhisattva great beings take to these sorts of sense objects in order to bring beings to maturity,”

“make use of those five sorts of sense objects,”

2.81 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in order to brings beings to maturity... taking to the five sorts of sense objects.”

“without afflictions,”

“make use of”

“skilled”

2.82 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how then should bodhisattva great beings practice the perfection of wisdom?”

“Lord, how then should bodhisattva great beings practice the perfection of wisdom?”

2.83 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Venerable Śāriputra having thus inquired, the Lord said to him,
“Śāriputra, here bodhisattva great beings practicing the perfection of wisdom do not, even while they are bodhisattvas, see a bodhisattva. They do not see even the word bodhisattva. They do not see awakening either, and they do not see the perfection of wisdom. They do not see that ‘they practice,’ and they do not see that ‘they do not practice.’ They also do not see that ‘while practicing they practice and while not practicing do not practice,’ and they also do not see that ‘they do not practice, and do not not practice as well.’ They do not see form. Similarly, they do not see feeling, perception, volitional factors, or consciousness either,”

“and why?”

“the name bodhisattva is empty of the intrinsic nature of a name. The name bodhisattva is not empty because of emptiness,”

“and why?”

“because this—namely, bodhisattva—is just a name,”

“just names.”

“And because this—namely, emptiness—is just a name”—

2.84 15 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)

“because where there is no intrinsic nature there is no production, stopping, decrease, increase, defilement, or purification.”

“Form is like an illusion, feeling is like an illusion,”

“And an illusion is just a name that does not reside somewhere, does not reside in a particular place”

“The sight of an illusion is mistaken and does not exist”

“And is devoid of an intrinsic nature”

“Bodhisattva great beings practicing the perfection of wisdom like that do not see production,”

“in any dharma at all”

“production... stopping”—

“decrease... increase”—

“defilement... purification”—

“And why? Because names are made up.”

“names plucked out of thin air working subsequently as conventional labels,”

“just as they are subsequently conventionally labeled, so too are they settled down on as real”

“when bodhisattva great beings practicing the perfection of wisdom do not see any of those names as inherently existing,”

“because they do not see them, they do not settle down on them as real”;

2.85 12 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)

“moreover, Śāriputra, bodhisattva great beings practicing the perfection of wisdom think,”

“bodhisattvas,”

“the awakened one,”

“the perfection of wisdom... form,”

“For example, Śāriputra, ‘self’ is said again and again,”

“cannot be apprehended”

“Similarly, bodhisattva great beings practicing the perfection of wisdom also...,”

“do not see”

“they do not see even the names”

“settle down on them as real.”

“Because they do not see what would make them settle down on them as real”

“setting aside the wisdom of a tathāgata, [they]... surpass the wisdom of all śrāvakas and pratyekabuddhas.”

2.86 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate, Śāriputra, if this Jambudvīpa were filled with monks similar in worth to Śāriputra and Maudgalyāyana,”

“A thicket of naḍa reeds, or a thicket of bamboo, or a thicket of sugarcane, or a thicket of rushes, or a thicket of rice, or a thicket of sesame”

“would not approach ... even by a hundredth part, nor by a thousandth part, nor by a hundred thousandth part; it would not stand up to any number, or fraction, or counting, or analogy, or comparison.”

“the wisdom”

“the wisdom of a bodhisattva”

2.87 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“As many... as there are sand particles in the Gaṅgā River”

2.88 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“venerable Śāriputra,”

“Lord, the wisdom of śrāvaka stream enterers,”

“All those wisdoms are not broken apart; they are a detachment, are not produced, and are empty of an intrinsic nature.”

“Variation”—

“Distinction”

“So how, Lord, could...”

2.89 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“what do you think, Śāriputra,”

“furnished with the best of all aspects”

“practicing the knowledge of all aspects”

“working for the welfare of all beings”

“Having fully awakened to all dharmas in all forms”

“lead all beings to complete nirvāṇa”

2.90 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What do you think, Śāriputra, do all śrāvakas and pratyekabuddhas think, ‘We must, having fully awakened to unsurpassed, perfect, complete awakening,’ ”

2.92 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What do you think, Śāriputra, do all these śrāvakas and pratyekabuddhas think, ‘We must, having practiced the six perfections,’
”

“ ‘lead infinite, countless beings beyond measure to complete nirvāṇa.’
”

2.93 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, a bodhisattva great being thinks...,”

“lead infinite, countless beings beyond measure to complete nirvāṇa.”

“fireflies,”

2.94 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the sun”

2.95 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How, Lord, do bodhisattva great beings, having passed...,”

2.96 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“their first”—

“production of the thought onward”

“emptiness, signlessness, and wishlessness”

“beyond the śrāvaka or pratyekabuddha level”;

“the irreversible”

“level”;

“the [six] perfections”

2.97 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Standing on which level, Lord, do bodhisattva [great beings],”

2.98 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in the interval from their first production of the thought,”

“Because Śāriputra, it is thanks to bodhisattva great beings that all wholesome dharmas appear in the world,”

“The ten wholesome actions, the morality with five branches, the morality with eight branches”—

“the concentrations”

“the path”

“distinct attributes of a buddha”

2.99 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because those wholesome dharmas appear in the world, there are great sālā tree-like royal families in the world,”

“stream enterers appear in the world,”

“the perfectly complete buddhas,”

2.101 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a giver of... the eight-branched confession and restoration,”

“the four concentrations,”

“the eighteen distinct attributes of a buddha”

“purifies the offering,”

“Because the offering is absolutely pure”

“a giver.”

2.102 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

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

Śāriputra

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

2.103 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

the Lord

2.107 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“when”

“are practicing with these seven emptinesses,”

2.108 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“You cannot say... that they ‘are engaged’ or ‘are not engaged.’ ”

“and why?”

2.109 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because they do not see form as qualified by production or qualified by stopping,”

“They do not see form as qualified by defilement or qualified by purification.”

2.110 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not see ‘a confluence of form with feeling,’ ”

“because they are empty of a basic nature”

2.111 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that emptiness of form is not form,”

“Because, Śāriputra, that emptiness of form is not seeable.”

“experience,”

“being collected together and knowing,”

“occasioning anything,”

“making conscious,”

2.112 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“And why?”

“Because... form is not one thing and emptiness another; emptiness is not one thing and form another,”

“form is itself emptiness, and emptiness is form,”

2.113 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, that emptiness is not produced and does not stop,”

“does not decrease and does not increase,”

“is not past, is not future, and is not present.”

“In such as that,”

“there is no form, there is no feeling, there is no perception,”

2.117 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“there is no buddha; there is no awakening.”

2.118 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they do not see the practice of the perfection of wisdom as either ‘engaged’ or ‘not engaged’ with form”

2.128 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Neither cause emptiness to engage with emptiness”—

“signlessness”;

“wishlessness.”

2.129 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they do not engage with nor disengage from form”—

“enter into the emptiness of the marks particular to dharmas.”

2.130 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they do not join form with the prior limit,”

“because they do not even see the prior limit.”

2.132 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They do not join the prior limit with the later limit”—

“join the prior limit with the later limit and... join the later limit with the prior limit.”

“because of the sameness of the three periods of time.”

2.134 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[Bodhisattva great beings]... do not join form with the knowledge of all aspects”—

2.141 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They]... do not join a buddha with the knowledge of all aspects”:

2.143 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[Form] is not joined with ‘permanent,’ ”

“with ‘impermanent,’ ”

“Form is not joined with ‘calm,’ ”

“Form is not joined with ‘not calm,’ ”

“The knowledge of all aspects does not join with ‘calm,’ ”

- 2.144 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“ ‘practicing,’ ”

- 2.145 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[Bodhisattva great beings]... do not practice the perfection of wisdom for the sake of the perfection of giving”—

“do not see a difference in any dharma.”

- 2.146 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not even see the perfection of wisdom itself, not to mention a bodhisattva, so however could they apprehend fully all the clairvoyances?”

- 2.148 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, Māra the wicked one does not gain entry to a bodhisattva great being practicing the perfection of wisdom like this,”

- 2.151 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Any phenomenon united with”

“separated”

“Come together with or not come together with them”

2.152 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because the dharma-constituent does not fully awaken by means of the dharma-constituent,”

2.156 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not join form to emptiness”—

“and do not join emptiness to form”—

2.159 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, you should bear in mind that bodhisattva great beings engaged like that have been prophesied”—

2.160 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not produce an immoral thought, [a malicious thought,] a lazy thought, a distracted thought, or an intellectually confused thought”

“for the welfare of infinite, countless beings beyond measure, but still it will not occur to them to think, ‘The lord buddhas will make a prophesy about me. I am close to being prophesied,’ ”

“because they do not make the dharma-constituent into a causal sign.”

“Because the notion of a being does not occur to bodhisattva great beings... like that. And why? Because a being is absolutely not produced and does not cease, because the true dharmic nature of dharmas is not produced and does not cease.”

“Practices the perfection of wisdom as an unproduced and unceasing being”

“emptiness... and cannot be apprehended,”

“in an isolated state.”

“Śāriputra, this... is the bodhisattva great beings’ ultimate yogic practice,”

“[they] accomplish... great love, great compassion,”

“they do not practice with a miserly thought,”

2.161 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Where did they die, Lord, bodhisattva great beings dwelling by means of this yogic practice of the perfection of wisdom who have taken birth here?”

“Where did they die... who have taken birth here?”

2.166 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, there are... bodhisattva great beings without skillful means,”

2.168 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“will fully awaken to unsurpassed, perfect, complete awakening right here in the Fortunate Eon.”

2.182 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“knowledge”

“is a bodhisattva [great being’s]”

“forbearance.”

2.197 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the light of the buddhadharmas,”

“up until they... fully awaken.”

“This, Śāriputra, is the origination of the bodhisattva great beings in the buddhadharmas.”

2.198 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Therefore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom would provide no opportunity for basic immoral physical, verbal, and mental action.”

2.199 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What, Lord, is a bodhisattva great being’s basic immoral physical action?”

2.204 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“cleansing the awakening path”

2.205 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What, Lord, is the bodhisattva great beings’ awakening path?”

2.206 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, when bodhisattva great beings practice the awakening path,”

2.210 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What, Lord, is the bodhisattva great beings’ knowledge of a knower of all aspects?”

2.211 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in possession of that knowledge,”

2.217 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“flesh eye”

2.219 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“divine eye”

2.222 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“wisdom eye”

2.224 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“dharma eye”

2.231 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“buddha eye”

2.234 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They do not apprehend a false projection of miraculous power,”

“What they might falsely project,”

“they do not apprehend”

“Its intrinsic nature is empty”

“its intrinsic nature is isolated”

“its intrinsic nature is not produced”

“They do not intend miraculous power”

“[they] intend to accomplish miraculous power”

2.240 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

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

2.241 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

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

“Śāriputra, there are...”

“Because of the emptiness that transcends limits”—

“Based on not holding on to anything”—

“standing in the perfection of giving, cleanse the path to”

“Based on not having gone, not having come—

“based on not...”

“And not having grasped anything”—

2.242 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“giving is designated based on holding on to things”—

2.243 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They do not falsely project ‘they have gotten beyond that.’ They do not falsely project ‘they have not gotten beyond that.’ ”

“They do not falsely project ‘giving and miserliness’ ”

“They do not falsely project ‘I have been snubbed.’ They do not falsely project ‘I have been saluted,’ ”

2.245 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“In regard to all beings, that they are the same”

“that all phenomena are the same”

2.274 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a hundred thousand one hundred million billion beings”

3.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, starting with the perfection of wisdom, be confident in your readiness to give a Dharma discourse to the bodhisattva great beings about how bodhisattva great beings go forth in the perfection of wisdom,”

The Lord... said..., “Subhūti, starting with the perfection of wisdom, be confident in your readiness to give a Dharma discourse to the bodhisattva great beings about how bodhisattva great beings go forth in the perfection of wisdom.”

3.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Will venerable Subhūti instruct... on account of armor in which reposes the power of his own intellect and ready speech?”

3.3 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, it is just the Tathāgata who, by skillful means, will expound the perfection of wisdom to the bodhisattva great beings.”

“Whatever the Lord’s śrāvakas say, teach, and expound”—

- 3.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, ... [w]hat phenomenon is this, the word bodhisattva great being, for?”

- 3.5 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“those... are just words,”

“do not exist inside, do not exist outside, and they cannot be apprehended where both do not exist”

- 3.6 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, it is like this: the word being is uttered again and again, but you cannot apprehend any being,”

“and except for being used conventionally as a mere word and conventional term, any phenomenon that is a designation is not produced and does not stop,”

- 3.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“self, being,”

- 3.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“body”

- 3.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“grass,”

- 3.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“dream, echo, mirage,”

- 3.28 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, when bodhisattva great beings are practicing the perfection of wisdom they should train in names and conventional terms that make things known, in advice that makes things known, and in dharmas that make things known.”

- 3.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, bodhisattva great beings thus practicing the perfection of wisdom do not view ‘form is permanent,’ ”

- 3.61 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They do not view... as existing in the compounded element or as existing in the un compounded element.”

“do not mentally construct... any of those dharmas.”

“conceptualize,”

“mentally construct,”

“Standing without mentally constructing any dharma they cultivate the applications of mindfulness,”

3.62 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the distinct attributes of a buddha.”

3.63 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[Bodhisattva great beings] practicing the perfection of wisdom excellently realize the defining marks of the dharmas. And that defining mark of a dharma, of the dharmas, is not defiled and is not purified.”

3.64 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“having understood that they are [just] names and conventional terms that are dharma designations, they do not settle down on form,”

3.73 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the skillful means”

“They do not settle down on suchness. They do not settle down on the very limit of reality. They do not settle down on the dharma-constituent.”

3.74 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, bodhisattva great beings thus practicing the perfection of wisdom who do not settle down on all dharmas grow in the perfection of giving,”

3.75 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, bodhisattva great beings practicing the perfection of wisdom should thus understand names and conventional terms.”

“Subhūti, when bodhisattva great beings are thus practicing the perfection of wisdom they should understand the conventional usage of dharmas that are names and conventional terms.”

“They will obtain the dhāraṇī gateways. They will obtain the meditative stabilization gateways.”

3.76 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What do you think, Subhūti, is the bodhisattva form, or is the bodhisattva other than form?”

“Lord, you say... ‘bodhisattva great being,’ ”

“What do you think, Subhūti, is the bodhisattva form, or is the bodhisattva other than form, or is the bodhisattva in form, or is form in the bodhisattva, or is the bodhisattva without form?”

“What do you think... is the bodhisattva form?”

3.77 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is the bodhisattva something other that is not form, ... is the bodhisattva something other that is not feeling...?”

“What do you think... is the bodhisattva other than form? What do you think... is the bodhisattva other than feeling?”

3.78 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is the bodhisattva form... or is the bodhisattva feeling... or is the bodhisattva perception...?”

“What do you think... is the bodhisattva feeling?”

“What do you think... is the bodhisattva perception... is the bodhisattva volitional factors?”

“What do you think... is the bodhisattva consciousness?”

3.80 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Or is the bodhisattva in form, or is form in the bodhisattva... or is the bodhisattva in feeling, or is feeling in the bodhisattva...?”

“What do you think... is the bodhisattva in form? What do you think... is the bodhisattva in feeling?”

3.81 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What do you think... is form in the bodhisattva? Is feeling in the bodhisattva?”

[3.82](#) 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Or is the bodhisattva without form... or is the bodhisattva without feeling...?”

“None of those, Lord.”

“What do you think... is the bodhisattva without form? What do you think... is the bodhisattva without feeling?”

[3.113](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What do you think, Subhūti, is the bodhisattva the suchness of form?”

“None of those, Lord.”

[3.141](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

The Lord then asked

“Subhūti, for what reason do you say...?”

[3.142](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, when a bodhisattva great being absolutely does not exist and cannot be apprehended, how could that form be a bodhisattva?”

“Lord... when a bodhisattva absolutely does not exist and cannot be apprehended, how could that form be a bodhisattva?”

3.144 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How could the suchness of form be apprehended in it?”

3.145 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Bodhisattvas, Subhūti, should train in the perfection of wisdom like that, without apprehending a being.”

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

3.146 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, you say... ‘bodhisattva great being,’”

“What phenomenon is this, the word bodhisattva, for?”

“Subhūti... what do you think, is bodhisattva the word for form?”

“What phenomenon is this, the word bodhisattva, for?”

“What do you think, Subhūti, is bodhisattva the word for form? Or do you think bodhisattva is the word for feeling?”

3.171 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, when a form absolutely does not exist and cannot be apprehended, how could bodhisattva be the word for form?”

3.179 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti! ... when bodhisattva great beings are practicing the perfection of wisdom like that they should train in the perfection of wisdom without apprehending a word for form,”

“should train in the perfection of wisdom without apprehending a word for wishlessness,”

“Excellent, excellent, Subhūti!” said the Lord. “Bodhisattva great beings practicing the perfection of wisdom like that, Subhūti, should train in the perfection of wisdom without apprehending a word for form,”

without apprehending the words for... consciousness is... a pleasurable state, a suffering state, self, selflessness, calmness, noncalmness, emptiness, nonemptiness, the state of having a sign, signlessness, the state of being wished for, or wishlessness,”

3.180 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“I do not see that—namely, the phenomenon with the name bodhisattva,”

“The Lord, Subhūti, does not see the dharma-constituent,”

“Again, Subhūti, you say...”

“I do not see that—namely, the phenomenon bodhisattva,”

“Subhūti, the dharma does not see the dharma-constituent; the dharma-constituent does not see the dharma,”

“Subhūti, the form constituent does not see the dharma-constituent,”

“And why? You cannot make the uncompounded known without the compounded, and you cannot make the compounded known without the uncompounded.”

3.181 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)

“one who sees.”

“one who feels.”

“one who does.”

“one who knows.”

“Subhūti, bodhisattva great beings practicing the perfection of wisdom like that do not see any dharma at all, but they do not tremble, feel frightened, or become terrified at not seeing; their minds are not cowed by any dharma, do not tense up, and do not experience regret.”

“do not see form”

“greed, hatred, and confusion;”

“a self, a being, and a living being,”

“the desire realm, form realm, and formless realm;”

“śrāvakas and śrāvakadharmas... pratyekabuddhas and pratyekabuddhadharmas... bodhisattvas and bodhisattva dharmas ... buddhas and buddhadharmas... and awakening.”

3.183 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)

“Mind and mental factor dharmas”

3.185 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“thinking mind and thinking mind dharmas”

3.186 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“just that is the advice about the perfection of wisdom of bodhisattvas, just that is the instruction,”

“Subhūti, bodhisattva great beings should practice the perfection of wisdom like that, without apprehending all dharmas,”

“That is the advice about the perfection of wisdom of bodhisattvas, just that is the instruction”

4.1 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, bodhisattva great beings who want to comprehend form should train in the perfection of wisdom,”

“Lord, bodhisattva great beings who want to comprehend form should train in the perfection of wisdom,”

“Lord, bodhisattva great beings who want to comprehend form,”

4.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Who want to eliminate greed, hatred, and confusion”

- 4.4 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“complete the ten wholesome actions... the perfections,”

“the eighteen distinct attributes of a buddha.”

- 4.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“obtain the dhāraṇi gateways and meditative stabilizations.”

- 4.7 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“fulfill all the intentions of beings”

“complete all the wholesome roots.”

“The big flaw”—

- 4.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“A conforming love for dharmas”—

- 4.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form a persistent negative attachment to the notion”—

4.13 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“flawlessness”

“Do not see in inner emptiness outer emptiness”—

“And... in outer emptiness inner emptiness”—

4.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Train so that they know form but do not falsely project anything because of it”—

4.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the eighteen distinct attributes of a buddha,”

4.16 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not falsely project anything even because of the thought of awakening.”

“Because that thought is no thought”—

“the basic nature of thought is clear light,”

4.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“A thought that is not conjoined with greed nor disjoined from greed”

4.18 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, the thought of which you say ‘it is no thought,’ does that thought exist?”

“Venerable Śāriputra, can you apprehend existence or nonexistence there, in that state of no thought?”

“No, Venerable Subhūti.”

4.19 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is then... this argumentative investigation of yours... appropriate?”

4.20 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, what is the state of no thought?”

“Venerable Śāriputra, the state of no thought is a state without distortion and without conceptualization,”

4.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, just as thought is without distortion and without conceptualization, so too is form without distortion and without conceptualization?”

4.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“unsurpassed, perfect, complete awakening are without distortion and without conceptualization as well.”

4.23 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The Lord’s son, close to his bosom”—

“born from his mouth,”

“born from his Dharma,”

“magically produced from his Dharma,”

“his Dharma heir,”

“not heir to material possessions,”

“a direct eyewitness to the dharmas,”

“who witnesses with your body,”

“foremost of those who are at the conflict-free stage.”

“excellent!”

4.24 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because in this perfection of wisdom is detailed instruction for the three vehicles in which bodhisattva great beings should train on the level of śrāvakas and pratyekabuddhas, bodhisattvas, and buddhas,”

“because in this perfection of wisdom there is detailed instruction for the three vehicles in which bodhisattva great beings should train on the level of śrāvakas and pratyekabuddhas, bodhisattvas, and buddhas.”

