

# ***Expounding the Absolute Truth through the Heart Sutra*** **“Marvelous Existence”**

Mentioned 78 times; [Lesson-Question] page (Refers to original text of *ETATTTHS*)  
REVISED February 2, 2025 to add question numbers for DCB24

*[The following text is from quotes taken from a preliminary translation of Expounding the Absolute Truth through the Heart Sutra by H.H. Dorje Chang Buddha III. This holy text has not been published in English, but is available in Chinese. The preliminary English translation that is the source of this article may be read at the Holy Vajrayana Temple, Sanger, California and studied through courses at the Learning from Buddha College and Seminary (LFBCS). Because this text has not been authorized or approved by His Holiness, the following cannot be considered Buddha-Dharma, but is offered as background reference only until such time as an approved translation is available. Please seek such a translation and read the entire text to put in proper context. His Holiness stressed that it is important to read this sacred text in the sequence it is presented in order to receive the intended understanding and benefits there of. The following excerpts are arranged accordingly. Bracketed material has been added to help locate sources with lesson number followed by question used in respective LFBCS courses and to provide clarity and continuity to the following quotes.]*

## **DCB21-Forewords, Introductions, & Title**

1. Without being combined with the karmic conditions of real manifestation of true Buddha Dharma, knowledge from the treatises will ultimately not result in marvelous existence. [0-18] 18

## **DCB22-I**

2-7. As a result, the state of true emptiness is produced, manifesting marvelous existence. The aggregation of marvelous existence is true emptiness. That is, non-attachment to marvelous existence transforms into true emptiness. Non-attachment to true emptiness manifests marvelous existence. Thus, when one is free of attachment, then all dharmas, all of the myriad existences of the world are marvelous existence based on the absolute truth. True emptiness is non-attachment to marvelous existence as the myriad phenomena amalgamate, yet one is not attached to their amalgamation. Therefore, one observes emptiness without being attached to that emptiness. That is, observing emptiness means not being attached to that emptiness and not intentionally grasping at that emptiness. [8-11] 235

8. If you understand the truth that true emptiness is marvelous existence, then you understand that these are all manifested by your mind consciousness and are not any Buddha or any Tathagata. [8-14] 236

9. If phenomena change according to your mind, then the five aggregates are empty and tranquil and have no function or use. As for the five aggregates of form, feeling, conceptualization, action, and consciousness, they will then naturally have no effect. Here I will add a word regarding the specific uses of form, feeling, conceptualization, action, and consciousness. Later, I will explain to you the five aggregates in detail. So, at such time, intrinsic-reality prajna appears. As long as the five aggregates are empty and tranquil, intrinsic-reality prajna naturally appears. One realizes and enters a state of being unhindered by either emptiness or existence. That is, what seems empty is not empty, and what seems existent is not existent. True emptiness and marvelous existence are perfectly interfused without hindrance. One thereby gains great unimpeded freedom and ease. [8-21] 242

10. Avalokiteshvara Bodhisattva . . . regards marvelous existence as true emptiness. Bodhisattvas do not abandon living beings. This is the habitual tendency of Bodhisattvas. So, She comes to liberate all living beings, searching out their sounds, and rescuing them from their sufferings and tribulations. [8-29] p246

11. Finding and seeing the truth of prajna is that which is called enlightenment. When one's six consciousnesses and five aggregates are empty and tranquil, are devoid of characteristics, have the mark of the mark-less, and have attained marvelous existence therein, that is called enlightenment. Finding one's true mind of marvelous illumination but not being attached to what has been found is called enlightenment. [8-38] p256

12-14. This means that once one realizes such emptiness, everything becomes empty such that there is nothing whatsoever, and one does not know the effect of marvelous existence. They do not understand that true emptiness is marvelous existence. That is why they

only know dhyana as the means to realize emptiness, supernormal powers, and shape-shifting powers but do not know that marvelous existence is true emptiness. This state is practiced by practitioners of the three vehicles—Savaka, Pratyeka-buddha, and Bodhisattva. They all must pass through this route. Sravakas and Pratyeka-buddhas are all Arhats. Because it is practiced by all of them, it is therefore called shared prajna. [9B-89] p293

15-18. One not only sees emptiness, one also sees non-emptiness. That is, after realizing this state, one not only sees the truth of emptiness, one simultaneously sees the truth of non-emptiness. It is a state where emptiness and existence do not hinder each other, where emptiness and existence are non-dual, and where emptiness and existence are perfectly interfused. True emptiness is marvelous existence. Marvelous existence presents true emptiness. Marvelous existence is not existence, for it is made up of illusory appearances. True emptiness is not empty, for it presents marvelous existence. That is exactly a kind of state with emptiness and existence being non-dual. [9B-92] p294