“in this perfection of wisdom is detailed instruction for the three vehicles,”

5.1 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, given that I do not find, do not apprehend, and do not see a bodhisattva or the perfection of wisdom,”

“Lord, given that I do not find, do not apprehend, and do not see a bodhisattva or the perfection of wisdom, to which bodhisattva will I give advice and instruction in what perfection of wisdom?”

“Because, Lord, given that I do not find, do not apprehend, and do not see all dharmas, this really is something I might be uneasy about, how I might make just the name bodhisattva and just the name perfection of wisdom wax and wane.”

“Lord, furthermore, that name does not stand alone and does not meet up with anything. And why? It is because that name does not exist.”

5.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, given that I do not apprehend and do not see the waxing and waning of form,”

5.11 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

like a dream

an illusion

a mirage

a reflection of the moon in water

an echo

an apparition

a reflection in the mirror

a magical creation

5.12 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“suchness, unmistakable suchness,”

5.15 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“Lord, whatever this designation bodhisattva that is a conventional term for the true nature of dharmas is, it cannot be said to be aggregates, or constituents, or sense fields,”

“wholesome or unwholesome or neutral, basic immorality or not basic immorality,”

“dream, illusion, mirage, city of the gandharvas, echo, apparition, a reflection in the mirror, and magical creation,”

“space, earth, water, fire, and wind,”

“suchness, unmistakable suchness, unaltered suchness, true nature of dharmas, dharma-constituent, establishment of dharmas, certification of dharmas, and very limit of reality,”

“morality, meditative stabilization, wisdom, liberation, and knowledge and seeing of liberation,”

“stream enterer, once-returner, non-returner, worthy one, and pratyekabuddha”;

“stream enterer dharmas,”

“bodhisattva, bodhisattva dharmas... and buddha, and buddhadharmas.”

5.16 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“those bodhisattva great beings stand on the irreversible level by way of not taking their stand on it and will go forth to the knowledge of all aspects and will be near the knowledge of all aspects,”

“You should know that bodhisattva great beings stand on the irreversible level by way of not taking their stand on it and will go forth to the knowledge of all aspects.”

“[they] stand on the irreversible level by way of not taking their stand on it and will go forth to the knowledge of all aspects.”

5.17 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in form,”

“should not stand in form,”

"[they] should not stand in form; they should not stand in feeling, perception, volitional factors, or consciousness,"

"they should not stand in form,"

"feeling"

5.18 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

"Lord, it is because form is empty of form... that emptiness of form is not form, and emptiness is not other than form. Form itself is emptiness, and emptiness itself is form."

"empty"

"that emptiness of form is not form."

"and emptiness is not other than form."

"form itself is emptiness, and"

"emptiness itself is form."

"form itself is emptiness, and emptiness itself is form,"

5.23 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

"Because of this one of many explanations, Lord, when bodhisattva great beings are practicing the perfection of wisdom they should not stand in syllables."

"Should not stand in syllables"

"Should not stand in syllable accomplishment"—

“should not stand... in a single explanation, in two explanations, or in a number of different explanations.”

5.26 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in ‘form is impermanent,’ ”

“form that is impermanent is empty of the intrinsic nature of form that is impermanent.”

“Also, that which is the emptiness of form that is impermanent is not the impermanence of form.”

“and form that is impermanent is not other than emptiness.”

“and emptiness itself is form that is impermanent.”

5.47 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Lord, when bodhisattva great beings practicing the perfection of wisdom without skill in means stand in form with a mind that has descended into grasping at ‘I’ and grasping at ‘mine,’ they practice an enactment of form, and they do not practice the perfection of wisdom,”

5.48 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“and therefore do not fulfill the perfection of wisdom and go forth to the knowledge of all aspects.”

“practicing an enactment [they] do not cultivate the perfection of wisdom,”

5.49 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It is because, Lord, form is not fully grasped,”

“form is not fully grasped, and...,”

“form is not fully grasped,”

“Because a form not fully grasped is not form, because of the emptiness of a basic nature.”

5.50 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, this meditative concentration sphere of bodhisattva great beings is called sarvadharmāparigṛhīta; it is vast, prized, infinite, fixed, cannot be stolen, and is not shared in common with śrāvakas and pratyekabuddhas”

5.51 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that knowledge of all aspects is not fully grasped, because of inner emptiness,”

“because of the emptiness that is the nonexistence of an intrinsic nature.”

“And why? Because it cannot be expressed as a causal sign,”

“Abiding in that sphere of meditative stabilizations”

“And that knowledge of all aspects is not fully grasped, because of inner emptiness,”

“emptiness that is the nonexistence of an intrinsic nature,”

“it cannot be expressed as a causal sign.”

“Because a causal sign is an affliction”—

5.52 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What is a causal sign? Form is a causal sign,”

5.53 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“If the perfection of wisdom were something that could be taken up through a causal sign, then the religious mendicant Śreṇika,”

5.54 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“having thus comprehended he did not fully grasp form, did not fully grasp feeling,”

“And why? Because he did not apprehend a grasper of all dharmas that are empty of their own mark,”

“The religious mendicant Śreṇika also believed in this knowledge of a knower of all aspects.”

“Partial knowledge”—

“Having thus comprehended [he] did not fully grasp form. Similarly, he did not fully grasp feeling, perception, volitional factors, or consciousness,”

“because he did not apprehend a grasper of all dharmas that are empty of their own mark.”

“Because he did not see that knowledge as being an inner attainment and clear realization of knowledge, and he did not see it as being an outer one. He did not see that knowledge as being an inner and outer attainment and clear realization, and he did not see that attainment and clear realization of knowledge as being some other either.”

5.55 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“he has not fully grasped even the very limit of reality.”

“because he did not apprehend and did not see that with which he might know, or that which the knowledge might know.”

“he did not see that knowledge inside form,”

“The religious mendicant Śreṇika believed in this one of many explanations,”

“because he did not pay attention to any causal signs.”

5.56 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, this—... the state in which the bodhisattva great beings have gone beyond the others; it is the perfection of wisdom.”

“that he does not fully grasp form,”

5.57 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“In the interim they do not pass into complete nirvāṇa.”

“those prayers are nonprayers, those powers are nonpowers, those fearlessnesses are nonfearlessnesses, those detailed and thorough knowledges are nondetailed and nonthorough knowledges, up to those eighteen distinct attributes of a buddha are nonbuddhadharmas,”

5.58 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“did not fully grasp the very limit of reality.”

“Lord, because all dharmas are not fully grasped, it is the bodhisattva great being’s perfection of wisdom.”

5.59 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should make an investigation like this,”

“What is it... of what is it... why is it... and what is it for?”

“if, when they investigate and ponder like that,”

“when they investigate and ponder”

“like that”—

“if... they see that the dharma that does not exist and that they do not find is the perfection of wisdom they still do not see it.”

“because, Lord, all dharmas do not exist and are not found.”

5.69 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“thus, practicing the perfection of wisdom... are not separated from the knowledge of all aspects,”

“you should know”

“are not cowed... and do not tremble,”

“you should know”

“are not separated from the knowledge of all aspects.”

5.70 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, why should you know that they are not separated from the knowledge of all aspects?”

5.71 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, form is separated from the intrinsic nature of form,”

“Venerable Śāriputra, because of this one of many explanations, form does not have the intrinsic nature of form,”

5.72 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the very limit of reality is separated from the intrinsic nature of the very limit of reality,”

5.76 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“furthermore, Venerable Śāriputra, form does not have the defining mark of form,”

“Furthermore, Venerable Śāriputra, form does not have the defining mark of form,”

5.77 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“bodhisattva great beings who are training in this training go forth to the knowledge of all aspects,”

“all dharmas have not been produced and have not gone forth,”

“who are training in this... go forth to the knowledge of all aspects,”

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

“because all dharmas have not been produced and have not gone forth.”

“has not been produced”

“has not gone forth”

5.78 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra... form is empty of form. You cannot get at its production and going forth.”

5.79 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, a bodhisattva great being thus practicing the perfection of wisdom is near unsurpassed, perfect, complete awakening,”

“Venerable Śāriputra, bodhisattva great beings thus practicing the perfection of wisdom are near unsurpassed, perfect, complete awakening”

6.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if bodhisattva great beings practicing the perfection of wisdom without skillful means practice form,”

“if... without skillful means [bodhisattva great beings] practice form they practice a causal sign; they do not practice the perfection of wisdom,”

6.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“You should know that this is the bodhisattva great beings’ lack of skillful means.”

6.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“possess, form a notion of, and believe in form,”

- 6.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, you should know that bodhisattva great beings practicing the perfection of wisdom like that are without skillful means.”

- 6.10 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra... when bodhisattva great beings practice the perfection of wisdom they do not practice form,”

“Venerable Śāriputra, when bodhisattva great beings practice the perfection of wisdom like that you should know that they have skillful means.”

- 6.12 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“If, while practicing the perfection of wisdom they apprehend any dharma, they are not practicing the perfection of wisdom,”

“they apprehend... they do not apprehend... they apprehend when they apprehend and do not apprehend when they do not apprehend... and they neither apprehend nor not apprehend”

- 6.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom is without an intrinsic nature and cannot be found”—

6.15 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra... they... bodhisattva great beings... are close to the knowledge of all aspects.”

“[those] bodhisattva great beings... are close to the knowledge of all aspects.”

6.16 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“furthermore... that knowledge of all aspects is not two and cannot be divided into two,”

“because all dharmas are things that are not real, that knowledge of all aspects is not two and cannot be divided into two,”

“Furthermore, because all dharmas are things that are not real, that knowledge of all aspects is not two and cannot be divided into two,”

6.22 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“those... do not even see those meditative stabilizations, because they do not falsely project on account of those meditative stabilizations, ‘I have been absorbed,’ ”

“Those bodhisattva great beings do not conceive of those.”

6.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom is not one thing, the meditative stabilization another, and the bodhisattva yet another. Bodhisattvas themselves are the meditative stabilization, and the meditative stabilization itself is the bodhisattva.”

6.25 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because all dharmas are the same.”

“Is it possible to teach the meditative stabilization?” —

“No indeed, Venerable Śāriputra.”

6.26 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Do they form a notion of those meditative stabilizations?”

“They do not form such notions.”

6.27 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How do they not form such notions?”

“They do not mentally construct them.”

6.28 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because all phenomena do not exist.”

6.30 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“taught to be the foremost of śrāvakas at the conflict-free stage”

“excellent!”

6.32 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, when bodhisattva great beings train like that in the perfection of wisdom,”

“they train in the eighteen distinct attributes of a buddha, by way of not apprehending anything,”

“Śāriputra... training like that... up to they train in the eighteen distinct attributes of a buddha, by way of not apprehending anything,”

6.33 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, because of the state of absolute purity they do not apprehend a self,”

“aggregates, constituents, sense fields,”

“they do not apprehend a stream enterer,”

“a buddha.”

“because of the state of absolute purity”

6.34 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what is purity?”

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

[6.35](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Do not train in any dharma”—

“those dharmas do not exist in the way foolish, ordinary people take them to be.”

[6.36](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, as they do not exist, so do they exist.”

“Thus, they do not exist, so one says ignorance.”

[6.37](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord why are the nonexistent called ignorance?”

“Śāriputra, form does not exist,”

[6.38](#) 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Those foolish people [who] settle down on them because of ignorance and craving... are attached to the two extremes.”

“permanence and annihilation.”

“They do not know, and they do not see” —

6.39 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they are, therefore, counted as fools. They will not definitely emerge.”

“they are, therefore, counted as fools,”

6.41 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Why... do they... not train... and not go forth?”

“without skillful means they mentally construct and settle down on”

“the knowledge of all aspects.”

6.43 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, they go forth to the knowledge of all aspects by way of not apprehending emptiness.”

7.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, suppose someone were to ask, ‘Does this illusory being, having trained in the perfection of wisdom, go forth to the knowledge of all aspects or reach the knowledge of all aspects?’ ”

“Lord, suppose someone were to ask,”

7.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, what do you think about this: Is illusion one thing and form another?”

7.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Illusion is not one thing, Lord, and the knowledge of all aspects another; the knowledge of all aspects is itself illusion, Lord, and illusion is itself the knowledge of all aspects.”

7.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“production... stopping... defilement and purification”

7.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“train... like that, by way of not apprehending anything, they go forth to the knowledge of all aspects and reach the knowledge of all aspects.”

7.19 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because, Lord, form is like an illusion, and feeling ... perception... volitional factors... and consciousness is like an illusion, and what that consciousness is, the six faculties are. They are the five aggregates.”

7.20 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if bodhisattva great beings who have newly set out in the vehicle were to hear this exposition would they not tremble, feel frightened, and become terrified?”

7.21 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... if they are bodhisattva great beings who have newly set out in the vehicle, and are those without skillful means who have not been taken in hand by a spiritual friend,”

“those without skillful means who have not been taken in hand by a spiritual friend, they will tremble, feel frightened, and become terrified, but those with skillful means will not tremble and become terrified.”

7.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what skillful means do bodhisattva great beings who have newly set out in the vehicle have not to tremble, feel frightened, and become terrified when they hear this exposition?”

7.23 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[they] analytically understand about form its impermanent aspect, but do not apprehend it,”

“Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom with attention connected with the knowledge of all aspects,”

7.24 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“you should know that this is the skillful means of bodhisattva great beings practicing the perfection of wisdom,”

“Subhūti, you should know that this is the skillful means of bodhisattva great beings practicing the perfection of wisdom,”

7.31 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form is not empty because of the emptiness of form”—

“form is itself emptiness, emptiness is itself form.”

7.34 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the spiritual friends of bodhisattva great beings,”

7.43 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they, Subhūti, are the spiritual friends of bodhisattva great beings. If they have taken them in hand they do not tremble, feel frightened, or become terrified when they hear this exposition,”

7.56 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How should you know you have been taken in hand by spiritual friends?”

7.67 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“someone who does not teach and explain to them that such things as those are works of Māra, Subhūti, they should know is a bad friend of a bodhisattva great being, and knowing that, should shun them,”

“someone... Subhūti, they should know is a bad friend of a bodhisattva great being.”

“Subhūti, they should know [that] is a bad friend of a bodhisattva great being, and knowing that, should shun them,”

8.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, you say ‘bodhisattva great being.’ What is the meaning of the term?”

8.2 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the meaning of the word bodhisattva is an absence of a basis in reality,”

“Subhūti, it is because bodhi and sattva are not produced. Awakening and a being do not have an arising or an existence. They cannot be apprehended.”

“Subhūti, awakening has no basis in reality and a being has no basis in reality.”

“Therefore, a bodhisattva’s basis in reality is an absence of a basis in reality.”

8.3 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate, Subhūti, the track of a bird in space does not exist and cannot be apprehended,”

“To illustrate, Subhūti, the track of a bird in space does not exist and cannot be apprehended,”

“To illustrate, Subhūti, in a dream a basis does not exist and cannot be apprehended,”

“To illustrate further, Subhūti, in suchness a basis does not exist and cannot be apprehended,”

8.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, Subhūti, in an illusory person a basis of form, feeling, perception, volitional factors, and consciousness does not exist and cannot be apprehended,”

8.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate, Subhūti, a basis of the form, feeling, perception, volitional factors, and consciousness of a tathāgata, worthy one, perfect complete buddha does not exist and cannot be apprehended.”

- 8.18 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, Subhūti, in the uncompounded element a basis of the compounded element does not exist,”

“in the compounded element a basis of the uncompounded element does not exist,”

- 8.19 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate, Subhūti, in the absence of production... the absence of stopping, the absence of occasioning anything, the absence of appearing, the absence of being apprehended, the absence of defilement, and the absence of purification a basis in reality does not exist,”

- 8.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, Subhūti, in form a basis in reality for the absence of production, the absence of stopping, the absence of occasioning anything, the absence of appearing, the absence of being apprehended, the absence of defilement, and the absence of purification does not exist,”

- 8.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, Subhūti, in the state of the absolute purity of form a basis for a causal sign does not exist,”

8.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, Subhūti, just as in the state of the absolute purity of the self and so on a basis for a causal sign does not exist,”

8.29 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, Subhūti, in the radiance of the sun and moon a basis does not exist,”

“To illustrate further, the light of the sun, moon, planets, stars, jewels, and lightning”;

“the light of a tathāgata”

“because, Subhūti, all those phenomena—that which is awakening, that which is the bodhisattva, that which is the basis in reality of a bodhisattva—are not conjoined, are not disjoined,”

“cannot be analyzed”

“cannot be pointed out”

“do not obstruct”

“have only one mark—that is, no mark,”

“Should train in nonattachment and in the nonexistence”—

8.45 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“By not constructing any phenomena and not entertaining any ideas about them”—

“They should know all phenomena in a nondual way”

8.46 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“Lord, you say ‘bodhisattva great beings.’ Why do you say ‘bodhisattva great beings’?”

“they will become the foremost of a great mass of beings, a great collection of groups of beings.”

“Great mass of beings”—

“Many groups of beings”—

8.47 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“the Gotra level”

“pratyekabuddhas.”

8.48 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“vajra-like”

“give away all my personal possessions.”

“the same attitude of mind.”

“lead beings to nirvāṇa by means of the three vehicles.”

“I must understand that... all phenomena are not produced and do not stop.”

“the unmixed thought of the knowledge of all aspects.”

“the all-pervasive, thoroughly established realization of dharmas,”

“I must awaken to finding and producing within myself all dharmas, from the aggregates, up to the perfections, in accord with one principle,”

“the dharmas on the side of awakening, the immeasurables,”

“the distinct attributes of a buddha,”

8.50 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“I must, even for the sake of one being,”

8.51 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a prodigious thought,”

“greedy... hateful... confused... violent... [or] śrāvaka or pratyekabuddha thought.”

“That, Subhūti, is the bodhisattva great beings’ prodigious thought on account of which they become the foremost of all beings, but without falsely projecting anything.”

8.52 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that their attention connected with the knowledge of all aspects does not falsely project anything”

8.53 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“should think to be of benefit and bring happiness.”

8.54 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a delight in Dharma... should stand in emptiness... and should abide in meditative stabilization.”

“the unbroken unity of all dharmas”

8.60 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the view of a self”

“view of annihilation”

“the view of aggregates”

“the view of complete nirvāṇa.”

“Eliminate the view of a self,”

“Eliminate the view of aggregates,”

8.62 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Apprehend form, and by way of apprehending it produce a view about it”—

- 8.64 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“unattached even to that thought”

- 8.65 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, what is the thought that is equal to the unequaled, a thought not shared in common with any śrāvakas or pratyekabuddhas?”

- 8.66 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, here after the production of the first thought of awakening,”

“They do not see either the production or stopping of any dharma at all”—

“no production, no stopping, no decrease, no increase, no coming, no going, no defilement, and no purification.”

“the thought equal to the unequaled, a thought not shared in common.”

- 8.67 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, you said,”

“Venerable Subhūti, would not form, then, also be unattached?”

8.69 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“That thought... is without outflows and does not belong”—

8.73 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“That thought is no thought and because it is no thought it is unattached even to that.”

“No-form also is unattached to form.”

8.77 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“are armed with great armor... have set out in a great vehicle, and... have mounted on a great vehicle.”

“are armed with great armor”

“have set out in a Great Vehicle”

“have mounted on a Great Vehicle”

8.78 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not practice for awakening for a partial number of beings,”

“Not... for a partial number of beings”

8.79 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, they are therefore said to be ‘armed with great armor.’ ”

8.80 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“furthermore, Venerable Śāriputra, bodhisattva great beings practicing the perfection of wisdom give a gift,”

“is the perfection of giving armor.”

“made... into something shared in common by all beings”

“to unsurpassed, perfect, complete awakening”

8.81 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“with attention not connected with śrāvakas and pratyekabuddhas... it is perfection of morality armor”

8.82 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“forbearance for”

“phenomena,”

“the perfection of patience armor.”

- 8.83 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the perfection of perseverance armor.”

- 8.84 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the perfection of concentration armor.”

- 8.85 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Have only that as their focus”

“perfection of wisdom armor.”

- 8.86 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the six perfections armor,”

- 8.87 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“giving armor.”

8.120 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“cry out cries of delight and proclaim the name.”

8.121 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

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

8.123 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“pay attention to the attributes, tokens, and signs”

“That, Venerable Śāriputra, is the bodhisattva great beings’ Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle.”

8.131 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“That, Venerable Śāriputra, is the bodhisattva great beings’ Great Vehicle that is the six perfections, and in that way bodhisattva great beings have set out in the Great Vehicle.”

8.132 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the distinct attributes of a buddha”

“That, Venerable Śāriputra, is the bodhisattva great beings’ Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle.”

8.144 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in that way... [they] have set out in the Great Vehicle.”

“That, Venerable Śāriputra, is the bodhisattva great beings’ Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle.”

8.145 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Pūrṇa, to what extent does a bodhisattva great being stand in the Great Vehicle?”

“Venerable Śāriputra, here when bodhisattva great beings are practicing the perfection of wisdom they mount up on the perfection of giving,”

“stand in the perfection of giving.”

8.147 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“meditate on... emptiness... because of the investigation of the meditation.”

8.156 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, to what extent are bodhisattva great beings armed with great armor?”

8.186 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The way I understand what you, Lord, have said...”

“Oh! Those bodhisattva great beings should be understood to be armed with no armor,”

“because all dharmas, given the illusory nature of dharmas, are empty of their own mark.”

“form is empty of form”

“armed with no armor.”

8.187 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“great armor is empty of great armor. I understand that bodhisattva great beings are armed with no armor, Lord, through this one of many explanations.”