19. If one has realized the state of not only seeing emptiness but also seeing non-emptiness and has reached the prajna-based truth of the non-duality and perfect interfusion of marvelous existence and true emptiness, then one will naturally and totally eradicate the **three delusions<sup>1</sup>** and forever end the **two kinds of death**. After ending the cycle of birth and death, one will realize and enter the ultimate truth of all dharmas, the truth of emptiness that is perfect prajna, and the true Dharma of the Tathagatas. [9B-95]. p295

20. One awakens to the emptiness of all dharmas in the dharma realm, conditioned or unconditioned. Thus, there is not even one form to be seen, yet one sees forms. This is "illuminating in order to achieve the emptiness of all dharmas." At to illumination, its goal is to realize the emptiness of all dharmas. There is "seeing in order to realize the existence of reality." Be careful not to mix up the two, disciples. Seeing is to attain the existence of reality. I

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<sup>1</sup> The three delusions are the extreme views and evil views of ordinary people and all of the differentiation that arises from views and thoughts. To put it in a straightforward way, the three delusions are all of our delusional karma

just talked about emptiness or non-existence, and immediately after that I am now mentioning existence. The existence referred to here is marvelous existence within true emptiness, existence that entails no differentiation among the myriad things. It is this type of existence.

[10-132] p313

21. As for Zhang Zaixi, they could not find him. Well, where did he flee to, after all? He entered into "true emptiness and marvelous existence," a state of no form and no characteristics. Thus, he was no longer part of the manifestation of ordinary causes within the three spheres of samsara. Consequently, there was no way to find him. [10-150] p327

22. People who understand Buddha Dharma should be spoken to straightforwardly by getting right to the point. The first thing we should explain to high-level people who understand Buddha Dharma is what is meant by the term *prajna*. Prajna is our original appearance and the mind of the Tathagata-garbha. This mind is the truth of true emptiness and is also the original appearance of marvelous existence. Emptiness and existence are non-dual and perfectly interfuse without hindering each other. The truth is attained from the formless body. This is the ultimate truth to attain no birth and no death, yet there is no ultimate truth to attain. These are explications for high-level people. [11A-170] p347

23-25. Therefore, all bubbles, reflections, or shadows that appear are illusory, are unreal. They will vanish in an instant. However, even though there are various sizes and appearances of bubbles, all bubbles are of the same one character or quality, which is the nature of water. This principle is extremely profound. It clearly illustrates the truth that true emptiness is marvelous existence. Although all phenomena are illusory, if one is not attached to them, then marvelous existence will transform into true emptiness. If one is attached to phenomena, then marvelous existence becomes a mundane, illusory state. This is where the difference lies. You cannot become attached. You should know that the nature of water is of one character or quality. [13-259] p429

26-31. The difference between living beings, on the one hand, and Buddhas and Bodhisattvas, on the other hand, is that living beings are deluded. Living beings use their six sense bases to grasp after the five aggregates. They exist in this world grasping after the two attachments of self and phenomena. To Buddhas, the six sense bases are equal, and the five aggregates are empty. The five aggregates truly manifest as marvelous existence, and there is no need to realize them as being utterly void. For Buddhas, there is such true manifestation of marvelous existence whereby the five aggregates are not utterly void. There is no need for Them to embrace the complete voidness of the five aggregates, and there is no need for Them to realize enlightenment. All illusory manifestations belong to marvelous existence and are the wisdom of prajna. However, only after one has realized the reality of marvelous existence can one transform illusions into marvelous existence. At such a state of realization, one knows that everything is like floating bubbles. . . I previously said that one should realize the emptiness of the five aggregates. Now, in the last several sentences, I suddenly said that there is no need to realize the five aggregates as empty. It is not at all easy for you to understand what I am saying here. Some of you here who have relatively high states of realization, such as he, can understand. This is the relation between true emptiness and marvelous existence. However, do not worry about that now. In summary, treat everything as floating bubbles. First realize the emptiness of the five aggregates.