8.188 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the knowledge of all aspects is not made, is not unmade, and does not occasion anything”?

8.190 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, given that you cannot apprehend a maker, the knowledge of all aspects is not made, not unmade, and does not occasion anything ... Because they absolutely do not exist and absolutely cannot be apprehended.”

[8.196](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“suchness,”

[8.198](#) 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, the way I understand what you have said, Lord,”

“form is not bound and is not freed”?

“not bound and are not freed”

[8.202](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Pūrṇa, because form does not exist, form is not bound and is not freed,”

“dream-like”

[8.215](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what is the Great Vehicle of bodhisattva great beings?”

8.225 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“eyes are empty of eyes because they are neither unmoved nor destroyed.”

“Because that is their basic nature”—

8.227 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“emptiness of inner and outer,”

8.228 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the emptiness of that emptiness that is the emptiness of all dharmas is the emptiness of emptiness.”

8.229 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The eastern direction is empty of the eastern direction”;

“great emptiness,”

8.230 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Nirvāṇa is also empty of nirvāṇa because it is neither unmoved nor destroyed.”

8.231 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The compounded”

8.232 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What has no production, no stopping, no destruction, no lasting, and no changing into something else” —

“uncompounded,”

“the emptiness of the uncompounded.”

8.234 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that of which a beginning and an end are not found has no middle,”

“no beginning and end,”

“the emptiness of no beginning and no end.”

8.235 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The emptiness of nonrepudiation” —

“nonrepudiation is empty of nonrepudiation”

8.236 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The emptiness of a basic nature”—

“the basic nature of... the compounded or uncompounded,”

“is not made by śrāvakas... pratyekabuddhas... or tathāgatas,”

“a basic nature is empty of a basic nature.”

[8.237](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“All dharmas are empty of all dharmas”

[8.238](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The emptiness of its own mark”—

[8.239](#) 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The emptiness of not apprehending”—

“dharmas”

“cannot be apprehended.”

“not apprehending is empty of not apprehending”

[8.240](#) 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The emptiness of the nonexistence of an intrinsic nature”—

“Subhūti, the intrinsic nature of a phenomenon that has arisen from a union does not exist.”

“Subhūti, the intrinsic nature of a phenomenon that has arisen from a union does not exist, because phenomena have originated dependently.”

8.241 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“an existent thing is empty of an existent thing, a nonexistent thing is empty of a nonexistent thing”—

“An existent thing”

“an existent thing is empty of an existent thing.”

“nonexistent thing”

“a nonexistent thing is empty of a nonexistent thing.”

8.244 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Intrinsic nature”

“has not been made by knowledge,”

“has not been made by seeing,”

“basic nature... called the emptiness of an intrinsic nature.”

8.245 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Whether the tathāgatas arise or whether the tathāgatas do not arise”—

“suchness,”

“true nature of dharmas”

“remains,”

“the emptiness of a nature from something else”

8.247 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the meditative stabilization śūraṅgama”

9.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the four applications of mindfulness.”

“body... feeling... mind... and dharmas”—

9.2 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Dwell while viewing in a body the inner body”—

“viewing in a body the outer body.”

“viewing in a body the inner and outer body.”

9.3 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“inner feelings, inner mind, and inner dharms.”

“outer feelings, outer mind, and outer dharms.”

“inner and outer feelings, inner and outer mind, and inner and outer dharms.”

“without indulging in speculations to do with the body.”

“By way of not apprehending anything”

“Enthusiastic, introspective, mindful, having cleared away ordinary covetousness and depression”—

- 9.4 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“dwell, while viewing in a body the inner body, aware, when practicing, ‘I am practicing,’ ”

“practicing... standing... sitting... and lying down.”

“Aware, when practicing, ‘I am practicing,’ ”

- 9.5 26 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“going out or coming back, clearly conscious of what they are doing”

“gone, stood, sat down, slept”

“When they have looked around or peered, they are clearly conscious of what they are doing,”

“going out”

“coming back”

“have looked around,”

“peered”

“They have pulled in,”

“stretched out,”

“under robe,”

“outer robe.”

“a begging bowl.”

“have eaten”

“drunk”

“chewed”

“savored”

“overcome by drowsiness”

“warded off”

“gone”

“stood”

“sat down”

“slept”

“awoken”

“spoken”

“remained silent,”

“withdrawn for meditation”

9.6 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“are mindful when breathing in, aware of the fact ‘I am breathing in’;
are mindful when breathing out, aware of the fact ‘I am breathing out.’

“When breathing in long, [they] are aware of the fact ‘I am breathing in long.’ ”

“a skillful potter or potter’s apprentice”

9.10 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“dead for one day... bloated”;

“dead for two days... black and blue”;

“dead for three days, or dead for four days... putrid”;

“or dead for five days... cleaned out by worms,”

“has such a quality”;

“is of such a nature”;

“does not go beyond having that as its natural state.”

9.11 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“being eaten”

“chewed up”

- 9.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“daubed with flesh and blood, and hardly connected by sinews”

- 9.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the bones no longer held in the frame of a skeleton, detached from each other, scattered about like conch shells”

- 9.16 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in one the bones of the feet, in another the bones of the lower leg”

“scattered”

- 9.20 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the four right abandonments.”

“generate the desire..., making an effort at it, making a vigorous attempt, tightening up the mind and perfectly settling it down.”

- 9.21 17 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the four legs of miraculous power.”

“yearning... perseverance, concentrated mind, and examination.”

“yearning... meditative stabilization.”

“perseverance... meditative stabilization.”

“concentrated mind... meditative stabilization.”

“endowed with an examination... meditative stabilization.”

“volitional effort to eliminate”

“develop”

“limb of”

“miraculous power endowed with”

“Based on isolation”—

“detachment”

“cessation”

“renunciation”

“based on detachment”

“based on cessation”

“transformed by renunciation”

9.22 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“faith faculty,”

“perseverance faculty,”

“mindfulness faculty,”

9.23 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“faith power.”

“perseverance”

9.24 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the seven”

“limbs of awakening”

“examination of dharmas, perseverance, and joy,”

“pliability, meditative stabilization, and equanimity”

“mindfulness”

9.25 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“right view, right idea, and right effort”

“right speech, right conduct, and right livelihood”

“right mindfulness and right meditative stabilization,”

“the eightfold noble path.”

9.26 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the three meditative stabilizations that are the three gateways to liberation. What are the three? They are the emptiness meditative stabilization, the signless meditative stabilization, and the wishless meditative stabilization.”

“that which is the stability of mind when it understands analytically that all dharmas are empty of their own marks is the emptiness gateway to liberation. It is called the emptiness meditative stabilization.”

“that which is the stability of mind when it understands analytically that all dharmas are without a causal sign is the signlessness gateway to liberation. It is called the signlessness meditative stabilization.”

“that which is the stability of mind when it understands analytically that all dharmas do not occasion anything is the wishlessness gateway to liberation. It is called the wishlessness meditative stabilization.”

9.27

16 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)

“eleven knowledges”

“is knowledge of suffering.”

“is called knowledge of suffering.”

“knowledge that suffering is not produced.”

“Knowledge of the abandonment of origination”

“The knowledge of the cessation of suffering”

“The knowledge of the eightfold noble path”

“The knowledge that greed, hatred, and confusion have been extinguished”

“The knowledge that a form of life in suffering existence is not produced”

“knowledge of nonproduction”

“Knowledge of the dharma”

“subsequent realization knowledge”

“conventional knowledge”

“Knowledge of mastery”—

“knowledge of the path and knowledge of extinction.”

“what is knowledge in accord with sound? It is a tathāgata’s knowledge of all sounds.”

9.28 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The three faculties”—

“The faculty of coming to understand what one does not understand”

“the faculty of understanding”

“the faculty of having understood”

9.29 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the meditative stabilization with applied thought and with sustained thought”

“without applied thought with only sustained thought”

“without either applied or sustained thought”

9.32 18 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“the four concentrations,”

“detached from sense objects,”

“Detached from wrong unwholesome dharmas”

“applied thought and sustained thought”

“Born of detachment”—

“joy and happiness”

“relieved of applied thought and sustained thought, with an inner serene confidence.”

“and a mind that has become a single continuum.”

“without applied thought and without sustained thought”

“because they are free from attachment to joy they abide in equanimity, and with equanimity and recollection and introspection experience happiness with their body.”

“with recollection and introspection.”

“experience pleasure with their body... about which the noble beings say, ‘They have equanimity and recollection and dwell in pleasure.’ ”

“they have forsaken pleasure.”

“have earlier forsaken suffering”

“set to rest mental happiness”

“mental unhappiness”

“that is neither happiness nor suffering.”

“Extremely pure equanimity and recollection”

9.33 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the four immeasurables”

“a mind endowed with love”

“vast”

“inclusive”;

“infinite.”

“nondual.”

“without enmity”;

“unrivaled”;

“not harmful,”

9.34 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“totally transcending perceptions of form”

“setting to rest perceptions of obstruction.”

“not paying attention to perceptions of difference.”

“in endless space they perfectly accomplish and dwell in the station of endless space.”

“Totally transcending the station of endless space, in endless consciousness”—

“Totally transcending the station of endless consciousness”—

“in nothing-at-all they perfectly accomplish and dwell in the station of nothing-at-all.”

“Totally transcending the station of nothing-at-all”—

“neither perception,”

“nor nonperception.”

9.35 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“with form they see forms”

“with the perception of form inside, they see forms outside”

“They have admiration for the pleasant”

9.36 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The nine serial absorptions”

9.37 12 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Accurately knowing the possible as possible, and accurately knowing the impossible as impossible.”

“The power of knowing the maturation of action.”

“know from the perspective of place and cause the maturations of actions and the undertaking of actions.”

“The world with its various constituents and multiplicity of constituents”—

“Accurately knowing the various beliefs and the many beliefs of other beings and other persons.”

“Accurately knowing the stages of faculties and perseverance of other beings and other persons.”

“Accurately knowing the path wherever it goes.”

“Accurately knowing the defilement and purification of all concentrations, deliverances, meditative stabilizations, and absorptions.”

“The emergence”

“recollecting and knowing... previous lives”;

“the divine eye,”

“an end to outflows,”

9.38 13 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)

“The four fearlessnesses”—

“Those leading a secluded religious life, and brahmins,”

“the gods, [and] Māra”

“Brahmā”

“I see no cause”—

“argue”

“I, who have found happiness”

“the status of the dominant bull,”

“Found fearlessness”

“roar”

“the lion,”

“Found a ground for self-confidence”

“Brahmā-like, turn the wheel”

9.42 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The detailed and thorough knowledge of dharmas, detailed and thorough knowledge of meanings” —

“Creative explanations” —

“detailed and thorough knowledge of confidence giving readiness to speak.”

9.43 13 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not go wrong.”

“[They] do not shout out.”

“[They] are not robbed of mindfulness.”

“[They] do not have uncollected thoughts.”

“[They] do not discriminate differences.”

“[They] are not inconsiderately dispassionate.”

“[They] are not deficient in yearning, are not deficient in perseverance, are not deficient in recollection, are not deficient in meditative stabilization, are not deficient in wisdom, are not deficient in liberation, and are not deficient in the insight into knowledge of liberation.”

“All physical actions are preceded by knowledge and informed by knowledge.”

“mental actions”

“see past time with knowledge free from attachment and free from obstruction.”

“the future,”

“the present”

“the eighteen distinct attributes of a buddha.”

9.44 44 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

What are the dhāraṇī doors? The sameness of all letters and syllables, the sameness of all spoken words, the syllable-doors, the syllable-entrances. What then are the syllable-doors, the syllable-entrances? The syllable a is the door to all dharmas being unproduced from the very beginning (ādy-anutpannatvād); ra is a door to the insight that all dharmas are without dirt (rajas),

“a is the door to all dharmas because they are unproduced from the very beginning.”

“letters as gateways.”

“entrance through letters,”

“The letter a is the gateway to all dharmas because they are unproduced from the very beginning (ādy-anutpannatvād).”

“without dirt (rajas)”

“ra,”

“Unproduced,”

“Because they are ultimately without distinctions”—

"Because of the way death and rebirth are unfindable"

"Because of the way names are unfindable"—

"They transcend the ordinary world"

"Because the vine of existence and the causes and conditions have been destroyed"—

"Because tamed and staying tamed have a certain limit"—

"Because they are free from bonds"—

"Because disorder has gone"—

"Because attachment is unfindable"—

"Because the sound of speech paths has been cut"—

"Because they do not wander from suchness"—

"Because they have nothing to be pretentious about"—

"Because an agent is unfindable"—

"They do not pass beyond sameness"

"Because taking something as 'mine' is unfindable"—

"Because going is unfindable"—

"Because a standing place is unfindable"—

"Because birth is unfindable"—

"Because breath is unfindable"—

"Because a dharma is unfindable"—

"Because a state the same as the sky is unfindable"—

"Because extinction is unfindable"—

"Because knowledge is unfindable"—

“Because a cause is unfindable”—
Because destruction is unfindable”—
“Because a beautiful skin color is unfindable”—
“Because mindfulness is unfindable”—
“Because calling out is unfindable”—
“Because eagerness is unfindable”—
“Because density in dharmas is unfindable”—
“Because conflict is unfindable”—
“Because a result is unfindable”—
“Because aggregates are unfindable”—
“Because old age is unfindable”—
“Because conduct is unfindable”—
“Because harm is unfindable”—

9.45 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“By which anything might be conventionally designated, or by which anything might be expressed, expounded”—
“Will not become perplexed whatever the sound”—
“Will succeed though the sameness of dharmas”—
“Skill in understanding sounds”
“Mindfulness”
“Intelligence”

“Awareness”

10.1 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, in regard to what you have asked—‘How have bodhisattva great beings come to set out in the Great Vehicle?’ ”

“By all dharmas not changing place”—

“But even though they do not falsely project the level of those dharmas... they still do the purification for a level”

10.2 13 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the purification of the basis for the benefit”

“aspiration.”

“beneficial.”

“the same state of mind.”

“giving up things.”

“spiritual friends”

“serve”

“seek the doctrine.”

“renunciation.”

“long for the body of a buddha”

“an exposition of dharmas.”

“truth statements.”

“the ten purifications.”

10.3 11 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the second level,”

“pay attention to... morality,”

“a feeling of appreciation and gratitude”

“patience”

“great delight”

“not ignoring any being”

“compassion”

“faith in gurus”

“reverence,”

“the perfections”

“the eight attentions.”

10.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“In raising up and transforming wholesome roots for the purification of a buddhafield”

10.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what is done in purification of the surpassing aspiration of bodhisattva great beings occupying the first level?”

10.17 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Not giving up dwelling in the forest”—

“the qualities of the ascetic”—

“where all training is without movement”

“Not causing all the dharmas to come into being”—

“Their minds not connecting with the foundations of consciousness”

10.22 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“By resorting to a view of the Buddha they do not see the Buddha.”

“ ‘All dharmas are empty,’ because they are empty of their own particular characteristics, not empty of emptiness.”

“Because the empty is an emptiness of its own particular characteristic, therefore emptiness does not oppose emptiness”—

10.23 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Purification of the three spheres”

“Because of the purity of the field of beings”—

“Not adding to and not taking away”—

“sameness”

“The absence of a realization of all dharmas”—

“realization of the way things are perfect... is the absence of a realization.”

“The absence of habitual ideas about dual phenomena is the exposition of the one way things are.”

“The views of śrāvakas and pratyekabuddhas”—

“All six faculties do not radiate out.”

“What is not a level of attachment on account of unobstructed knowledge?”

10.24 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It is attending on the Dharma”—

“Purifying the”

“minds”—

“buddhfield”

“Matured meditative stabilization”—

“absorbed in meditation.”

10.25 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“A river of confidence”

“Taking birth miraculously”—

10.28 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“it will go forth from the three realms and will stand wherever there is knowledge of all aspects.”

“Furthermore, by way of nonduality”—

“are not conjoined and not disjoined,”

“formless”

“cannot be pointed out,”

“do not obstruct”—

“have only one mark—that is, no mark.”

“Because, Subhūti, a dharma without a mark is not going forth, nor will it go forth, nor has it gone forth.”

10.29 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, someone who would assert that dharmas without marks go forth might as well assert of suchness that it goes forth,”

“the inconceivable element,”

“The abandonment element, the detachment element, and the cessation element”—

10.44 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“name... causal sign... conventional term... communication... or a designation”—

10.45 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“nonproduction... nonstopping... nondefilement... nonpurification... and not occasioning anything”—

10.46 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that vehicle will not stand anywhere.”

“Because no dharma stands”—

“And yet, Subhūti, that vehicle will stand by way of not standing”

“suchness does not stand or not stand.”

10.66 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“That vehicle, standing by way of not standing and by way of not moving, will not stand anywhere.”

10.67 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Who will go forth in”

“the Great Vehicle.”

“One who goes forth”

“by which one goes forth”

“from where one goes forth”

“You cannot apprehend a self because it is extremely pure”

10.70 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Lord, what do you not apprehend such that all these dharmas are not apprehended?”

“not apprehending suchness”

“And why”

“because of not apprehending”

“suchness”

“not apprehended.”

10.71 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“not apprehended.”

10.76 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Śuklavipaśyanā level”

“Gotra level”

“Aṣṭamaka level”

“Darśana level”

“Tanū level”

“Vītarāga level”

“Kṛtāvin level”

“the Śuklavipaśyanā level”

“Gotra level”

11.1 14 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Lord, you say this—‘Great Vehicle,’ ”

“It surpasses the world with its gods, humans, and asuras and goes forth; that is why it is called a great vehicle.”

“That Great Vehicle is equal to space”

“To illustrate, just as space”

“has room”—

“beings”

“Great Vehicle,”

“To illustrate,”

“space”

“coming,”

“going,”

“remaining,”

“the Great Vehicle.”

“it surpasses the world with its gods, humans, and asuras and goes forth; ... that vehicle is equal to space... to illustrate, Lord, just as space has room for infinite, countless beings beyond measure, ... you cannot apprehend coming or going... [and] you cannot apprehend a prior limit or a later limit,”

11.2 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“To illustrate,”

“the Great Vehicle.”

11.7 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Furthermore, Subhūti, where you have said, ‘This vehicle surpasses the world with its gods, humans, and asuras and goes forth,’ ”

“Subhūti, if the desire realm were to be factual, unmistaken,”

“Subhūti, if the desire realm were to be factual, unmistaken, unaltered, not an error, reality, the real,”

“true, as things are,”

“permanent, stable, eternal, qualified by not changing,”

“Subhūti, it is because the desire realm is all a construction, a creation, a narrative,”

“Not existent, and nonexistent”

“the world with its gods, humans, and asuras”

11.39 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“were to be existent, not nonexistent.”

11.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“voice with sixty special qualities”

11.49 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Subhūti, you said, ‘The Great Vehicle is equal to space,’ ”

11.53 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“decrease [and] increase”

“reduced”

11.55 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“produced,”

“stopping,”

“lasting,”

“nonlasting,”

“last and then change into something else,”

11.58 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“[It is] not something that should be understood”—

“[It is] not something that should not be understood,”

“not something that should be thoroughly understood,”

11.59 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“A maturation”

“subject to maturation”

11.71 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“[It is] not found,”

“not apprehended,”

11.74 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Subhūti, where you said, ‘To illustrate, Lord, just as space has room for infinite, countless beings beyond measure,’ ”

“You should know, Subhūti, that because a being is not existent, space is not existent, and you should know that because space is not existent the Great Vehicle is not existent.”

11.76 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“the dharma-constituent,”

11.77 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Suchness is nonexistent because beings are nonexistent.”

“all dharmas are nonexistent,”

“like space,”

“has room.”

“infinite”

“because a being is not existent, space is not existent... because space is not existent the Great Vehicle is not existent.”

“infinite,”

“countless,”

“beyond measure.”

“suchness.”

11.78 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“self, a living being,”

“the very limit of reality.”

11.79 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the inconceivable element,”

“form”

“consciousnesses”;

“feelings”;

11.84 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“contacts”;

11.85 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“elements”;

11.86 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“dependent origination”;

11.87 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“perfections”;

- 11.88 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the emptinesses”;

- 11.90 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“the noble truths,”

“the dhāraṇī doors”;

“the ten powers,”

“the distinct attributes of a buddha”;

- 11.91 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“the Gotra level,”

“the Kṛtāvin level”;

- 11.92 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“stream enterer”

“worthy one”;

11.93 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“pratyekabuddhas, bodhisattvas, and buddhas”;

11.94 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“vehicles”;

11.95 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“nirvāṇa.”

11.96 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“In this vehicle you cannot apprehend ‘coming or going,’ and there is not even ‘remaining,’

“Subhūti, all dharmas are unmoving. They do not go anywhere, they do not come from anywhere, and they do not remain anywhere,”

“Basic nature... suchness... intrinsic nature”—

“mark,”

11.117 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“You cannot apprehend that vehicle’s prior limit, cannot apprehend its later limit, and cannot apprehend its middle either. This is a vehicle equally of the three time periods. That is why ‘Great Vehicle’ is said,”

“the past time period is empty of the past time period,”

“the equality of the three time periods is also empty of the equality of the three time periods.”

“the Great Vehicle is also empty of the Great Vehicle.”

“the bodhisattva is also empty of the bodhisattva.”

11.118 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Subhūti, in emptiness there is no one, or two, or three,”

“ten.”

“Therefore, this is the vehicle of the bodhisattva great beings equally of the three time periods.”

“In this Great Vehicle you cannot apprehend same or not the same,”

“Same, or not the same,”

“you cannot apprehend greed or free from greed,”

11.119 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a past form, Subhūti, is empty of a past form,”

“Given that you cannot apprehend even emptiness because it is empty of emptiness, how could you ever apprehend a past form in emptiness?”

11.120 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“you cannot apprehend”

“the perfection of giving”

“in the equality”

“given that you cannot apprehend even equality in the equality...”?

“how could you ever apprehend the past, future, and present perfection of giving in the equality?”

11.130 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Therefore, it is the Great Vehicle of the bodhisattva great beings.”

12.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Lord, tasked with the perfection of wisdom... this elder Subhūti thinks he has to give instruction in the Great Vehicle.”

12.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Let it not be the case, Lord, that I am giving instruction in the Great Vehicle, having violated the perfection of wisdom”

12.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“you are giving instruction in the Great Vehicle in harmony with the perfection of wisdom”

- 12.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“by giving instruction in the Great Vehicle you have given instruction in the perfection of wisdom, and by giving instruction in the perfection of wisdom you have given instruction in the Great Vehicle.”

- 12.9 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Lord, one does not apprehend a bodhisattva at the prior limit,”

“Lord, one has to know the limitlessness of a bodhisattva through the limitlessness of form,”

“Lord, even such an idea as ‘form is a bodhisattva’ does not exist and is not found,”

“advice and instruction,”

- 12.11 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“So, Lord, I, who thus do not find a bodhisattva great being as anyone at all in any way at all,”

“You say this, Lord, that is, ‘bodhisattva.’ It is just a word.”

“To illustrate, Lord, you say ‘self’ again and again, but it has absolutely not come into being.”

“Lord, given that all phenomena thus have no intrinsic nature, what is that form that has come into being?”

“Lord, what has come into being is not form,”

“Lord, you cannot apprehend those bodhisattva great beings who would practice for awakening other than those who have not come into being, so does what has not come into being give advice and instruction in a perfection of wisdom that has not come into being?”

“one should know that when the mind of a bodhisattva given such instruction is not cowed... then that bodhisattva great being is practicing the perfection of wisdom,”

12.12 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, because beings are nonexistent one does apprehend a bodhisattva at the prior limit... at the later limit... or in the middle”

12.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“because form is nonexistent one cannot find a bodhisattva at the prior limit,”

12.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“are not two, nor are they divided”

12.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, because suchness is nonexistent one does not come close to a bodhisattva at the prior limit,”

12.37 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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Why, Venerable Śāriputra, should one know the limitlessness of a bodhisattva through the limitlessness of form...?”

12.39 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Venerable Śāriputra, form is empty of form,”

“in emptiness form does not exist,”

12.45 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“form is not found in form, form is not found in feeling,”

“as anyone at all in any way at all.”

12.56 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“this—that is, ‘bodhisattva’—is a name plucked out of thin air.”

“Because the words for all dharmas do not come from anywhere in the ten directions and do not go anywhere”

“because these—that is, ‘form,’ ‘feeling,’ ‘perception,’ ‘volitional factors,’ and ‘consciousness’—are simply just designated by names,”

“that name”—

“is not form,”

“because a name is empty of the intrinsic nature of a name. That which is empty is not the name,”

“so, one says ‘this, that is, “bodhisattva,” is just a word.’ ”

12.58 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“in that perfection of giving also there are no words and in those words there is no perfection of giving.”

“both those words and that perfection of giving do not exist and cannot be found.”

12.63 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Venerable Śāriputra, given that a self absolutely does not exist and is not found, how could it have ever come into being?”

12.77 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“An intrinsic nature arisen from a union does not exist.”

“given that all dharmas thus are the nonexistence of an intrinsic nature, ... an intrinsic nature... does not exist.”

12.87 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Venerable Śāriputra, all dharmas are impermanent but not because anything disappears.”

“not because anything disappears.”

12.95 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Venerable Śāriputra, it is because something impermanent is a nonexistent thing and has come to an end,”

12.96 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Similarly, all dharmas are suffering.”

“suffering is a nonexistent thing and has come to an end.”

“selfless,”

“Something selfless is a nonexistent thing and has come to an end”

12.98 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“All dharmas are neither unmoved nor destroyed.”

12.110 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“all dharmas are in their intrinsic nature nonexistent things,”

- 12.111 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“form has not occasioned anything,”

- 12.120 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“have not come into being.”

- 12.121 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Form is empty of a basic nature, and what is empty of a basic nature does not arise and does not pass away, and in what does not arise and does not pass away there is no transformation,”

“What is empty of a basic nature does not arise and does not pass away.”

- 12.131 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“what has not come into being is not form,”

“what has not come into being is not consciousness,”

- 12.132 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“what has not come into being is the perfection of wisdom, and the perfection of wisdom is what has not come into being,”

“Does what has not come into being give advice and instruction in a perfection of wisdom that has not come into being?”

12.133 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“do not see ‘what has not come into being as one thing and a bodhisattva as another,’ ”

12.134 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“What has not come into being and form are not two”

12.148 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“all dharmas”

“an illusion, a mirage,”

“they do not feel cowed by or tremble”

12.149 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“they do not then grasp, do not accept, do not base themselves on, and do not settle down on form, and neither do they label anything ‘this is form.’ ”

“When bodhisattva great beings practicing the perfection of wisdom investigate those dharmas like that they do not then grasp, do not accept, do not base themselves on, and do not settle down on form, and neither do they label anything ‘this is form’ ”;

12.154 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“And why? Lord, it is because form is not produced, and the nonproduction of form is not form. Therefore form and nonproduction are not two nor are they divided. And why? Lord, it is because that nonproduction is not one nor is it many.”

“form is not produced, and the nonproduction of form is not form,”

12.177 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, suchness is not produced, and the nonproduction of suchness is not suchness. Therefore, suchness and nonproduction are not two nor are they divided.”

12.179 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, it is because form is impermanent, so a decrease in form is not form. ... Therefore, form and a decrease are not two nor are they divided. And why? Lord, it is because a decrease is not one nor is it many.”

“a decrease in form is not form”;

12.202 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, suchness is impermanent, so a decrease in suchness is not suchness.”

12.203 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, anything called form is counted as not two,”

“feeling,”

“anything called form is counted as not two.”

13.1 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“then venerable Śāriputra inquired of venerable Subhūti”

“What is a bodhisattva? What is the perfection of wisdom? What is it to investigate?”

“To investigate”

13.2 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they are called bodhisattvas because awakening is itself their state of being,”

“And with that awakening they know the aspects of dharmas but they do not settle down on those dharmas.”

13.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Whatever the attributes, tokens, and signs on account of which”—

- 13.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, that which is called perfection of wisdom has gone far off.”

- 13.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is called wisdom gone to the other side.”

- 13.31 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, why do you say, ‘...the nonproduction of form is not form...,’ ”

- 13.32 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, form is empty of form”

“The emptiness of form is not form, and is not production.”

“Venerable Śāriputra, because of this one of many explanations, the nonproduction of form is not form”

- 13.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, why do you say, ‘It is because a decrease in form is not form,’ ”

[13.39](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“not conjoined and not disjoined”—

“have no mark.”

[13.44](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“nonproduction is not one thing and form another; nonproduction itself is form, and form itself is nonproduction.”

“not two.”

[13.45](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they then view the nonproduction of form,”

[13.46](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, if form is a nonproduction, up to the buddhadharmas are a nonproduction, then, Venerable Subhūti, will śrāvakas not have already gained śrāvaka awakening,”

“the five awakenings”

13.47 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“undertake the difficult practices”

“turning the wheel of the Dharma”

13.48 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, I do not accept that an unproduced dharma has an attainment, or a clear realization. I do not accept that which is unproduced becomes a stream enterer. I do not accept that which is unproduced has the result of stream enterer.”

13.49 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, I do not accept that bodhisattvas are undertaking difficult practices.”

“the idea of difficulty”

“bodhisattva great beings do not appropriate and do not apprehend any dharma as anything in any way at all,”

13.50 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, in the absence of production I do not accept that there is the state of a tathāgata,”

“I do not accept that an unproduced dharma attains an unproduced attainment.”

13.51 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Well then, Venerable Subhūti, does an unproduced dharma attain a produced attainment, or does a produced dharma attain an unproduced attainment?”

“Venerable Śāriputra, I do not accept that a produced dharma attains an unproduced attainment,”

13.52 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“There is an attainment and there is a clear realization, but not in a dual way.”

“attainment and clear realization are labeled by ordinary convention,”

“stream enterer, tathāgata,”

13.54 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, just as attainment and clear realization exist as ordinary conventions, similarly,”

“Venerable Śāriputra, it is because ultimately there is no maturation of karma, there is no production, there is no cessation, there is no defilement, and there is no purification.”

13.55 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, is an unproduced dharma produced or is a produced dharma produced?”

“Venerable Śāriputra, I do not accept that an unproduced dharma is produced, nor do I accept that a produced dharma is produced.”

13.56 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, what unproduced dharma do you not accept is produced?”

13.57 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What produced dharma do you not accept is produced?”

13.58 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, because of this one of many explanations neither is production produced nor is nonproduction produced.”

“Venerable Subhūti, is a dharma that has not been produced, produced; or is a dharma that has been produced, produced?”

“Venerable Śāriputra, the unproduced is not produced, and the produced is not produced either,”

“Venerable Śāriputra, it is because both produced and unproduced dharmas are not conjoined and not disjoined because there is no production,”

13.59 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, you are confident in your readiness to say again and again that ‘dharma are unproduced’? You are also confident in your readiness to say there is no production of unproduced dharmas?”

13.60 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, I have no ready confidence to say again and again that dharmas are unproduced. I have no ready confidence to say there is no production of unproduced dharmas.”

“And why? Because, Venerable Śāriputra, an unproduced dharma, nonproduction, ready confidence, saying something, and a state of production—all those dharmas are not conjoined and not disjoined, are formless, cannot be pointed out, do not obstruct, and have only one mark—that is, no mark.”

13.61 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, is there is no production of saying, is there also no production of ready confidence, and is there also no production of a dharma? Are those dharmas that are the point of departure for a ready confidence to say something also not produced?”

13.62 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“exactly so,”

“There is no production of saying, there is also no production of ready confidence, and there is also no production of a dharma. Those dharmas that are the point of departure for a ready confidence to say something are not produced,”

“there is no production of form,”

“there is no production of form,”

“there is no production of the knowledge of all aspects.”

“Venerable Śāriputra, because of this one of many explanations, there is no production of saying, there is also no production of ready confidence, and there is also no production of a dharma; those dharmas that are the point of departure for a ready confidence to say something are not produced.”

13.65 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, form is empty of a basic nature”

“It has no fixed position inside, it has no fixed position outside, and it cannot be apprehended without both.”

13.77 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“purify the awakening path”

13.78 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“there is an ordinary... and there is an extraordinary”

13.79 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It does not move from, does not transcend, and does not pass beyond the ordinary world,”

13.101 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Excellent, excellent, Venerable Śāriputra. I will object to Venerable Śāriputra in that Venerable Śāriputra has got at just what is meant by expressing the statement as an absolute.”

“You should know that the nonexistence of attention is because of the nonexistence of a being; you should know that the emptiness of attention is because of the emptiness of a being; you should know that the isolation of attention is because of the isolation of a being; you should know that the absence of an intrinsic nature in attention is because of the absence of an intrinsic nature in a being; and you should know that there is no full awakening of attention because there is no full awakening of a being.”

13.113 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“I say bodhisattva great beings are not separated from staying in this state or from this attention.”

14.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“all the Four Mahārājas stationed in the great billion world systems together with many hundreds of thousands of one hundred million billion gods were assembled in that very retinue,”

- 14.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How should bodhisattva great beings stand in the perfection of wisdom? What is the bodhisattva great beings’ perfection of wisdom? And how should bodhisattva great beings train in the perfection of wisdom?”

- 14.3 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Those who have entered into flawlessness are incapable of producing the thought of unsurpassed, perfect, complete awakening.”

“And yet if they also produce the thought of unsurpassed, perfect, complete awakening I still rejoice in them also.”

- 14.4 15 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, what is the bodhisattva great beings’ perfection of wisdom?”

“Kauśika, here bodhisattva great beings with a thought of awakening connected with the knowledge of all aspects should pay attention to form as impermanent, and they should pay attention to it as suffering, selfless, empty, a disease, a boil,”

“impermanent”

“suffering”

“selfless”

“empty”

“disease”

“boil”

“thorn”

“misfortune”

“headed to destruction”

“shaky”

“brittle”

“a hazard”

“a headache”

14.20 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they should pay attention to cessations as selfless, calm,”

“isolated”

“emptiness”

“signlessness”

“wishlessness”

“nonenactment”

14.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“perfections,”

14.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the distinct attributes,”

14.23 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“analyze”

“complete”

“extending”

“The bodhisattva great beings’ thought of the wholesome roots is not touched by the thought of awakening.”

“the thought of the wholesome roots does not exist... in the thought of awakening,”

14.25 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, the thought of the wholesome roots is no thought,”

“inconceivable”

“no thought.”

“Kauśika, this is the bodhisattva great beings’ perfection of wisdom”

14.27 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

"I have to feel a sense of appreciation, Lord, and not feel no sense of appreciation"

"advised and instructed"

"made... excited."

"motivated."

"caused... to enter into... and established"

14.28 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

"they should not stand,"

"should stand in the perfection of wisdom."

14.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

"Form is empty of form,"

14.44 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

"not two,"

14.46 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

"By way of apprehending something"

“they should not stand in form by way of apprehending something,”

“they should not stand in buddhahood by way of apprehending something,”

14.47 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, they thus should not dwell on the idea of form by way of apprehending something, up to... they thus should not dwell on the idea of buddhahood by way of apprehending something”

14.48 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they should not dwell on the idea that form is permanent... they should not dwell on the idea that form is impermanent,”

14.59 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they should not dwell on the idea that the tathāgata, worthy one, perfectly complete buddha is worthy of gifts by way of apprehending something.”

14.60 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“should not stand on the first level... up to the tenth level,”

14.64 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“should not dwell on the idea ‘I will establish infinite, countless beings beyond measure in unsurpassed, perfect, complete awakening’ by way of apprehending something.”

“ ‘I will make the five eyes perfect,’ ”

[14.65](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they should not dwell on the idea ‘I will make the eighty minor signs perfect on the body.’ ”

[14.71](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“I will, standing on the four legs of miraculous power, become completely absorbed in meditative stabilization,”

[14.79](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Then it occurred to [him] to think, ‘Well then, however could bodhisattva great beings stand in the perfection of wisdom?’ ”

[14.80](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the tathāgatas have totally nonabiding minds.”

[14.85](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“O gods, is what is said incomprehensible?”

“Incomprehensible, Ārya Subhūti!”

14.86 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“not even one syllable is said here,”

“A magically created buddha”

14.87 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“magical creation... a dream... an echo... and a magical illusion,”

14.95 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“O gods, form is not deep and is not subtle.”

“it is because the intrinsic nature of form is not deep and is not subtle,”

14.108 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Well then, in this Dharma teaching has nothing been designated form?”

14.111 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Exactly so, gods, exactly so,”

“cannot, without having resorted to this forbearance,”

15.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[Then it occurred to those gods to] think, ‘What would the elder Subhūti accept those listening to the Dharma to be like?’ ”

“Gods, I would accept those listening to the Dharma to be like illusory beings,”

15.9 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable monk Subhūti, who will be the recipients of this perfection of wisdom so deep, so hard to behold,”

“hard to understand”

“peaceful”

“subtle”

“private”

15.10 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“not an object of speculative thought”

“absolutely noble”

“an object to be known by the learned and wise”

“will be the recipients”—

“persons who have seen the truths, or worthy ones with outflows dried up,”

15.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they will not construct the idea that form is empty,”

15.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“so too no being at all will be the recipient of it.”

15.27 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, is it not the case that in this perfection of wisdom the three vehicles... are taught in detail?”

“the ten levels... the assistance,”

“the bodhisattva path”

15.28 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the clairvoyances,”

“confident readiness,”

15.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Exactly so, Venerable Śāriputra, exactly so,”

15.32 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because of inner emptiness,”

“because of the emptiness that is the nonexistence of an intrinsic nature,”

16.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“these flowers have been magically created,”

16.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika... these flowers have not come about”

16.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, form also has not come about, and what has not come about is not form.”

16.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Does not contradict designation and gives instruction in the true nature of dharmas”

16.16 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, bodhisattva great beings, having thus understood how all dharmas are mere designations, should train in the perfection of wisdom.”

“Do not train in form,”

“because they do not see the form in which they train,”

16.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śatakratu... inquired... why do bodhisattva great beings not see form,”

16.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“form is empty of form.”

16.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, it is because the emptiness of form does not train in the emptiness of form,”

16.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Those who train in the emptiness of form without making a division into two, up to train in the knowledge of all aspects without making a division into two... train in countless, infinite buddhadharmas.”

16.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not train in order to increase or decrease form,”

16.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[do] not train in order to get hold of or get rid of form”

16.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, why do bodhisattva great beings not train in order to get hold of or get rid of form?”

16.33 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“form does not get hold of form,”

“based on... emptiness.”

16.37 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Does not see the production... of form,”

“stopping.”

“acceptance”

“rejection”

“purification”

“defilement”

“increase,”

“decrease.”

16.38 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable monk... where should you look for the perfection of wisdom?”

“In Subhūti’s chapter”—

16.39 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is it through your noble might, is it through your sustaining power...?”

16.40 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the Tathāgata’s sustaining power,”

16.41 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable monk Subhūti, given that all dharmas are without anything that sustains them, why do you say ‘this is the Tathāgata’s sustaining power, it is the Tathāgata’s might’?”

16.42 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the tathāgata cannot be apprehended in the true nature of dharmas that is without anything that sustains it,”

“the true nature of dharmas that is without anything that sustains it cannot be apprehended in the tathāgata.”

“suchness”

16.43 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“true dharmic nature”

“suchness”

“form,”

- 16.45 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the knowledge of all aspects”

- 16.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The true dharmic nature of the tathāgata is not conjoined with or disjoined from the true dharmic nature of form. ... It is not conjoined with or disjoined from something other than the true dharmic nature of form.”

- 16.48 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“thus, Kauśika, not being conjoined with and not being disjoined from all dharmas—this is its might, this is its sustaining power,”

- 16.49 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They also should not look for it in form”—

“and they should not look for it elsewhere than form.”

“all dharmas... are not conjoined, are not disjoined... and have... no mark.”

- 16.51 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form is not the perfection of wisdom”

“and there is no perfection of wisdom other than form”

16.54 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, it is because all these dharmas do not exist and cannot be apprehended.”

16.57 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom... is great... the perfection of wisdom... is immeasurable... the perfection of wisdom... is infinite... [and] the perfection of wisdom... is limitless.”

16.59 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“you cannot apprehend a prior limit of form”

“you cannot apprehend a later limit”

“you cannot apprehend a middle”

16.60 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“You cannot apprehend a measure of form” —

16.61 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“infinite”

16.64 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“limitless”

16.72 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, where there has been no explanation of anything as a being there will also be no limitlessness of a being.”

“Kauśika, if a tathāgata, worthy one, perfectly complete buddha remaining for as many eons as there are sand particles in the Gaṅgā River were to say the word being again and again,”

16.73 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, from this one of many explanations you should know this perfection of wisdom is unlimited because beings are unlimited.”

16.76 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Without apprehending any dharma... still they make known the presentation of the three vehicles”—

16.77 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“But without apprehending the tathāgata as other than the perfection of giving”—

16.79 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“you... should therefore call them... just tathāgatas.”

“the tathāgata... Dīpaṅkara,”

16.80 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Then those gods said to the Lord”—

“It is amazing, Lord, this perfection of wisdom of the bodhisattva great beings, through not appropriating and rejecting form,”

“is favorable to getting hold of the knowledge of all aspects.”

16.81 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Then the Lord, knowing the four retinues of monks, nuns,

“Emptiness becomes a good sustainable position”

“emptiness finds no way to infiltrate emptiness.”

16.82 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“with which they might infiltrate”

“where infiltration might take place.”

“into which infiltration might take place”

16.98 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Guarding, protection, and safekeeping”—

16.99 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“to illustrate, ... if this... were filled with śrāvakas and pratyekabuddhas like a thicket of sugarcane,”

17.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a perfect family”

“magically produce themselves”

17.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“have taken possession of... all the buddhadharmas”;

17.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“wholesome dharmas”;

17.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“polite speech”

17.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“training perfectly”

17.33 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Has been made available in order to tame... and in order to lessen their conceit” —

17.35 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“bodhisattvas... practicing the ordinary”

“without skillful means”

17.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“without apprehending”

- 18.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“having borne respectfully in mind this perfection of wisdom written out in book form”

- 18.28 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a stūpa be made of the seven precious things”;

- 18.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Jambudvīpa,”

- 18.36 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“millionfold world system,”

- 18.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“billionfold world system”

18.42 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“each single being of the beings in as many world systems as there are sand particles in the Gaṅgā River in each of the ten directions”

19.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“engage... in battle”

19.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a great knowledge-mantra... an unsurpassable knowledge-mantra... a knowledge-mantra equal to the unequaled,”

19.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the disk of the moon”

19.18 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“these good qualities in this very life... poisoning will not cause the time of their death... or fire, weapons, or water... up to sickness”;

“a royal family.”