[13-260] p430

32. Emptiness contains existence within it. Within existence there is emptiness. This is the truth that form is emptiness and emptiness is form. We cannot abandon emptiness to accept form, nor can we abandon form to accept emptiness. The principle that true emptiness is marvelous existence lies herein. Thus, emptiness contains existence within it, and within existence there is emptiness. [13-266] p437

## **DCB23-II**

33. Therefore, the reality is that form does not differ from and cannot depart from emptiness. Emptiness also cannot depart from form. This is just like water does not differ from waves, and waves also do not differ from water. In essence and in nature, water and waves are of a single taste or quality. Water is waves and waves are water. The movement of water produces waves. Once waves stop, the water is clear. Thus, in essence and in nature, water and waves are of a single taste or quality. Falsity and truth are a single entity. Falsity is truth. Truth is falsity. Falsity is dharma-nature. Dharma-nature is falsity manifested. What is important is the need to understand the marvelous path of enlightenment to realize true emptiness and marvelous existence. [15-18] p474

34. After cutting off attachment to self, they [Hinayana practitioners] either enter into a state of dhyana that is akin to sinking into stagnant water or they fall into a state of boundless emptiness devoid of any form. Abiding in this state creates the hindrance of doubt. They do not know the truth that illusory existence appearing before their eyes is true emptiness. Moreover, they are not able to abide in the maxim that true emptiness is manifested through marvelous existence. Without abiding in that maxim, there is no way to enter dhyana. Thus, theirs is a type of extreme emptiness state.

[15-26] p476

35. The karmic hindrances produced by the karma of action cover our own original appearance. Hence, we do not realize our five aggregates as being empty. As a result, our six sense bases are unable to be equal such that everything is empty and nonexistent. We are then attached to forms, sounds, smells, tastes, touches, and objects of mind, making it even more impossible for us to clearly understand that the truth of marvelous existence is the principle of true emptiness. Thus, one's insight will not reach that level. It is even less possible to truly realize holiness. Therefore, the causes of this problem are karmic forces and karmic hindrances that arose due to beginningless avidya and were created by karmic forces that are good, bad, and neither good nor bad. Thus, living beings are attached to what is false, regarding it as true. They regard all of their delusive thoughts as being who they themselves are and as being very real. [16-51] p491

36. We human beings are also like this [a refrigerator]. Our original nature, our essence, is motionless. All forms are empty. However, once we activate conditions by the arising of thoughts in the mind, then there is activation. With the activation of conditions, there is mind consciousness. With mind consciousness, one descends into the state of an ordinary person. Effects will then be generated. Being an ordinary person entails generating effects by way of differentiation. The state of a holy one is emptiness and tranquility that is devoid of characteristics, a state where true emptiness is marvelous existence, a state that generates the effect of saving living beings. [16-54]. P495

37-39. According to the absolute truth, true emptiness is not stubborn only-emptiness, but rather fully possesses the property whereby marvelous existence is utilized. Thus, emptiness does not differ from form. Knowing this truth, one understands that all types of cloud accumulations exist in the emptiness of the sky, but they do not interfere with that emptiness. They do not destroy that emptiness. They themselves are marvelous existences in that emptiness. They rely upon the empty sky to exist. . . Hence, true emptiness is not stubborn only-emptiness. Realizing true emptiness does not entail descending into the view of nihilism where you still all of your thoughts and descend into a type of dhyana that is akin to stagnant, lifeless water. It is not the case that only when you do not have even one thought is it the state of true emptiness realized by the Tathagatas. When you realize the prajna of true emptiness, everything that you do is the prajna of true emptiness. Everything you do becomes utilization of marvelous existence. That is why it is said here in the *Heart Sutra* that form does not differ from emptiness. Form cannot be separated from emptiness. Form cannot manifest on its own apart from emptiness. [16-59] p498

40-41 Emptiness refers to true emptiness observed through the illumination of prajna. It does not refer to an empty vacuum of space. The true emptiness that is observed through the illumination of prajna is true emptiness that is marvelous existence. It is not true emptiness that is a void of nothingness. It is the reality of the true emptiness of marvelous existence. In other

words, it is the state of "form is emptiness; emptiness is form," a state where the two are not different, a state where one "is" the other. [16-66] p504

42-47. Emptiness and form are not different is a luminous truth that is not within either of the two extreme views of nihilism and eternalism. That is, emptiness and form do not differ from each other; rather, they are each other. Therefore, this truth does is not within these two extreme states of nihilism and eternalism. This truth simply states that true emptiness is not emptiness in that it fully possesses marvelous existence, and marvelous existence is not existence in that all entities are empty in essence. This last sentence summarizes the state of prajna. True emptiness is not emptiness. True prajna-based emptiness is not empty in that it fully possesses marvelous existence. Marvelous existence is not existence in that all entities are inherently empty. Marvelous existence is also not existence since all entities are empty in essence. . . Anyone who thinks that form is form, emptiness is emptiness, and form and emptiness are separate does not have the insight to know that form and emptiness are each other. Those with such a view are either practitioners of non-Buddhist ways or followers of Hinayana. They are unable to apply contemplative-illumination prajna to develop the state of intrinsic-reality prajna. . . This truth tells us the relationship between true emptiness and marvelous existence. True prajna will not exclusively take form or exclusively take emptiness. Rather, form is contained within emptiness, and emptiness is contained within form. Emptiness and form are each other. Being each other entails not separating from each other. In other words, concrete phenomena, real objects that are there before us, including our bodies, all contain the truth of emptiness. Moreover, they are inherently empty. [16-71] p506