19.19 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“born in the hells, the animal world,”

“have incomplete faculties... missing limbs... [or] be born in”

“a body adorned with the marks”

“pass on... to buddhafiels... [and] bring beings to maturity and purify a buddhafiels,”

20.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“religious mendicants... a hundred of them... went back,”

20.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Māra... turned back”;

20.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“guard and protect”;

20.13 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Issues forth from... the knowledge of all aspects”

“the perfection of wisdom”

“the knowledge of all aspects is not one thing and the perfection of wisdom another”

“The knowledge of all aspects issues forth from the perfection of wisdom”

“the perfection of wisdom issues forth from the knowledge of all aspects”

“The knowledge of all aspects is not one thing and the perfection of wisdom another”

21.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“all the buddhadharmas are preceded by the perfection of wisdom,”

21.5 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Ānanda, ... have been dedicated to the knowledge of all aspects in a nondual way,”

“gets the name ‘perfection of giving.’ ”

21.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Ānanda, by way of the nonduality of form, in a nonappropriating way, in a nonapprehending way”—

21.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“an immeasurable... morality”

[21.20](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“morality... of śrāvakas and pratyekabuddhas”

[21.22](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“guard, protect, and keep safe”;

[21.34](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the gods have come”;

[21.42](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

bodies being infused with energy;

[22.1](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śatakratu, head of the gods”

“filled this Jambudvīpa right to the top with the physical remains of the tathāgatas,”

22.3 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, the perfection of wisdom cannot be apprehended”

“cannot be pointed out”

“does not obstruct”

“has only one mark—that is, no mark”

“It is not a place to be seized or not seized”

“to be increased or reduced”

“to be taken away from or added to”

22.4 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“A dual perfection of wisdom is not available”

“Similarly, a perfection of giving, a perfection of morality,”

“are not two,”

22.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika... is simply to accept suchness as two,”

22.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in the Sudharmā assembly of gods”

22.10 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom has no causal sign”

“has no token, is inexpressible,”

“cannot be talked about”

22.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“this billionfold world system filled right to the top with the physical remains of tathāgatas,”

22.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the tathāgata and the perfection of wisdom are not two”;

22.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is equivalent”;

22.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is equivalent.”

22.20 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a person fearful of rich creditors”;

22.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“complete nirvāṇa”;

22.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the large jewel”;

22.34 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“as many... world systems as there are sand particles in the Gaṅgā River filled right to the top with the physical remains of tathāgatas,”

22.39 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the dharma body, the form body, and the knowledge body.”

22.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Gives detailed instruction for the three vehicles, and instruction by way of no causal sign, by way of no production, by way of no stopping,”

22.47 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is not over there or over here, or has stayed up or sunk down,”

22.49 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Replied Śatakratu, “This—that is, the perfection of wisdom—is a great perfection.”

22.59 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Shatters the vajra-like body and imbues the physical remains of the tathāgata with a special power”—

22.61 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Who goes to others and explicates”

22.64 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“ ‘What should I rely on and stay by, whom should I respect, revere, honor, and worship?’ ”

22.66 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, those sons of a good family or daughters of a good family who have entered into the Śrāvaka Vehicle or who have entered into the Pratyekabuddha Vehicle,”

23.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“from establishing one being in the result of stream enterer, but not so much from establishing the beings in Jambudvīpa in the ten wholesome actions.”

23.7 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“written out this perfection of wisdom in book form and bestowed it”

“in this perfection of wisdom are taught the dharmas without outflows,”

23.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“establishing all the beings in Jambudvīpa in the state of a worthy one and a pratyekabuddha’s awakening,”

23.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“written out this perfection of wisdom in book form and bestowed it”

23.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“There, properly paying attention is this: taking up... this perfection of wisdom with an understanding that operates without duality.”

23.31 15 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“There the meaning of the perfection of wisdom is this:”

“not viewing the perfection of wisdom as two and not viewing it as not two.”

“not viewing the perfection of wisdom as a causal sign or as not a causal sign,”

“as brought in or as sent out,”

“as taken away or as added on,”

“as defilement or as purification,”

“as a production or as a cessation,”

“as grasped or as rejected,”

“as stationed or as not stationed,”

“as true or as mistaken,”

“as a part or as not a part,”

“as a dharma or as not a dharma,”

“as suchness or as not suchness,”

“as the very limit of reality or as not the very limit of reality,”

“this is the meaning of nondual,”

23.33 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in both the meaning and the letter”

23.34 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“with all the requirements for happiness, all the buddhas in the ten directions”;

23.35 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“without apprehending anything”

“for infinite, incalculable eons by way of apprehending something”;

23.41 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“counterfeit perfection of wisdom.”

23.58 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“immeasurable merit”;

23.70 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in the result of once-returner,”

“a pratyekabuddha’s awakening,”

23.74 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“unsurpassed, perfect, complete awakening”

23.78 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in the irreversible state”;

23.84 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“to one”

24.1 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Then the bodhisattva Maitreya said to the... venerable monk Subhūti,”

“in comparison to the bases of meritorious action arisen from”

“the highest.”

24.2 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all the bases of meritorious action arisen from giving,”

“of those... in the Śrāvaka Vehicle and those... in the Pratyekabuddha Vehicle are made”

“for personal disciplining... a bodhisattva’s... is for disciplining all beings.”

24.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“entities and objective supports,”

24.11 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the eighteen distinct attributes of a buddha”—

“And if, just like it is with the entities and how it is with the objective supports too, awakening is like that; if thought is like that,”

24.12 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable monk Subhūti, if those bodhisattva great beings again and again practice the six perfections,”

24.14 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable monk Subhūti, you should not give an exposition of this doctrine... like this in the presence of bodhisattvas who have newly set out in the vehicle,”

“smidgeon of faith,”

24.15 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The explanation... has to be given in the presence of bodhisattvas irreversible...” —

“they will be, venerable monk Subhūti, those whose bases of meritorious action arisen from rejoicing will be dedicated in that way to unsurpassed, perfect, complete awakening,”

24.16 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The thought that does the rejoicing and dedication”

“is a thought that is extinguished, stopped, nonexistent, and has run out”

“And those entities and those objective supports, those wholesome roots, and those bases of meritorious action arisen from rejoicing are extinguished, stopped, nonexistent, and have run out,”

“Does thought dedicate thought? If thought were to dedicate thought, there would be no coming together of two thoughts”

“The intrinsic nature of thought cannot be dedicated”

24.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“When bodhisattva great beings practicing the perfection of wisdom thus know the perfection of wisdom is a nonexistent thing,”

24.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The bodhisattva Maitreya then asked the elder Subhūti, “Venerable monk Subhūti, when bodhisattva great beings who have newly set out in the vehicle,”

24.19 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“when bodhisattvas... who have newly set out in the vehicle,”

“by way of not apprehending anything.”

24.21 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“And, having heard about those works of Māra from them, no decrease happens and no increase happens,”

“Grasp the bodhisattva lineage”—

24.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Maitreya, bodhisattva great beings who have newly set out in the vehicle should compress together the merit accumulations and the wholesome roots planted by the lord buddhas whose path has come to an end, whose thought constructions and cravings for existence have been cut off,”

24.25 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“it is a conforming dedication,”

“are extinguished”—

24.26 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“past, future, and present”

“paying attention to there being no dedication, and paying attention to the”

“by that dedication they”

“the best, up to the equal to the unequalled dedication.”

24.28 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“are aware that the piling up of”

24.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they do not form a knowledge of and do not give validity to those wholesome roots, those accumulations, or those productions of the thought,”

24.33 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“bodhisattvas who are skilled.”

24.34 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“should reflect deeply as follows: ... those buddhas, those wholesome roots, those accumulations, and those... thoughts”

24.42 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“has not been poisoned.”

24.44 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“has been poisoned.”

24.45 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“I too must dedicate... in this truly dharmic way,”

24.47 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“if all the beings that are in the billionfold world system were to obtain the ten wholesome actions... the concentrations, ... the immeasurables, ... the absorptions, and... the clairvoyances.”

24.49 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“were to become stream enterers,”

24.50 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“this dedication... without attachment creates even more merit than”

24.51 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“worthy ones and pratyekabuddhas,”

24.53 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“with all the requirements for happiness... for as many eons as there are sand particles in the Gaṅgā River.”

24.54 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if that basis of meritorious action had a physical form it would not fit in even as many world systems as there are sand particles in the Gaṅgā River”

24.62 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“all the beings in a billionfold world system”

24.64 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“without grasping, without rejecting, without falsely projecting,
without acquiring, and without apprehending,”

“there is no production, cessation, defilement, purification,”

“I also rejoice,”

24.66 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“liberation,”

24.67 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“are not bound, are not freed”;

“are not defiled”

“are not produced”

“do not appear,”

“do not stop... have not changed places, and have not been
destroyed”—

“they are not bound, are not freed, are not defiled, and are not purified,
... are not produced, do not appear, and do not stop, have not changed
places, and have not been destroyed.”

24.70 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“practicing the perfections... by way of not apprehending anything”

25.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Turning the wheel of the Dharma that has twelve aspects three times”—

“Lord, how does one stand in the perfection of wisdom?”

25.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom is itself the Teacher and the Teacher is himself the perfection of wisdom.”

25.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What occasioned this inquiry by the venerable monk Śāriputra? What was the catalyst?”

25.4 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“assisted by the perfection of wisdom”

“Dedicate”

25.7 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“When the five perfections are assisted by the perfection of giving, they do not get the name perfection.”

“It is not so, Kauśika, it is not so”

25.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how should [they]... find and produce within themselves the perfection of wisdom?”

25.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“So they do not find and produce within themselves form”

25.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how do they find and produce within themselves the perfection of wisdom so that they do not find and produce within themselves form?”

25.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, they should find and produce within themselves the perfection of wisdom as the nonenactment, the nonproduction, the noncessation, the nonappearance, the nondestruction, and the nonapprehension of form.”

25.12 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“does not cause any dharma to be gained.”

“It is counted as the perfection of wisdom.”

25.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom... does not cause even the knowledge of all aspects to be gained. It does not apprehend it.”

25.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika... it is because the perfection of wisdom does not cause it to be gained as a name, as a causal sign, or as something to be enacted.”

25.16 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Well then, Lord, how does this perfection of wisdom cause it to be gained?”

“The perfection of wisdom causes it to be gained without apprehending, without asserting, without being stationed on, without forsaking, without settling down on, without grasping, and without rejecting anything at all, but it does not cause any dharma to be gained.”

25.17 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It is amazing, Lord, ... this perfection of wisdom...”

“nonproduction”

25.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“have such ideas as ‘the perfection of wisdom causes all dharmas to be gained’ or ‘the perfection of wisdom does not cause all dharmas to be gained,’ ... the perfection of wisdom is forsaken,”

25.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“I do not have confidence in form.”

25.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the perfection of wisdom gives me confidence because form cannot be apprehended,”

25.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Does not make form bigger nor does not make it smaller”—

25.31 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Those bodhisattva great beings with such notions, Lord, are not practicing the the perfection of wisdom.”

“Lord... because... they are not in harmony with the perfection of wisdom as cause”

25.33 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because beings are not produced.”

“because form is not produced, up to... because a buddha is not produced,”

25.41 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“There is no full awakening”

25.42 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because beings are not endowed with the powers,”

26.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because dharmas are in an inanimate material state”

26.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“hard... to believe in this perfection of wisdom.”

26.27 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Just how deep, Lord, is this perfection of wisdom in which it is so hard for them to believe?”

26.28 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is not bound and it is not freed,”

“Subhūti... form is not bound and it is not freed.”

“because the nonexistence of an intrinsic nature in form is form.”

26.33 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the prior limit of form is not bound and is not freed.”

“Because the nonexistence of an intrinsic nature in the prior limit is form”

26.34 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The later limit”

26.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“present”

26.38 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“purity,”

“that purity of form is the purity of the result.”

26.39 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“That purity of form is the purity of the result. That purity of the result is the purity of the perfection of wisdom. That purity of the perfection of wisdom is the purity of form.”

“not two, not divided, not separate, and not broken apart.”

26.40 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because of the purity of self, there is the purity of form.”

“because of the purity of self, there is the purity of form.”

“because of the purity of self, there is the purity of feeling... perception... volitional factors... and consciousness. Because of the purity of consciousness, there is the purity of self,”

“the purity of self and purity of”

“the purity of the knowledge of all aspects”

26.44 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because of the purity of greed there is the purity of form; because of the purity of form there is the purity of greed. Thus, this purity of greed and the purity of form is not two,”

“is not two.”

26.45 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“hatred, and confusion.”

26.50 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because of the purity of ignorance there is the purity of volitional factors; because of the purity of volitional factors there is the purity of ignorance. Thus, this purity of ignorance and the purity of volitional factors is not two,”

26.51 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because of the purity of the perfection of giving there is the purity of the perfection of morality; because of the purity of the perfection of morality there is the purity of the perfection of giving. Thus, this purity of the perfection of giving and the purity of the perfection of morality is not two,”

26.55 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because of the purity of the knowledge of the path aspects there is the purity of the knowledge of all aspects, because of the purity of the knowledge of all aspects there is the purity of the knowledge of all path aspects. Thus, this purity of the knowledge of the path aspects and the purity of the knowledge of all aspects is not two,”

26.56 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Subhūti, that purity of the perfection of wisdom is the purity of form. That purity of form is the purity of the knowledge of all aspects. Thus, this purity of the perfection of wisdom, purity of form, and purity of the knowledge of all aspects is not two, not divided, not separate, and not broken apart.”

26.57 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“feeling, perception, volitional factors, and consciousness,”

26.91 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that purity of the perfection of wisdom is the purity of the feeling that arises from the condition of contact with the thinking mind. The purity of the feeling that arises from the condition of contact with the thinking mind is the purity of the knowledge of all aspects. Thus, this purity of the perfection of wisdom, purity of the feeling that arises from the condition of contact with the thinking mind, and purity of the knowledge of all aspects is not two,”

26.93 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the purity of the knowledge of all aspects,”

“the purity of the knowledge of all aspects is not two”;

26.94 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the purity of the compounded”

“the uncompounded,”

27.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, this purity is deep,”

“Śāriputra, it is deep because it is extremely pure”

27.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, purity is light because it is extremely pure,”

27.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, purity does not link up.”

27.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, form does not link up because it does not change places, so it is pure”

27.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, purity is without defilement”

27.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, there is no obtaining and no clear realization of purity.”

27.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, purity does not come into being.”

- 27.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, purity does not arise in the desire realm... the form realm... [or] the formless realm.”

- 27.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because you cannot apprehend the desire realm’s intrinsic nature.”

- 27.19 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, purity does not know”

- 27.20 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because dharmas are inanimate material”—

- 27.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, purity does not know form.”

- 27.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because it is empty of its own mark”

27.27 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, the perfection of wisdom does not help nor does it hinder the knowledge of all aspects,”

“extremely pure.”

27.28 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because of the establishment of the dharma-constituent.”

27.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, the purity that is the perfection of wisdom does not assist any dharma,”

27.31 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, form is pure because self is pure”

“because it is extremely pure, Subhūti.”

27.45 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Nonduality and purity”—

27.46 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the unlimited,”

“because form is unlimited.”

27.47 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because of the emptiness of what transcends limits and the emptiness of no beginning and no end, Subhūti.”

27.53 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, why is such a realization as that the perfection of wisdom of bodhisattva great beings?”

“Because it is the knowledge of path aspects, Subhūti.”

27.54 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, you cannot apprehend the perfection of wisdom of bodhisattva great beings on this side, on the farther side, or on neither.”

“Because it is extremely pure,” said the Lord.

27.55 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because of the sameness of the three time periods, Subhūti”—

27.56 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they are attached to a name and attached to a causal sign,”

27.58 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“those who are attached and not attached.”

“Lord, such an excellent exposition and excellent definitive teaching of this perfection of wisdom... to bodhisattva great beings is amazing”—

27.59 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“When... they perceive that form is ‘empty,’ they are attached”

27.63 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Not perceive form as ‘form’ ”—

“Not perceive... dharmas as... ‘dharmas’ ”—

27.68 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, it is because the basic nature of form cannot be dedicated”

27.71 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, I will teach you other sorts of attachment even more subtle than those”

27.74 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, the perfection of wisdom is deep.”

“Subhūti, it is because all dharmas are isolated in their basic nature.”

27.75 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom... is unmade and does not cause anything to come into being.”

27.76 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The basic nature of a dharma is not two; it is simply one.”

“is not a basic nature.”

“is unmade.”

“has not caused anything to come into being”

27.77 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Nobody has seen, heard, thought about, been conscious of, or fully awakened to the perfection of wisdom,”

27.78 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom is inconceivable”

“it is not known through form”

28.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is the nonapprehender of all dharmas.”

28.2 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How do [they]... practice the perfection of wisdom?”

“if they do not practice form,”

28.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“ ‘form is completed’ or ‘not completed,’ ”

28.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“ ‘Form is not attached’ ”

28.12 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they do not perceive ‘form is not attached.’ ”

28.31 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They do not falsely project form”

“do not falsely project form as ‘mine’ ”

“do not falsely project anything onto form”

28.40 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the thousand buddhas”

28.42 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya”

28.54 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the perfection of wisdom is pure because form is pure.”

28.56 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, form... is unproduced and unceasing, without defilement and without purification.”

“form is pure,”

28.57 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because space is pure”—

28.59 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“pure... untainted... cannot be grasped... does not say anything... does not converse about anything... cannot be apprehended”—

28.60 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because space does not say anything”—

“just like the two sounds of an echo, as an analogy,”

“Because space does not converse about anything”

28.62 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, ... because form is extremely pure, cannot be apprehended, is unproduced and unceasing, and without defilement and without purification”—

28.63 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“pure”

28.64 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“will not contract diseases of the eye,”

28.68 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a great jewel”

28.69 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“In the perfection of wisdom there is no dharma that is produced or ceases, is defiled or purified, or is appropriated or rejected at all”

28.70 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Thus, do not form a notion, and thus do not conceive”—

28.71 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, this perfection of wisdom does not establish any dharma, or teach it.”

28.73 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, whether the tathāgatas arise or whether the tathāgatas do not arise”

28.74 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the wheel of Dharma.”

28.75 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... it is not a second turning of the wheel of Dharma and it is not a first turning either.”

“has not been made available in order to turn or not turn any Dharma”

28.76 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Given the emptiness that is the nonexistence of an intrinsic nature”

28.80 13 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom is a great perfection,”

“all dharmas are empty of the intrinsic nature of all dharmas.”

“but still, bodhisattva great beings abiding in this perfection of wisdom fully awaken to unsurpassed, perfect, complete awakening without fully awakening to any dharma at all.”

“will turn the wheel of the Dharma but will not turn or not turn any Dharma.”

“will not see any Dharma at all, and will not not see any Dharma at all either.”

“because a Dharma that will be turned or will not be turned cannot be apprehended.”

“emptiness does not turn it, nor does it not turn it. The signless and the wishless also do not turn it, nor do they not turn it.”

“therefore, this teaching of the perfection of wisdom, this illumination,”

“is the teaching of the perfection of wisdom that is perfectly pure.”

“nobody teaches that teaching of the perfection of wisdom.”

“and nobody receives it.”

“nobody has directly realized it.”

“nobody has entered into nirvāṇa either. And in this Dharma teaching there is also nobody who becomes worthy of offerings.”

- 29.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because space is a nonexistent thing, Subhūti”—

- 29.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all dharmas are equally nonapprehendable, Subhūti”—

- 29.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because of not having a name and body”—

- 29.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because the movement of breath in and out is unfindable”—

- 29.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because applied and sustained thought is unfindable”—

- 29.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because the feeling, perception, volitional factors, and consciousness aggregates are unfindable.”

- 29.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all phenomena do not go away.”

- 29.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all dharmas cannot be seized.”

- 29.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all dharmas have come to an end in extreme purity.”

- 29.12 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all dharmas do not arise and do not stop.”

- 29.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because death and rebirth are unfindable.”

29.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all dharmas are indestructible in their nature.”

29.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because a dream that has been seen cannot be apprehended.”

29.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This is a perfection without purification... because the presence of defilement cannot be apprehended.”

29.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This is a perfection that does not stand... because all phenomena cannot be apprehended.”

29.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because it is a full awakening to all dharmas as unmistakable suchness.”

29.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because the causal sign of greed cannot be apprehended.”

29.33 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because hate is not real.”

29.37 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This perfection of wisdom is a perfection that is not a means of measurement... because all phenomena do not fully arise.”

29.39 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all phenomena are distinct.”

29.42 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because the measure of all phenomena cannot be apprehended.”

29.43 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all phenomena are without attachment like space.”

29.44 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This... is an impermanent perfection

- [29.45](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all phenomena are not suitable to be clung to.”

- [29.46](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This... is a selfless perfection... because all phenomena are not settled down on.”

- [29.47](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This... is a perfection of the empty... because an intrinsic nature of all phenomena cannot be apprehended.”

- [29.48](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all phenomena have no causal sign.”

“without a defining mark.”

- [29.52](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because the emptiness of emptiness cannot be apprehended.”

29.53 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The great emptiness cannot be apprehended.”

29.60 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This... is a perfection that is the emptiness of a basic nature... because compounded and uncompounded dharmas cannot be apprehended.”

29.79 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This... is a perfection that is giving... because miserliness cannot be apprehended.”

29.85 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This... is a perfection that is the ten powers... because all the aspects of all dharmas cannot be apprehended.”

29.86 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because the knowledge of path aspects is not cowed.”

“a perfection that is fearlessness.”

29.87 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because knowledge is totally unattached and unimpeded.”

“a perfection that is detailed and thorough knowledge.”

29.88 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because it has gone beyond all śrāvaka and pratyekabuddha attributes.”

“a perfection that is the... attributes of a buddha.”

29.89 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This... is a perfection that is the realized one... because what has been spoken by all the buddhas is reality.”

29.90 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This... is a perfection that is self-originated... because it is in control of all dharmas.”

30.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“When practicing the perfection of wisdom [they] do not stand in form, and when they do not stand in form they practice the yoga of form.”

30.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Kauśika, they do not practice the yoga of a bodhisattva’s form, and thus not practicing the yoga of form like that, they practice the yoga of form.”

30.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Do not apprehend form as past,”

30.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, it is because the depth of form is not form.”

30.38 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the meditation on the perfection of wisdom... is completed”—

“do not see... an increase... or a decline in”

30.40 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the meditation on the perfection of wisdom... is completed.”

30.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not mentally construct and do not conceive of form, do not mentally construct and do not conceive of a causal sign of form, and do not mentally construct and do not conceive of an intrinsic nature of form.”

30.49 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, the perfection of wisdom is an aggregate of the purity of all dharmas”

30.50 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, that... would not give rise to many hindrances would be amazing.”

30.65 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“During the last of the ‘five hundreds’ ”—

31.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“When it takes a really long time to have the confidence to speak”

31.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“when the confidence to speak happens too fast,”

31.6 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“yawning”

“laughing”—

“fooling with each other”

“Attached to each other as friends”—

31.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“While if they yawn while... taking it up”—

31.12 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“As many thoughts as they have to leave, they appropriate that many eons of practice.”

“Those... would reject the root of the tree of the knowledge of all aspects.”

“the branches, petals, and leaves”

31.14 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a dog might spurn”

“food”

“food from a servant”

31.16 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“somebody finds an elephant,”

‘the track’

31.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the hoofprint left by a bull,”

31.20 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“contractor who wants to build a Vaijayanta palace”

“celestial mansion circle,”

31.34 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is inconceivable”

“is without production and without cessation”

“is without defilement and without purification”

“is without distraction”

“is not something that can be spoken out loud”

“cannot be apprehended”

31.36 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“form the notion ‘this deep perfection of wisdom is not an existent thing,’ Subhūti, they should know that this too is the work of Māra.”

31.37 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom is without letters,”

32.66 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Reveals this world”—

32.67 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... this deep perfection of wisdom gives birth to a tathāgata’s ten powers,”

32.68 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the Tathāgata has said that the five aggregates are the world... the perfection of wisdom does not reveal those five aggregates as being destroyed, nor does it reveal them as being really destroyed.”

32.72 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“If even this very perfection of wisdom does not exist and is not apprehended in this deep perfection of wisdom, how could form ever exist or be apprehended?”

32.73 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the tathāgatas know those collected thoughts and distracted thoughts of those beings for what they are through the true nature of dharmas.”

32.75 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How do they know those collected thoughts and distracted thoughts?”

“inexhaustible... free from greed... cessation,”

“an abandonment,”

“isolated”

32.76 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“know a greedy thought... for what it is, a greedy thought,”

32.78 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, a mind that is greedy is not a mind as it really is,”

32.82 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“therefore, Subhūti, a mind that is free from greediness is not a mind that has greediness.”

32.83 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“free from hatred... and free from a confusion.”

32.85 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“An inclusive thought... as an inclusive thought”

“Subhūti, here the tathāgatas know that a thought of those... beings is not inclusive, ... that a thought is not constricted,”

“increases,”

“is reduced”;

“pervades,”

“does not pervade.”

“know, thanks to this deep perfection of wisdom,”

“an inclusive thought as an inclusive thought,”

“for what it is,”

32.86 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that has become great.”

“Subhūti, here the tathāgatas view a thought of other beings or other persons as not coming, as not going, as not lasting, as not arising, and as not stopping,”

32.87 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Immeasurable thought”

“view that thought of... beings... as not there, as not interrupted, as not fixed, and as not not fixed,”

“know an immeasurable thought... for what it is.”

32.88 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] view that thought... as without a mark and separated from an intrinsic nature.”

“a thought... that does not show itself.”

32.89 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Those thoughts... are not even visible to the five eyes”—

“an invisible thought.”

32.90 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Thoughts that are clear, dull, abridged, and expanded”—

“for what they are.”

“Based on form”

32.91 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Refers to form”

“feeling”

32.92 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Subhūti, thanks to this deep perfection of wisdom the tathāgatas know form. How do they know form? They know it just as they know suchness—without distortion, without conceptualization,”

“without a causal sign,”

“without effort,”

“without thought construction,”

“and without apprehending anything,”

“therefore, Subhūti, the suchness of thoughts... that are clear, dull, abridged, and expanded is the suchness of the aggregates, constituents, sense fields, dependent origination,”

33.2 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Gods, this perfection of wisdom is deep because it is marked by emptiness.”

“marked by signlessness.”

“marked by wishlessness.”

“marked by the absence of production and stopping”

“marked by the absence of defilement and the absence of purification.”

“marked by the nonexistence of an intrinsic nature.”

“marked by the absence of a foundation.”

“marked by space.”

33.3 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the Tathāgata uses the conventional label as an ordinary conventional term, but not as an ultimate one”

“Gods, the world with its gods and humans cannot alter those marks”

“Gods, a mark does not make a mark into something else”

“A mark does not know a mark.”

“A mark does not know the absence of a mark.”

“And the absence of a mark does not know the absence of a mark.”

“Therefore that mark, and that absence of a mark, and also both, do not have... the intrinsic nature of that which might cause knowing.”

“Who might know”

“To whom it might be made known”

33.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Gods, those marks are not occasioned by form,”

33.8 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Whether the tathāgatas arise or whether the tathāgatas do not arise,”

“The element of marks simply remains as it really is, the element of no marks. A tathāgata has perfectly and fully awakened to that.”

“Therefore a tathāgata is called a ‘tathāgata.’ ”

33.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The Tathāgata has given an exposition of all marks by giving an exposition of the perfection of wisdom”

33.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Having fully awakened to unsurpassed, perfect, complete awakening... [he] has differentiated all the marks”

33.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The mark of form is something that can show itself,”

33.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“have appreciation and a feeling of gratitude”

33.16 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Fully awakened to all dharmas as not done and not changed”—

“Because there is no body”—

“the Tathāgata’s cognizance of what has not been done, and acknowledgment of what has not been done.”

33.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Subhūti, thanks to the perfection of wisdom, on account of the force of ultimately not originating, the unmade transcendental knowledge has engaged with all dharmas.”

33.18 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, when all dharmas are not producers and are not seers”

“the perfection of wisdom gives birth”;

“reveals the world.”

33.19 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Exactly so, Subhūti, exactly so!”

“because all dharmas are empty, ring hollow, are in vain... are not producers and are not revealers,”

33.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It reveals it, moreover, because form is not seen.”

33.23 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, when a consciousness with form as objective support does not arise”—

“it reveals”

33.27 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Reveals... [that the world] is inconceivable” —

33.47 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, form is inconceivable, incomparable, immeasurable, uncountable, and equal to the unequaled because it does not appear.”

34.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“it is made available to serve a great purpose,”

34.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This deep perfection of wisdom is made available so that you do not hold on to and do not settle down on form.”

34.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, I too...”

34.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“That knowledge and abandonment of faith-followers, dharma-followers, up to worthy ones, and pratyekabuddhas, is the forbearance of bodhisattvas who have gained forbearance for the nonproduction of all dharmas”

34.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Before they had gone very far disappeared”—

34.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Where did they die, Lord, the bodhisattva great beings who have taken birth here and believe in this deep perfection of wisdom the moment they hear it?”

34.19 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“have died a human and taken birth as a human”

34.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“having died in other buddhafiels, take birth”

34.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“have died among the Tuṣita gods and taken birth here”

34.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“heard or asked about it in the past [and] have taken birth here,”

34.34 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the Śrāvaka and the Pratyekabuddha”

35.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the boat on the ocean,”

35.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the pot,”

35.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the ship”

35.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the very old man”

35.14 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They do not falsely project ‘I am moral, this is morality, this is immorality.’ ”

“It is because the perfection of giving has gone to the near shore.”

35.18 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“reach unsurpassed, complete awakening.”

“knows the near shore and knows the farther shore.”

36.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how should bodhisattva great beings beginning the work train in the perfection of wisdom?”

36.2 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“should attend on spiritual friends.”

“You should not hold as an absolute,”

36.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“you should not produce a longing for form”

- 36.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, those bodhisattvas who want unsurpassed, perfect, complete awakening, even while all phenomena are empty of their own marks, are doers of the difficult.”

- 36.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“ ‘May I for the world’s benefit and happiness... become the protector... refuge... resting place... final ally... island... leader and... support. May I become the benefit and happiness of the world: its protector, refuge, resting place, final ally, island, leader, and support,”

- 36.14 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how are all phenomena not mingled?”

“The nonconnection... the nonproduction... the noncessation,”

- 36.17 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The farther shore of form is not form.”

“Subhūti, as form really is, so too are all dharmas.”

36.18 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Will not bodhisattva great beings have indeed fully awakened to the knowledge of all aspects?”

“Lord, on the farther shore of form there is no thought construction whatsoever.”

36.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form is delimited by a past and a future.”

36.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, that delimitation of all phenomena by a past and a future... is calm, it is sublime.”

36.27 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form has space as its way of being.”

36.28 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The emptiness of form does not go and does not come”

36.29 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, all phenomena have emptiness as their way of being”

“Because they do not pass beyond that way of being”

“Subhūti, all phenomena have the limitless”—

“boundless.”

“have the absence of being taken away from and the absence of being added to as their way of being.”

“have not going and not coming as their way of being.”

“have not bringing in and not sending out as their way of being.”

“have not joining, not not joining, not mingling, and not not mingling as their way of being.”

37.2 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“In their intrinsic nature they are isolated from the elimination of greed,”

“the tokens of greed”

37.7 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that armor is not spliced with form.”

“absolutely do not exist,”

37.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, bodhisattva great beings have not buckled on armor for the sake of only a partial number of beings.”

37.19 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It is not something that somebody has to meditate on,”

“It is not something that has to be meditated on somewhere,”

“It is not something that has to be meditated on somehow,”

37.20 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the disintegration of meditation”

37.29 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, you should look closely at a bodhisattva great being in this deep perfection of wisdom irreversible from progress toward awakening.”

“Is the bodhisattva great being not attached to this deep perfection of wisdom?”

“the perfection of giving,”

37.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the emptinesses,”

37.32 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the eighteen distinct attributes of a buddha,”

“the knowledge of all aspects.”

37.33 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“what others have said”

“not separated from”

37.34 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not tremble,”

“delight in”

“take it up, and bear it in mind.”

37.36 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Should think carefully about this deep perfection of wisdom”—

37.37 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“with a mindstream inclined to emptiness, tending to emptiness, and heading to emptiness.”

“emptiness, signlessness, wishlessness, the unproduced, the unceasing, the absence of defilement, the absence of purification,”

37.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

The elder Subhūti inquired, “Lord, do they also think about form?”

37.39 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

the Lord said, “Subhūti, bodhisattva great beings do not think about form,”

“Nobody has made the knowledge of all aspects, nobody has made it change. It has not come from anywhere, and is not going anywhere,”

“number,”

37.40 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“form, feeling,”

“the knowledge of all aspects,”

38.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the gods,”

38.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord... this deep perfection of wisdom,”

38.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Here where the habitual idea of two does not exist is the deep state of dharmas.”

38.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because space is deep,”

38.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This doctrine is not taught so form will be taken up or will not be taken up.”

38.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This doctrine is not obstructed by form,”

38.20 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“takes after the Lord.”

38.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Just that suchness of the Tathāgata is the suchness of all dharmas, and that suchness of all dharmas is the suchness of Subhūti.”

38.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is unchanging and undifferentiated”—

38.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is not obstructed by anything”—

38.25 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“there is nothing of which that suchness is not the suchness.”

“And it is never not suchness”—

“is not two”

“and cannot be divided into two”

38.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Just as the suchness of the Tathāgata is not broken apart, is not different, and cannot be apprehended, so too the suchness of all dharmas is not broken apart, is not different, and cannot be apprehended. Similarly, the suchness of the elder Subhūti is not broken apart, is not different, and cannot be apprehended either.”

38.27 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The suchness of the Tathāgata is not other than the suchness of all phenomena, and what is not other than the suchness of all phenomena is never not suchness. It is always suchness. The suchness of the elder Subhūti is like that. Therefore, since it is not something else, even though the elder Subhūti takes after the Tathāgata he does not take after him in anything.”

38.28 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Gods, here you should know the suchness of the Tathāgata that is the same, through the suchness of the past that is the same.”

38.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Gods, thanks to this perfect suchness the Tathāgata... gets to be called Tathāgata.”

38.36 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Shook in six ways”—

“quaked... shook... stirred... resounded... roared... and was disturbed.”

38.38 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Does not take after form, does not take after anything other than form”—

“the suchness of form,”

“other than the suchness of form,”

38.44 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, suchness, unmistaken suchness, unaltered suchness are deep,”

“true nature of dharmas, dharma-constituent, and establishment of dharmas”—

“the certification of dharmas, the very limit of reality, and the inconceivable element”—

“In them you cannot apprehend form, you cannot apprehend the suchness of form.”

38.52 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Sixty bodhisattvas lacking in what is necessary stopped taking hold of anything and their minds were freed from contamination.

38.53 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“did not enter into secure state,”

38.55 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“emptiness, signlessness, and wishlessness... separated from skillful means... become śrāvakas,”

38.63 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord,” said the elder Śāriputra, “the way I understand the meaning of what you, Lord, have said,”

“Starting from the production of the first thought”

38.67 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Gods! Even though I have fully awakened to all dharmas in all their aspects, still I did not apprehend any dharma that might fully awaken, or through which I might fully awaken, or any dharma I might awaken to.”

“And why? Gods, it is because all dharmas are absolutely pure.”

38.68 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord... full awakening to unsurpassed, perfect, complete awakening is not hard.”

38.71 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“must be hard”

“If bodhisattva great beings do not believe that dharmas are like space, but still,”

“it would not be hard.”

38.72 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, what do you think, does form turn back from unsurpassed, perfect, complete awakening?”

38.85 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“according to the way things are in the elder Subhūti’s teaching,”

38.88 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, do you accept in suchness there are three bodhisattvas?”

38.90 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“one... or two... or three”

38.95 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how should bodhisattva great beings who want to go forth to unsurpassed, perfect, complete awakening stand?”

38.96 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“I must produce a balanced thought toward all beings,”

“I must focus on all beings with the thought they are kinsmen, and blood relatives.”

“I must also stop killing,”

38.109 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the good doctrine lasts, welcoming it.”

38.110 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form will be without obscuration”

38.111 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Even in the past... did not seize form.”

“and why?”

“Because even that form that has not been seized, Subhūti, is not form.”

39.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in regard to those suchnesses, they have no doubt at all that they are not each separate and both.”

39.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“All dharmas are without attributes, without tokens, and without signs”

39.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if all dharmas are without attributes,”

39.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... bodhisattva great beings who have turned away from form,”

39.7 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Know what needs to be known”—

“see what needs to be seen”—

“They do not hold that a spectacle or an auspicious sign makes for cleanliness.”

41.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, form is deep,”

41.6 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“why is form deep?”

“Subhūti... just as the suchness of form is deep, so too is form deep,”

41.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what is the suchness of form like?”

41.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, there is no form in the suchness of form, and there is no suchness of form other than form. The suchness of form is like that.”

[41.9](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Made to turn back from form, and nirvāṇa has been pointed out”—

[41.14](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“fill up as many world systems as there are sand particles in the Gaṅgā River with the wholesome roots appropriated in a single day ... it still would not approach what remains of those wholesome roots even by one hundredth part”

[41.20](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“If... separated from the perfection of wisdom [that bodhisattva] were to... cultivate wisdom”

[41.21](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“this perfection of wisdom is the mother of the bodhisattvas”

[41.31](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, the Lord has said, ‘Whatever merit has been accumulated, it is all imaginary,’ so how will a son of a good family or daughter of a good family make a lot of merit?”

“they will not be able to enter into the right view and the secure state of a bodhisattva,”

41.32 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What [they]... have accumulated appears as just empty, appears as just in vain,”

“just ringing hollow?”

“are inseparable from the perfection of wisdom... to that extent they make infinite, incalculable merit.”

41.33 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What are the specific features...?”

“Subhūti, the incalculable is that which has no enumeration.”

“the infinite”

“the immeasurable”

“the compounded element and the uncompounded element.”

41.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form is also empty so it is infinite, incalculable, and immeasurable.”

41.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“an exposition in harmony with what causes a tathāgata’s teaching.”

41.39 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, all phenomena are simply inexpressible?”

41.41 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, does an inexpressible reality know increase or decrease?”

41.42 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the knowledge of all aspects come with the good fortune of fully awakening to unsurpassed, perfect, complete awakening?”

41.43 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they will make a dedication just like unsurpassed, perfect, complete awakening,”

41.44 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what is unsurpassed, perfect, complete awakening?”

41.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] should practice the perfection of wisdom like that, by way of no increase or decrease”

41.47 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, do bodhisattva great beings fully awaken to unsurpassed, perfect, complete awakening because of the first production of the thought, or do they fully awaken to unsurpassed, perfect, complete awakening because of a later production of the thought?”

41.48 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the illustration of an oil lamp”

41.52 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The Śuklavipaśyanā level

“the Gotra level”

“the Aṣṭamaka level”

“the Darśana level”

“the Tanū level”

“the Vītarāga level”

“the Kṛtāvin level”

“the Pratyekabuddha level”

“the Bodhisattva level”

“the Buddha level”

41.54 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Will that thought which has stopped be produced again?”

“What has stopped will not be produced. What has been produced is subject to stopping. What is subject to stopping will not stop. It will remain just as suchness does. It will not be unmoved.”

41.60 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, what do you think, is that thought also suchness?”

“It is not, Lord,”

41.61 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is that thought other than suchness?”

“It is not, Lord,”

41.62 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is thought in suchness?”

[41.63](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is suchness in thought?”

“They are not, Lord,”

[41.64](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Does suchness see suchness?”

“It does not, Lord,”

[41.66](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, someone practicing like that is not practicing anything at all”

[41.67](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They practice in the ultimate where there are no habitual dualistic ideas.”

[41.69](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Has the perception of a causal sign disintegrated because of them?”

“They do not, Lord,”

41.72 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] bring beings to maturity with those... meditative stabilizations,”

42.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“When [they]... have become absorbed in the three meditative stabilizations on emptiness, signlessness, and wishlessness in a dream, do they improve on account of the perfection of wisdom?”

42.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, if they improve on account of having meditated during the day, they improve in a dream like that as well?”

42.3 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, when bodhisattva great beings have made some karma in a dream is there an accumulation or diminution in their karma?”

“The Lord has said that all phenomena are like a dream, so there is no accumulation or diminution there,”

“you cannot apprehend any phenomenon in a dream that is accumulated or diminished.”

“If it is thought about in a certain way, on waking there is an accumulation or reduction in one’s karma.”

42.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, what would you say about the karma of someone who committed a murder during the day, and someone who dreamed about committing the murder and on waking thought, ‘I killed him. It is excellent that I killed him’?”

42.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, karma does not happen without an objective support; intention does not happen without an objective support.”

42.6 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“exactly so!”

“The intellect engages with the seen, the heard, the thought—something one has been aware of; the intellect does not engage with the unseen, the unheard, the unthought—a thing of which one has not been conscious. There, one intellectual act gets hold of defilement. Another intellectual act gets hold of purification.”

42.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, the Lord has said ‘all karma is isolated and all intention is isolated.’ ”

42.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, ordinary beings, having made a causal sign, pile up karmas.”

42.9 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, if bodhisattva great beings in a dream give gifts,”

“cultivate wisdom,”

42.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, you should ask this of Maitreya the bodhisattva, the great being,”

42.12 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable monk Śāriputra, what do you think, will this—the designation ‘Maitreya the bodhisattva great being’—respond with the answer; or will form respond with the answer,”

“all dharmas are not two and cannot be divided into two,”

42.13 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Son of a good family, have you had direct witness of those dharmas in the way you have explained them to be?”

“I do not directly witness those dharmas in the way I have explained them to be.”

42.15 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Do you see that dharma on account of which you come to be known as a worthy one?”

“Lord, I do not.”

42.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how do bodhisattva great beings complete the perfection of wisdom?”

44.2 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“should understand analytically ‘...empty.’ ”

“one way or the other, when they understand this analytically, such an analytical understanding should be without mental distraction.”

“without mental distraction they do not see the phenomenon that is the phenomenon to be actualized, and,”

“not seeing that phenomenon they do not actualize it,”

44.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How do bodhisattva great beings stand in emptiness but not actualize emptiness?”