48. If ordinary people want to break away from suffering, they must first understand that form does not differ from emptiness. Then they can in accordance with the Dharma eliminate their longing and desire for worldly afflictions. They also can become unattached to the impermanent and empty phenomena of glory, splendor, wealth, rank, sex, and property. If one understands this relationship between true emptiness and marvelous existence, one will

naturally realize the state of enlightenment. However, the converse is that without such understanding, one is equal to an ordinary person. [16-73] p508

49. That is, emptiness is hidden within form, form is obtained from emptiness, and form is marvelous existence. Knowing such a state of realization, one will not descend into the dhyana of complete elimination and will not descend into the extreme of nihilism or stubborn only-emptiness. [16-75] p509

50. The Buddha-nature of you living beings is Tathagata Buddha. However, since you are attached to the five aggregates and use the six sense bases in relation to the six sense objects, you are an ordinary person. When your six sense bases experience everything equally and are not defiled by the six sense objects; when you realize that the five aggregates are empty, that there is no attainment due to emptiness, and that the characteristic of unattainability is also empty; when you realize the non-duality of emptiness and existence, gain the insight of the true emptiness through marvelous existence yet still engage in your myriad of activities, then you will also enter the Tathagata state. . .If you have not reached that level, you are still an ordinary person for the time being. Nonetheless, your intrinsic nature is Tathagata. [17-108] p526

51. That is, when Avalokiteshvara Bodhisattva called his [Sariputra's] name, the Bodhisattva had no attachment to that name, for She engages in a myriad of activities yet all the while remains in the realization and illumination of prajna without ever being defiled. The calling of Sariputra's name was free from form or characteristics. What is called "free from form or characteristics" is actually marvelous existence. The calling of his name was naturally unconnected with name, form, or characteristics. That is, there was no attachment to his form or characteristics. [17-110] p528

52. Earlier, I said that one cannot understand karmic hindrances as being inherently empty. Since I am speaking of prajna here, one has to understand karmic hindrances as being

inherently empty. It is a matter of the relationship between true emptiness and marvelous existence. This is something you can gradually awaken to in the future. [18-143] p548

53. However, this is just the beginning stage of nature. There is still a number of layers within nature. You should still strive to attain higher states of realization. As I have told you, even when the mind consciousness is unmoving, there is still the manas consciousness. Even when the manas consciousness is unmoving, there is still the alaya consciousness. Only when the alaya consciousness, the mind-king, is imperturbable can one enter the state of pure dharmakaya. Only in the pure dharmakaya state that entails not breaking away from form to pursue nature can one greatly utilize marvelous existence. Only when supernormal powers are manifested in the state of pure dharmakaya yet one is unattached to even supernormal powers can one attain great liberation. Here I am only explaining to you awakening to nature at the superficial layer. This is only a superficial awakening to nature. [18-173] p566

54. After you understand the truth, you know that there are no birth and death to end. Given that they are empty in nature, how could there be birth and death to end? There is also no nirvana to realize. The nature of emptiness is original purity that has existed since beginningless time. True emptiness is marvelous existence. How, then, could there be nirvana to be realized? [21-279] p651

## **DCB24-III**

55. Thus, this principle of emptiness entails emptiness. It is the principle of emptiness by which one realizes emptiness but is not attached to emptiness. It is the truth of emptiness by which one realizes emptiness but is not attached to emptiness. Realizing emptiness, one penetrates the empty forms or characteristics, knowing there is no form or characteristic to be attached to. The myriad forms and characteristics are undergoing a myriad of changes. There is no form or characteristic that does not appear. One should not grasp or cling to any, yet greatly utilize the whole. This is the principle that true emptiness is marvelous existence.