44.4 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, when bodhisattva great beings contemplate emptiness furnished with the best of all aspects, they do not contemplate that they should actualize it.”

“they contemplate that it is not the time it should be actualized, but rather it is the time it should be mastered.”

“When not in actual meditative equipoise... [they] attach their minds to an objective support”

44.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“it is the time for the perfection of giving,”

44.12 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, it is amazing! Sugata, it is amazing!”

44.13 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, it is because the bodhisattva great beings do not forsake all beings,”

“I will not forsake these ignorant beings, these beings who are deceived because they perceive doctrines that are not good as good.”

44.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śatakratu, Brahmā, a world protector,”

44.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

emptiness... signlessness... wishlessness... not occasioning anything, nonproduction, and the absence of an existent thing,”

44.26 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“are not like irreversible bodhisattvas who... have stepped onto the irreversible level.”

“passing beyond the Tanū level,”

44.27 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Would there then, Lord, be ways in which [they] would be irreversible from awakening?”

44.28 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Levels that they have cleansed or levels that they are cleansing do not appear”

“bodhisattvas who practice for awakening are many,”

“Whether they are levels that have been cleansed or whether they are levels that have not been cleansed”

44.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Those bodhisattva great beings... are few”

45.29 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the perfection of wisdom is like space, unimpeded.”

“Subhūti, the perfection of wisdom is without a mark. The perfection of wisdom’s mark does not exist at all”

45.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... all phenomena are isolated from an intrinsic nature, all phenomena are empty of an intrinsic nature.”

45.31 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if all phenomena are isolated from all phenomena, and if all phenomena are empty of all phenomena, Lord, how could there be the defilement and purification of beings?”

45.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What do you think, Subhūti, do beings go on grasping at ‘I’ and grasping at ‘mine’ for a long time?”

45.36 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not practice”

“in form”

45.48 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a precious jewel”

45.49 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, given that all attention is separated from an intrinsic nature, that all attention is empty of an intrinsic nature”

“never separated from attention to the knowledge of all aspects,”

“knowledge of all aspects, or attention, or bodhisattva.”

45.50 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, if bodhisattva great beings know this,”

“The perfection of wisdom is empty of an intrinsic nature”—

“It has no increase and it has no decline.”

45.51 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, given that the perfection of wisdom is separated from an intrinsic nature and empty of an intrinsic nature”

45.52 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the perfection of wisdom is not one and it is not two either.”

45.54 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, is it the emptiness of the perfection of wisdom, its state of ringing hollow, being in vain, being a fraud, and being pointless, that practices the perfection of wisdom?”

45.71 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“production or stopping”

45.73 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the nonproduction of all the dharmas?”

45.76 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What do you think, Subhūti, do you see that dharma, the dharma of which unsurpassed, perfect, complete awakening is being prophesied?”

46.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, this perfection of wisdom is deep,”

48.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“One way or the other they should turn it over... in such a way that there is no notion of duality and no notion of nonduality.”

48.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“And one way or the other they should turn it over in such a way that awakening will not be in that thought, nor in another thought either.”

[48.10](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, what do you think, do you see that thought that is like an illusion?”

[48.13](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The dharma that is extremely isolated will not be existent or nonexistent.”

“Lord, it is because all those dharmas that are defiled or purified do not exist and are not apprehended.”

[48.14](#) 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“And a dharma that is extremely isolated is not something you cultivate and not something you analyze.”

“There is not any dharma that is bringing anything about.”

“Given that it is extremely isolated, how will there be a realization of the isolated by the isolated?”

[48.15](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“exactly so, Subhūti, exactly so!”

48.19 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The way I understand the meaning of what you, Lord, have said, is that bodhisattva great beings are not those who do what is difficult”

“Lord this course of action where nothing is apprehended is the course of action of bodhisattvas.”

48.31 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How has this division of cyclic existence into the five forms of life... come about, and how do the categorizations of stream enterer,”

48.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in the hells, animal world, and world of Yama, and as a human and god”

49.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Ah! Those bodhisattva great beings who are practicing this perfection of wisdom make a practice of something really worthwhile.”

49.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“make a practice of something that is not worthwhile!”

49.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It is right to bow down to those bodhisattva great beings... who do not actualize these dharmas as being the same”—

49.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because space is isolated”—

49.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, given that no phenomenon is apprehended when they have stood in suchness and practiced for suchness, how will they stand in the knowledge of all aspects?”

49.30 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Given that even suchness is not apprehended, what need is there to say more about someone who will stand in suchness.”

“exactly so, Subhūti, exactly so!”

49.31 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“And why? Subhūti, it is because whether the tathāgatas arise or whether the tathāgatas do not arise,”

50.37 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Ānanda, this deep perfection of wisdom is the entrance into all letters, and the entrance into all for which there are no letters. Ānanda, this deep perfection of wisdom is the gateway to all the dhāraṇīs—the dhāraṇī gateways in which bodhisattva great beings should train.”

51.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, because form is inexhaustible they will accomplish the perfection of wisdom,”

51.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Through form and space being inexhaustible, Subhūti”—

52.47 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] do not apprehend inner emptiness as ‘inner emptiness’ ”

“[They] do not apprehend inner emptiness as ‘inner emptiness’ ”

53.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] do not apprehend ‘form is empty’ or ‘is not empty,’ ”

53.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Exactly so, Subhūti, exactly so!”

53.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Sumeru”

53.24 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, given that there is no specific feature or variation in any phenomenon for someone who has entered into reality”

“the most excellent.”

53.25 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Exactly so, Subhūti, exactly so!”

“best.”

“precious lady”

53.27 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom does not take hold of or release any dharma.”

53.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, those who do not pay attention to form... do not take hold of form.”

53.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, when bodhisattva great beings do not pay attention to form, up to do not pay attention to unsurpassed, perfect, complete awakening, then those bodhisattva great beings’ wholesome roots flourish.”

53.37 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Those bodhisattva great beings fall back from the perfection of wisdom.”

53.41 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“All phenomena... have not been taken hold of.”

53.43 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the perfection of wisdom is not separated from the perfection of wisdom”

“how, then, is the perfection of wisdom to be accomplished?”

53.44 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] do not settle down on form, nor do they settle down on ‘this is form, this is its form,’ ”

53.54 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“wheel-turning emperor”

“driver”

53.58 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if the perfection of wisdom does not produce and does not stop any phenomenon,”

53.59 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, having turned the knowledge of all aspects into an objective support,”

53.60 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form is not conjoined and not disjoined.”

[53.61](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] should not work with the idea ‘I will stand in form,’ ”

[53.62](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form is not situated anywhere.”

[53.64](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the door of all,”

[53.65](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the master archer”

[53.67](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the buddhas... watch over... but they do not apprehend giving, do not apprehend morality, patience... at all.”

53.72 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“When they know the suchness... they will come to know all dharmas in brief and in detail.”

53.75 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the very limit of reality is the limitless.”

53.77 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, all dharmas should be known as not conjoined and not disjoined.”

53.87 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Skilled in singular words”

“skilled in feminine words”

53.91 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“skilled in the path that has been cut”

“skilled in the path that has not been cut”

53.95 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... they should practice the perfection of wisdom through the calmness of form.”

53.96 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They should accomplish the perfection of wisdom by accomplishing a space-like emptiness.”

“They should meditate on the perfection of wisdom by meditating on a space-like emptiness.”

53.98 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“With an unbroken, unseparated stream of connected thoughts one after the other”

“should meditate... in such a way that mind and mental factor dharmas are not set in motion at all”

53.99 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“who have meditated reach the knowledge of all aspects?”

“no.”

53.100 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Will they without having meditated?”

“no.”

[53.101](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Will they, having meditated when they meditated, and without having meditated when they did not meditate?”

[53.102](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Will they without having meditated and without having not meditated?”

[53.103](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Just as suchness will, Subhūti”—

[53.106](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“just as the self element,”

[53.111](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the perfection of wisdom cannot be labeled”

53.114 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, what do you think, can a being that is a label be apprehended?”

53.118 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Without taking anything away and without adding anything”—

53.119 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, they should train in those as not produced and not stopping.”

53.120 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Without meditating on and without investigating”

53.122 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form as empty of form”—

53.123 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Not practicing is the bodhisattvas’ practice of the perfection of wisdom” —

[53.125](#) 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“If not practicing is the practice of the perfection of wisdom, how then will bodhisattva great beings who are beginning the work practice the perfection of wisdom?”

“bodhisattva great beings beginning the work,”

“starting from the first production of the thought... train in all phenomena as providing no basis for apprehension”

[53.128](#) 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord... does the findable provide a basis for not apprehending?”

“neither does the findable provide a basis for not apprehending.”

“The sameness of the findable and the unfindable is the unfindable.”

[53.129](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How... will... [they] complete level after level, and how... will they reach the knowledge of all aspects?”

[53.130](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... a perfection of wisdom cannot be apprehended,”

53.131 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How will [they]... make an investigation into... all these dharmas that are without an intrinsic nature?”

“ ‘this is form, this is feeling,’ ”

53.132 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... bodhisattvas... who do it in such a way that they apprehend form... do not make an investigation into dharmas,”

53.133 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if [they]... do not apprehend form,”

53.134 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, bodhisattva great beings do not practice the perfection of wisdom for the sake of form,”

53.135 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“unmade, unchanging”

53.136 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How is there an arrangement of three vehicles?”

53.137 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, no arrangement at all can be apprehended in dharmas that are unmade and unchanging”

53.140 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“As an ordinary convention, but not ultimately, I keep these beings... away from seizing on the unreal.”

53.141 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“But Lord, the tathāgatas stood in the ultimate and fully awakened to unsurpassed, perfect, complete awakening.”

“no, Subhūti,”

53.142 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Well then, the tathāgatas stood in a succession of miraculous powers and fully awakened”

53.144 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“but do not stand in the compounded element or the uncompounded element,”

53.147 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, there is no distinction... between a tathāgata and a tathāgata’s magical creation,”

“the magical creation does the work,”

53.151 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the true nature of dharmas on account of which the magical creation...”

53.153 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“But has the Lord not complicated the true dharmic nature of all dharmas”

53.154 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, I have taught... dharmas with words and signs.”

53.156 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“There is no settling down to do with names and signs.”

“Subhūti, were a name to settle down on a name, or were a sign to settle down on a sign”—

“emptiness would settle down on emptiness,”

“signlessness”

“Subhūti, all dharmas are thus simply mere names.”

53.161 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, all-knowledge belongs to śrāvakas and pratyekabuddhas, the knowledge of path aspects... to bodhisattva great beings, and the knowledge of all aspects... to tathāgatas, worthy ones, perfectly complete buddhas.”

53.165 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Do bodhisattvas actualize the very limit of reality having stood on a path... or having stood on what is not a bad path?”

53.174 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, that one aspect on account of which... [it] is called ‘knowledge of all aspects’ is thus the calm aspect.”

53.176 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“An abandonment of all residual impression connections”—

53.177 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Before reaching the knowledge of all aspects is there an uncompounded abandonment of afflictions?”

53.180 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they still do odd things with their bodies and voices. These are not even bad in ordinary persons,”

53.181 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if the path is not an existent thing and nirvāṇa is not an existent thing, why is it taught that ‘this is a stream enterer; this is a once-returner,’ ”

53.182 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... all of these are categories of the uncompounded.”

53.183 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, does something uncompounded make the categories ‘this is a stream enterer’,”

53.184 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the uncompounded does not make categories,”

“Having taken ordinary convention as the authority, they are simply spoken about, even though ultimately there cannot be categories.”

“Lord, if in all dharmas empty of their own marks a prior limit is not apprehended, what need is there to say more about a later limit?”

53.186 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... this perfection of wisdom is, of all dharmas, perfect; therefore, it is called perfection of wisdom.”

“with this... all śrāvakas, pratyekabuddhas, bodhisattva great beings, and tathāgatas, worthy ones, perfectly complete buddhas have reached the other side.”

“Also, Subhūti, with this perfection of wisdom the tathāgata has fully awakened to the fact that all dharmas are not ultimately different; therefore, it is called perfection of wisdom.”

“gone into this perfection of wisdom is suchness, and gone into it also is unmistaken suchness.”

53.187 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Neither conjoined with nor disjoined from,”

“This perfection of wisdom causes the practice of all dharmas, this perfection of wisdom bestows all confidences”

“Because all those who do the stopping, those who will stop, and the way the stopping happens cannot be apprehended in the perfection of wisdom.”

53.188 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Subhūti, bodhisattva great beings should practice the reality of the perfection of wisdom—namely, they should practice the reality of impermanence, the reality of suffering, and the reality of selfless.”

“the good of the knowledge of suffering, the good of the knowledge of origination,”

“the good of the knowledge of mastery, and the good of the knowledge in accord with sound,”

“According to the reality and the mode”—

53.190 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“When... practicing this deep perfection of wisdom’s reality... they should not practice with the idea ‘greed is good for me’ or ‘is bad for me,’ ”

53.191 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They should not practice with the idea ‘form is good for me’ or ‘form is bad for me.’ ”

53.192 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Whether the tathāgatas arise or whether the tathāgatas do not arise”

“the establishment of dharmas,”

“remains”

53.193 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the perfection of wisdom does not do anything good or bad to anything,”

“The perfection of wisdom does not cause any compounded or uncompounded dharma at all”

53.194 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“But Lord, the uncompounded is good for all noble... is it not?”

“is not there to be good or bad for anything”

“the suchness of space.”

53.195 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, having trained in the uncompounded perfection of wisdom, do bodhisattva great beings not reach the knowledge of all aspects?”

“but not in a dualistic way.”

53.196 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, does a nondual dharma reach a nondual dharma?”

53.198 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because neither a dual dharma nor a nondual dharma can be apprehended, the knowledge of all aspects is thus reached by way of not apprehending anything at all.”

54.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Deep, Lord, is the perfection of wisdom,”

54.6 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, it is because that suchness, on account of which tathāgatas are labeled, is just the suchness... on account of which the suchness of all beings and the suchness of the tathāgatas is labeled.”

“standing in this suchness, bodhisattva great beings,”

“are called tathāgatas.”

54.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the perfection of wisdom.”

54.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Candidates for bodhisattva”

54.26 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... the knowledge of all aspects is a nonexistent thing that is without a defining mark,”

“without a causal sign”

“without effort”

“unproduced”

“and not appearing”

“Subhūti, the objective support of the knowledge of all aspects is a nonexistent thing”

“The dominant factor is mindfulness.”

54.29 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, something that has arisen from a union has no intrinsic nature...”

“And anything arisen from a union with no intrinsic nature is a nonexistent thing.”

“Are the intrinsic nature of a nonexistent thing”—

[54.36](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, are phenomena separated from the phenomena themselves?”

[54.37](#) 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It is not appropriate that an existent thing knows an existent thing.”

“It is not appropriate that a nonexistent thing knows a nonexistent thing,”

“it is not appropriate that an existent thing knows a nonexistent thing,”

“it is not appropriate that a nonexistent thing knows an existent thing,”

[54.39](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, is ordinary convention one thing and the ultimate another?”

“Just that suchness of ordinary convention is the suchness of the ultimate”

55.4 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, true reality is called buddha”

“Also, they are those who have fully awakened to the true Dharma, therefore they are called buddha,”

“there are those who have fully awakened to the true Dharma... have a penetrating realization of true reality, ... [and] have fully awakened to all dharmas as they really are, therefore they are called buddha.”

55.5 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what is the word awakening for?”

“Subhūti, awakening is a word for emptiness.”

“Also, Subhūti, awakening is a word for mere designation.”

“true reality means awakening.”

“that awakening is a realization that all dharmas are a mere designation and causal sign,”

“that... is the awakening of the lord buddhas, therefore it is called awakening.”

“the lord buddhas have fully awakened to it, therefore it is called awakening.”

55.7 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is not to accumulate or to diminish... any dharma.”

“it is not available in the manner of an objective support that has to be accumulated,”

“or that has to be diminished,”

“or that has to be decreased,”

“or that has to be increased,”

“or that has to be produced,”

“or that has to be stopped,”

“or that has to be defiled,”

“or that has to be purified,”

55.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How will... [they] fully grasp the perfection of giving?”

55.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] do not practice the perfection of giving in a dualistic way”

55.10 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Practice the perfection of giving in a dualistic way”

“Lord, if they do not practice the perfection of giving in a dualistic way”

55.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, those who practice dualistically do not grow and flourish on wholesome roots”

56.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“even bodhisattva great beings who have attended on the lord buddhas, have planted wholesome roots, and have been looked after by spiritual friends will not be able to gain the knowledge of all aspects,”

58.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not move from their intrinsic nature”

58.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“can a nonexistent thing fully awaken to a nonexistent thing,”

58.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Seeing sameness like this, not like an existent thing and not like a nonexistent thing either, is clear realization.”

58.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the perfection of wisdom without thought construction.”

58.28 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate, Subhūti, worthy ones... having trained on all the paths”—

“do indeed enter into the flawlessness that is a perfect state,”

“will not reach the result of worthy one in a single instant of the path”

“Through the wisdom of the unique single instant”—

“the vajropama meditative stabilization.”

58.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Having beheld all eight levels, pass beyond them with knowledge and seeing,”

58.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“On that bodhisattva great beings should accomplish vocalizations, conventional terms, and sounds,”

58.40 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Do not bring about and do not take away any dharma at all”—

58.41 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“exactly so, Subhūti, exactly so!”

“Noble Dharma and Vinaya”

58.42 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“noble Dharma and Vinaya”

“perfection of wisdom.”

58.50 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The disintegration of meditation on all dharmas is meditation”

58.67 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] do not meditate on ‘form is an existent thing’ ”

58.68 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Someone attached to the two extremes, thinking ‘this is me,’ in reference to an existent thing”—

58.70 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the perception of form is a duality.”

“To the extent there is an existent thing, to that extent there are volitional factors.”

59.8 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] gain control over all dharmas,”

“[they] gain control over the range of all phenomena,”

59.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Here, earlier when I was practicing the bodhisattva’s practice of the six perfections,”

59.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how has a tathāgata, worthy one, perfectly complete buddha,”

59.11 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, were an intrinsic nature of sense objects or of wrong unwholesome dharmas,”

“are not existent things, or nonexistent things, or intrinsically existent things, or dependently existent things”

59.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How... will there be serial action, serial training, and serial practice?”

59.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, here bodhisattva great beings from the very outset have heard from the lord buddhas... that an intrinsic nature... is nonexistent,”

59.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Having [transcended the śrāvaka level and pratyekabuddha level], they enter,”

59.19 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Starting from the first production of the thought,”

59.40 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Do you think you can apprehend a ‘there-is’ or a ‘there-is-not’ in all the phenomena that are the nonexistence of an intrinsic nature”

60.4 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Just the absence of an apprehended object is attainment, just the attainment of the absence of an apprehended object is clear realization.”

“unsurpassed, perfect, complete awakening.”

60.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How will there be the clairvoyances arisen from maturation?”

60.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, when bodhisattva great beings are practicing the perfection of wisdom, how do they complete the six perfections in a single thought?”

60.12 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“when they give gifts it is informed by the perfection of wisdom,”

“Nothing other than”

60.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“not having a dualistic notion”

60.26 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“When they give gifts with a thought free from causal signs, without outflows, the perfection of maturation is completed.”

“This gift you have given is worthless”

62.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how, when all dharmas are like a dream, have nonexistence for their intrinsic nature, and are empty of their own marks,”

62.58 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What is conflict-free meditative stabilization?”

62.59 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“There, what is knowledge from prayer?”

62.61 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“There, what are the four total purities?”

“thoroughly purified basis.”

“thoroughly purified objective support.”

“thoroughly purified mind.”

“thoroughly purified knowledge.”

62.62 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Control over lifespan”

“control over mind”

“control over necessities”

“control over action”

“control over birth”

“control over belief”

“control over prayer”

“control over magical powers”

“control over knowledge”

“control over the doctrine”

62.69 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What are the three things the tathāgatas do not have to guard against?”

62.70 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[The] three applications of mindfulness”

62.76 35 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What are the thirty-two major marks of a great person?”

“great person”

“They have wheel marks on the surfaces of their hands and feet.”

“Feet that are well placed”—

“Hands and feet with connecting webbing”—

“Delicate and soft feet and hands”—

“Stands out prominently in seven ways,”

“They have long toes and fingers.”

“stretched-out heels”

“a big... body”

“and a straight body,”

“Lower legs from the feet up that are not knobby”—

“Body hair that points upward”—

“Calves like the añeaya antelope”—

“Tubular and long arms”—

“[Their] private parts are hidden in a sheath.”

“A color like gold”—

“Extremely fine skin”—

“Each strand of body hair grows curling to the right”—

“An ūṛṇā marks their face.”

“[Their] upper body is like a lion’s.”

“[Their] shoulders are well rounded without an indentation at the throat.”

“The part between the collarbones is filled in”—

“They know tastes as tasty.”

“A build like an Indian fig tree”—

“[They] have an uṣṇīṣa on the top of their head”—

“A long thin tongue”:

“The voice of Brahmā”—

“They have lion-like jaws”

“Very white teeth,”

“Even teeth,”

“Teeth without gaps”—

“Forty teeth,”

“Dark blue eyes”—

“[Their] eyelashes are like those of a cow,”

62.77 11 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Wheels with a thousand spokes, with rims and hubs”—

“complete in every respect.”

“the backs of their hands and upper parts of their feet, shoulders, neck, and head”—

“At seven hasta they are elevated in height.”

“dirt particles”

“stick to it.”

“The call of the kalaviṅka bird”—

“are not too long or too short,”

“no spaces between their teeth,”

“the upper and lower eyelashes”

“not entangled, so... [their] eyelashes are like those of a cow.”

62.78 25 references to this passage can be found in the commentary *Toḥ 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“welcomed and accompanied gurus.”

“listened to the doctrine, strung garlands, visited temples and caityas, and given the gift of servants.”

“It is a sign presaging an extremely large circle of servants.”

“their commitment is firm.”

“It is a sign presaging that they cannot be swayed.”

“their assiduous practice of the four ways of gathering a retinue.”

“by giving”

“consistency between words and deeds,”

“The speedy gathering of a retinue”—

“perfectly prepared hard and soft food and drink.”

“because they have freed convicts condemned to death, have sustained life by giving food and drink and so on, and assiduously practiced abstaining from killing”—

“abstaining from killing”

“the wholesome dharmas they have undertaken,”

“having shown respect, they have made vocations and branches of knowledge available”

“It is a sign presaging a speedy grasp of things.”

“[they] reconciled friends and relatives and did not separate”

“they have avoided society, and accorded an appropriate status to parents and so on, served them, given them gifts, not displeased them,”

“[they] did not speak unkindly,”

“did not belittle others,”

“eloquent and not jarring, and their speech is the same as the roar of a lion,”

“parks, assembly halls,”

“they have a build like a fig tree,”

“an uṣṇīṣa on the top of their head,”

“these are signs that presage holding the highest office.”

“extremely white,”

62.79 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Eighty minor signs”—

“Lord buddhas have nails with a color like copper”

“are isolated from all conditioned things”

62.81 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Bodhisattva great beings gather beings with those six perfections, by kind words.”

62.82 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They have gathered beings... with those same six perfections by... beneficial actions.”

62.84 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Become skilled at one syllable accomplishment.”

“Know through one syllable that all have a decline.”

“Meditate on forty-five syllables being included in one syllable.”

“Meditate on one syllable being included in forty-five syllables.”

62.85 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“All dharmas, Subhūti, being the appearance of that for which there are no letters, are magical creations.”

62.86 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“how do bodhisattva great beings practicing the perfection of wisdom arisen from maturation,”

“a being... and a dharma... cannot be apprehended,”

62.88 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

the Lord said, “Exactly so, Subhūti, exactly so!”

62.89 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Having thus seen that all those dharmas are empty, teach the doctrine to beings,”

“They see that all dharmas are without obscurations”

62.90 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“By way of their not being bound and not being freed”—

“Form’s state of not being bound and not being freed is not form.”

“Are absolutely pure”—

62.91 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Something nonexistent is not located in something nonexistent,”

“Something’s own existence is not located in something nonexistent,”

“And something else’s existence is not located in something nonexistent or in something’s own existence,”

62.92 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The lord buddhas, the bodhisattvas, pratyekabuddhas, worthy ones, and all the noble beings understand just that true dharmic nature of dharmas”

“Without going beyond that true dharmic nature of dharmas”—

“Subhūti, the dharma-constituent does not go beyond anything, and suchness and the very limit of reality do not go beyond anything either.”

“Because they have no intrinsic nature that goes beyond anything”

62.93 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if, in the dharma-constituent, there is no going beyond, and in suchness and at the very limit of reality there is no going beyond,”

62.94 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“No, Subhūti,” the Lord replied,

62.95 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if form is not one thing and the dharma-constituent is not another,”

“a detailed presentation of the results”

62.96 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, ... based on conventional truth,”

“an exposition of a detailed presentation of”

“are undifferentiated”—

“not something that can be talked about,”

“name and form are not produced and do not stop, are not defiled and not purified.”

“They are an emptiness of what transcends limits and an emptiness of no beginning and no end.”

62.97 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Subhūti said, “Lord, if the detailed presentation of results is based on conventional truth,”

“simple, ordinary folk,”

“in the result of stream enterer,”

62.98 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“simple... folk,”

Then the Lord said, “Subhūti, were simple, ordinary folk to know the conventional truth or the ultimate truth,”

62.99 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, when they have become habituated to the path”

“does the result appear and do they attain the result?”

“No, Subhūti. The result does not appear, and they do not attain the result from having become habituated to the path.”

“Nor, Subhūti, do they attain the result from having not become habituated to the path.”

“A result to be attained with the path does not exist, it will not be attained with what is not the path, and it does not exist on the path either”

62.100 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if the compounded element and uncompounded element have not been apportioned,”

62.101 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, ... is the result of stream enterer... compounded or... uncompounded?”

- 63.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how have... they realized well what marks dharmas as dharmas”

- 63.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, ... if the five forms of life in saṃsāra from which beings will be liberated do not exist, how is there going to be a bodhisattva’s personal heroic power?”

- 63.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Then the Lord said, “What do you think, Subhūti,”

- 63.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, if, just on their own, beings knew that all dharmas are like a dream, up to are like a magical creation,”

- 63.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The basic nature of all dharmas is name because they point somewhere.”

63.20 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is signlessness one thing and śrāvaka dharma another?”

63.36 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Does that not complicate the dharma-constituent?”

63.37 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the dharma-constituent would be complicated if there were to be any other dharma not included in the dharma-constituent,”

63.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Are aware of all dharmas as they really are, the dharma-constituent,”

63.56 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, if the dharma-constituent were not exactly the same later as it was before, and if it were not like that in between as well,”

64.2 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, having taken the very limit of reality as the measure”

“establish beings at the very limit of reality”

[64.3](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if just the very limit of reality is also the limit of beings”

[64.4](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“With skillful means they establish the limit of beings at the very limit of reality without complicating the very limit of reality.”

“are not two.”

[64.5](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What are the skillful means?”

[64.6](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, here, starting from the first production of the thought, bodhisattva great beings,”

[64.22](#) 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if all phenomena are empty of a basic nature, and if in the emptiness of a basic nature a being is not apprehended, nor are a dharma and a path apprehended,”

“how will bodhisattva great beings,”

“stand in the knowledge of all aspects?”

[64.23](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, were all phenomena not empty of a basic nature,”

[64.26](#) 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, if inner emptiness were not empty of a basic nature,”

“The emptiness of a basic nature would have been destroyed.”

“that ‘all dharmas are empty of a basic nature’ ”

[64.27](#) 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the emptiness of a basic nature does not perish, is not immovable, and is not nonrecurring”

“it does occupy a location,”

“does not stand in a place,”

“does not come from anywhere and does not go anywhere,”

“the emptiness of a basic nature.”

64.28 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“All dharmas are not established”

“They do not see any dharma at all as obstructing”

“They see all dharmas as not obstructing”

“do not apprehend... a self,”

“In that”—

64.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a tathāgata’s... magically created monk or nun”

64.31 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Just that error is itself not error.”

“Because of having thought construction as cause”—

64.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They, furthermore, are not exactly like the ultimate there”

64.33 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“That emptiness of a basic nature, furthermore, is the emptiness of a basic nature at the prior limit,”

64.35 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Thus, it is amazing how they practice all dharmas that are the emptiness of a basic nature without complicating the emptiness of a basic nature.”

“form is not one thing and the emptiness of a basic nature another.”

64.40 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“On the contrary, the world together with the gods, together with Māra, together with Brahmā”—

“do not know”

“settle down on”

“appropriate form,”

“are not liberated from”

64.41 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“...the emptiness of a basic nature ... [they] do not complicate form with ‘it is empty, or it is not empty.’ ”

64.43 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It is because the ‘this is form,’ and ‘this is emptiness’... that might make that sort of complication have no intrinsic existence”—

64.45 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Bodhisattva great beings do not practice awakening and form within having made a division.”

“They do not practice form having made a division in awakening.”

“A practice of taking anything up”—

64.53 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Stand in the basic nature of form”—

64.54 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Moreover, ... simply based on... labeled by way of ordinary convention”

65.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“without apprehending giving, ... a benefactor,”

65.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how, when bodhisattva great beings are practicing the perfection of wisdom, do they make an effort at the awakening path?”

65.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] do not disengage from form,”

65.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How will the perfection of wisdom... be accomplished”

65.20 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Has there been or will there be a real basis of form in the way a foolish ordinary person has settled down on it?”

65.29 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“If something that really existed was there before”—

“there would be the fault.”

65.33 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what is the bodhisattva great beings’ path?”

66.21 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if all dharmas are unproduced, well then, Lord, how will bodhisattva great beings produce a path to awakening?”

“All dharmas have not been produced. How so? All dharmas have not been produced for those who do not occasion anything,”

66.22 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, whether the tathāgatas arise or whether the tathāgatas do not arise,”

Having said that, the Lord said, “Exactly so, Subhūti,”

66.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, do they reach awakening on that path that has been produced?”

66.27 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Just awakening is the path, and just the path is awakening.”

66.28 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if just awakening is the path, and just the path is awakening,”

66.29 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Having asked that, the Lord,

asked him in return, “Subhūti, what do you think, does a buddha reach awakening?”

66.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, here bodhisattva great beings, having completed the six perfections,”

66.31 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“purify a buddhafiield”

67.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, are bodhisattva great beings ‘destined’ or rather ‘not necessarily destined’?”

67.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the śrāvaka group or the pratyekabuddha group”

67.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“He intentionally, with skillful means, appropriated whatever sort of body would be of benefit to beings.”

67.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Through a noble action without outflows, do they... take birth in terrible forms of life or...”—

67.19 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“But they have no contact with them at all”—

67.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How could all dharmas be included in the perfection of wisdom?”

67.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, ... all dharmas are empty of all dharmas, are they not?”

67.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how do [they]... standing in the emptiness of all dharmas find and produce within themselves the perfection of clairvoyance”

67.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

the Lord said, “Subhūti, here bodhisattva great beings practicing the perfection of wisdom see all those world systems,”

67.58 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“branches of... awakening,”

68.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, will beings pass into complete nirvāṇa on account of knowing suffering or will they pass into complete nirvāṇa on account of suffering?”

68.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the sameness”

68.19 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Those dharmas included in the truths or not included in the truths”—

“Subhūti, such a dharma as that, which bodhisattva great beings see, does not exist.”

“Those bodhisattvas standing at the Gotra level do not fall onto a peak”

“Even though they comprehend suffering, they do not produce any thought with suffering as its objective support”

68.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Awakening is a nonexistent thing.”

69.3 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“unlettered, foolish, ordinary people,”

“That which is not real is just not real”

69.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The path is a nonexistent thing, the result of stream enterer is a nonexistent thing,”

69.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, is there some real basis called suchness and unmistaken suchness, that was or is,”

[69.11](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“like a dream”

[70.3](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Brahmā’s melodious voice”

[70.4](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, ... what do you think, those dharmas... are like an illusion, like a dream, ... are they not?”

[70.10](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, it is because all these dharmas have been brought into being and are the outcome of intentions”

“But still, Subhūti, all those dharmas establish the path and bring about the path, even though they do not cause a result to be obtained”

[70.13](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of giving cannot be grasped.”

[70.15](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is the dharma a tathāgata has fully awakened to...”

[70.16](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, there is no clear realization dualistically and there is no clear realization nondualistically either.”

“clear realization.”

[70.17](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is inexpressible”

“Lord, given that dharmas are the nonexistence of an intrinsic nature, what is this ‘sameness of dharmas’?”

[70.18](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, that sameness of dharmas is not within the range of... even tathāgatas.”

[70.27](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Makes a presentation of dharmas without moving from the sameness of dharmas”—

70.36 11 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, is that true nature of dharmas a compounded phenomenon or is it an un compounded phenomenon?”

The Lord said, “Subhūti, it is not a compounded phenomenon and it is not an un compounded phenomenon either.”

“An un compounded phenomenon other than a compounded phenomenon cannot be apprehended, and a compounded phenomenon other than an un compounded phenomenon cannot be apprehended either.”

“are not conjoined”;

“are not disjoined”;

“are formless”;

“cannot be pointed out”;

“do not obstruct”;

“have only one mark—that is, no mark.”

“A tathāgata employs this language according to ordinary convention.”

“in the ultimate there is no physical volitional factor, no verbal volitional factor, and no mental volitional factor,”

71.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, emptiness is not anything at all, there is nothing at all.”

71.3 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, why is it empty?”

“Whatever the perception of it, it is empty of that.”

“Subhūti, when someone magically creates a magical creation,”

“is there any real thing there that is not empty?”

71.4 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, what do you think, is it concealed...”

“ ‘this is a magical creation; this is an emptiness’ ”

71.7 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“some are magically created by śrāvakas,”

“some are magically created by afflictive emotions”

“and some are magically created by actions”

71.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Be it a production or cessation”

71.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It is nirvāṇa—that which has the quality of not coaxing you into believing it is true.”

71.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“According to what you have said, Lord, that ‘not moving from emptiness and not stained by duality either...’ ”

71.12 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“exactly so, Subhūti, exactly so!”

71.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, ... a person who is beginning the work... how should they be advised?”

71.14 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a thing that really existed before”

“becomes a thing that does not exist later”

“there is no existent thing”

“nor a nonexistent thing”

“there is not something’s own existence”—

“nor any existence from something else”—

“so how will there ever be”

72.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Maitreya asked... “Lord, how do bodhisattva great beings practicing the perfection of wisdom who want to train in a bodhisattva’s training train in form?”

“the buddhadharmas.”

72.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[they] should train in ‘form is a mere name,’... up to ‘buddhadharmas are a mere name’ ”—

72.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Lord, when this—namely, the designationform—is apprehended together with a basis,”

72.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This—namely, form—is a name plucked out of thin air... for this or that basis that is a causal sign of a compounded phenomenon.”

72.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, is it not the case that in the absence of the name form, there is no being aware of, realizing, or knowing the name form through a basis that is a causal sign of a compounded phenomenon?”

72.7 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“So then, Maitreya, I will ask you a question,”

“Maitreya, what do you think—without resorting to, without standing on, without having to stand on the designation form for this or that basis that is a causal sign of a compounded phenomenon, do you think this—namely, ‘this is form’—about this or that basis that is a causal sign of a compounded phenomenon?”

72.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, what do you think, do a variety of kinds of words, conventional terms, conventional labels, and designations designate, or conventionally refer to, or label, or apply to this basis that is a causal sign of a compounded phenomenon?”

72.12 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, what do you think—here, does someone designate... to just that basis that is a causal sign of a compounded phenomenon a name for a basis that is a causal sign of a compounded phenomenon different from it?”

72.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Having said that, the noble Maitreya asked him, “In that case, Lord, would it not then be just that basis that is the causal sign of a compounded phenomenon that is apprehended as the form entity?”

72.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, what do you think, ... the form entity, or is it simply merely designated?”

72.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Having said that, the noble Maitreya asked him, “Lord, ... if form is simply just a designation, name, conventional term, label, and conventional designation,”

72.19 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Having asked that, the Lord asked him in return, “Maitreya, what do you think, is that form that is simply just a designation, name, conventional term, label, and conventional designation produced or stopped, or defiled or purified?”

72.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, does form just not exist at all? Is it without any mark at all?”

72.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, I do not say ‘form just does not exist at all without any mark at all.’ ”

72.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How then, Lord, does form exist?”

72.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, form exists as an ordinary term and convention,”

72.27 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, the way I understand what you have said,”

“inexpressible,”

“Lord, if that inexpressible element ultimately exists, then how can it be a basis that is a causal sign of a compounded phenomenon designated by the name form plucked out of thin air?”

“And if ultimately it does not exist, then how could it be an inexpressible element?”

72.28 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“So then, Maitreya, I will ask you a question,”

“Maitreya, what do you think—when abiding in the correct practice of wisdom connected with the inexpressible element,”

“Lord, I do not apprehend it.”

72.29 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Then the Lord said, “From this one of many explanations, Maitreya”—

“You should know that this basis that is a causal sign of a compounded phenomenon is not the inexpressible element, and the inexpressible element is not other than this basis that is a causal sign of a compounded phenomenon.”

“Maitreya, this basis that is a causal sign of a compounded phenomenon... if they are taken to be the inexpressible element, well then, all foolish ordinary people would be in nirvāṇa.”

“Maitreya, if the inexpressible element is taken to be other than this basis that is a causal sign of a compounded phenomenon, well then, given that even the causal sign would not be apprehended,”

“A realization of the inexpressible,”

72.30 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if, when bodhisattvas are abiding in the correct practice of wisdom connected with the inexpressible element,”

“not apprehended”

“not apprehended”

72.31 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Then the Lord said, “Maitreya, that basis that is a causal sign of a compounded phenomenon has no independence or existence at all.”

“Maitreya, when you conceive of that basis that is a causal sign of a compounded phenomenon,”

“it is, Lord,”

72.32 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“If that is so, Maitreya, ... [it] is simply just conceptualization,”

“When they are thus abiding in the nonconceptual element free from conceptualizations, what existence does it... have?”

“What existence can be apprehended?”

72.33 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how many designations for the separate aspects of form should a bodhisattva practicing the perfection of wisdom, involved in skillfully making a differentiation of a dharma, know?”

72.34 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, ... should know three... modes of form,”

“imaginary form, ... conceptualized form, and ... the true dharmic nature of form,”

“imaginary buddhadharmas, ... conceptualized buddhadharmas, and... the true dharmic nature of buddhadharmas,”

72.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What is imaginary form?”

72.36 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

the Lord said, “Maitreya, based on the designation, name, label, and conventional designation form for this or that basis that is a causal sign of a compounded phenomenon, this imagining that it is the intrinsic nature of form is imaginary form,”

“based on the designation, name, label, and conventional designation form for this or that basis that is a causal sign of a compounded phenomenon,”

72.37 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that basis which is a causal sign of a compounded phenomenon, an expression dependent on conceptualization established in the true dharmic nature of mere conceptualization,”

“feeling”

72.38 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“whether the tathāgatas arise or whether the tathāgatas do not arise,”

“this eternally eternal, constantly constant absence of imaginary form as the intrinsic nature of conceptualized form,”

“The nonexistence of an intrinsic nature,”

“the nonexistence of a self in dharmas”—

“suchness”—

“the very limit of reality”—

“feeling”

72.40 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, view the form that is imaginary as not a material reality,”

“View conceptualized form as a material reality based on the material reality of a conceptualization.”

“But not because it is there under its own power”—

“The true dharmic nature of form... as neither a nonmaterial reality nor a material reality and in the category of the ultimate”—

“buddhadharmas”

72.41 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“this that the Lord has said”

“namely, ‘anything called form is counted as not two,’ ”

72.42 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, what do you think, is the absence of material reality in imaginary form, or is it not”

72.43 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is then form”

“just the mere designation, name, label, and conventional designation form for it?”

72.45 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, what do you think, is conceptualized form, the material reality... not form?”

72.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is that imaginary form of just that conceptualized form—that which is not its intrinsic nature, not its defining mark—form?”

72.48 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is that true dharmic nature of form, form in the category of selflessness, form?”

72.49 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is that true dharmic nature of form that is just that true dharmic nature of form, not form?”

72.50 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“counted as nondual”

“are nondual.”

72.53 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“[they] neither comprehend nor do not comprehend form, and just that is their comprehension.”

“abandon... actualize... and cultivate.”

72.55 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Maitreya, the nirvāṇa of bodhisattvas is deep, extremely deep.”

72.56 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“why is [it]... deep?”

“It is because the nirvāṇa of bodhisattvas is neither nirvāṇa nor not nirvāṇa; that is why it is called ‘deep, extremely deep.’ ”

72.57 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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The Lord said, “Maitreya, taking the welfare of others as the point of departure, it is not nirvāṇa because they do not totally reject saṃsāra; taking their own welfare as the point of departure, it is not not nirvāṇa because they do not totally reject nirvāṇa.”

72.58 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Lord, if, taking the welfare of others as the point of departure, bodhisattvas do not totally reject saṃsāra... how do they not totally reject nirvāṇa?”

“Lord, if, taking the welfare of others as the point of departure, bodhisattvas do not totally reject saṃsāra, by not totally rejecting saṃsāra how do they not totally reject nirvāṇa?”

72.59 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“[they] do not even conceive of saṃsāra as actually saṃsāra,”

72.60 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Well then, Lord, will it not be the case that just as bodhisattvas standing in the realm without thought construction... have not totally rejected a life in saṃsāra they will similarly not have appropriated it, and just as they have not totally rejected nirvāṇa they will similarly not have appropriated that, either? And Lord, if there is no appropriation, how can there be no rejection?”

72.61 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Maitreya, I do not say they ‘appropriate’ or ‘do not appropriate’ a life in saṃsāra.”

“emptiness, the realm that gives no basis for apprehending anything”

72.62 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Lord, how in the absence of conceptualization should the collection of marks be viewed?”

“The nonduality... of an existent thing and a nonexistent thing”

“Nonelaboration”

72.63 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, are all śrāvakas absolutely with certainty located in nirvāṇa?”

“Many families and dispositions of beings can be found.”

“Strive for a superior qualification, who gain just the superior qualification”—

“Inferior”—

“Understand that it is lacking, are not satisfied just by that”

72.64 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“...does not take rebirth, so how do they reach it?”

“The Lord has not said... is their rebirth.”

“Maitreya, I do not say that their rebirth is dictated by karma and afflictive emotion; I say that theirs is an inconceivable rebirth, magically created and dedicated.”