[24-69] p701

56-57. Of course, awakening to prajna is not the same as realizing it. Whether the awakening is deep or shallow, there is still a process to go through before realizing it. . . The reason it is not easy to awaken is that the meaning and doctrine contained in the Buddhist sutras are too profound and overly elaborate. Additionally, there is a lack of detailed explanations. . . Secondly, it is very difficult to integrate the expositions of the Dharma given by Dharma masters of the past with worldly truths or express them using worldly language. . . They memorized things inside and out, with words such as, "True emptiness is marvelous existence. Marvelous existence is true emptiness. The characteristic of non-attainability is the unmoving fundamental nature. The characteristic of non-abiding is actually not a characteristic. One should enter into contemplation but not contemplate. The usefulness of contemplation cannot be measured by the principle of acts and their effects." [25-78] p717

58-59. The fundamental nature of all things truly exists, but any entity is itself empty. Emptiness is also not emptiness, for it manifests as marvelous existence. Marvelous existence is not existence, for it is illusorily manifests and vanishes. If one can truly realize such truth and apply it in one's practice, then naturally one can, skillfully and with facility, internally utilize the spirit and vital energy to attain the unification of emptiness and bliss and externally manifest holy powers to change states in accordance with one's mind. One must be able to evoke a response from three continents of the universe and attain non-abiding, with no arising and no perishing. That is what is called proficiency in the inner realization vidya. [27-140] p766

## **DCB25-IV**

60. Bodhisattvas realize such a state. At that time, they naturally know that all conditioned phenomena are like illusions. They thereby give rise to utilization of marvelous existence. All conditioned phenomena in the world are seen as the state of enlightenment. I have previously explained conditioned phenomena. [29-08]. P812

61-62. While in a state of prajna, one should realize that wonderful states are illusory. When propagating the Dharma, such states should be known as marvelous existence. Thus, there is the saying, "Be able to take it up, and be able to put it down." When taking it up, marvelous existence benefits living beings. One can communicate with Buddhas and Bodhisattvas, experiencing bliss from being with Buddhas and holy ones. When one puts it down, one abides in the true-thusness of prajna, for nothing has been attained. [29-15] p824

63. Of course, one must rely on Dharma in one's practice. However, after one realizes true-thusness and prajna through relying on Dharma, one should not be attached to applying Dharma and should not become intoxicated by the pleasure derived from applying Dharma. Rather, one should give up Dharma and not be attached to it. If one is attached to Dharma and the pleasant sensations, taking joy in it and unwilling to give it up, then one cannot abide in the true emptiness that is marvelous existence. One will regard the five aggregates and all dharmas as truly existing. [30-30] p854

64. The realization of true emptiness is penetrating awakening to the true and wondrous principles of enlightenment. True emptiness and the nature of phenomena are intrinsically one and the same. Marvelous existence and true emptiness are one, not two. The very entity of all phenomena is empty, is thusness. Only this is called the state of true emptiness. This state includes real utilization, penetrating awakening, and realizing enlightenment. However, it is not the state realized by ordinary people that requires one to first annihilate the five aggregates and all dharmas before emptiness can emerge. [30-31]. P856

65. Hence, the mechanism of detecting Buddha-nature has to be handled properly. Entering samadhi truly is "Difficult, difficult, difficult, like spreading and sticking onto a tree ten *dans* of sesame oil." On the other hand, "Easy, easy, easy, the meaning of the patriarchs is everywhere above the myriad types of grass" relates to avidya suddenly stopping by itself while one was in

the midst of avidya. One all of a sudden discerns Buddha-nature, realizing that marvelous existence is just true emptiness. That is, every single matter is true emptiness. [31-48]. P867

66. We have attained the state of nirvana without remaining reliance. In this nirvana of great utilization of complete awareness that entails attainment yet non-attainment, no form, and neither coming nor not coming, true emptiness is marvelous existence. **At this time, we do not "do,"<sup>2</sup> yet there is nothing we cannot do.** [31-63]. P877

67. To reach nirvana without remaining reliance, it must be when this body has expired, when this body of karmic retribution that came into being due to good and bad causes naturally decays and dies, when it no longer exists. This is followed by abiding in the illumination of enlightenment from the bright Buddha-nature, the state of the true emptiness of marvelous existence. Only then can it be called nirvana without remaining reliance. What was relied upon is gone, for the body no longer exists. [31-64]. P877

68. To reach the great nirvana of no abiding, one must have thoroughly realized the prajna of emptiness being marvelous existence, truly recognized the state of supreme prajna, and not only realized the emptiness of attachment to self, but also the emptiness of attachment to phenomena. When saving living beings in the six realms of samsara, one must not be attached to any state of merit relating to saving living beings. Only then can one enter the great nirvana of no abiding. [31-66] p878

69. So, getting back to Mr. Zhang Fengchi, although he had previously made the initial breakthrough, illuminated his mind and saw his original nature, he still needed to realize the cultivated powers of marvelous existence. Only after he had realized the principle of emptiness at a certain stage did he penetrate the heavy-barrier state at Yanshikou. [32-99] p902

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<sup>2</sup> That is, we do everything in an unattached manner with no expectation of reward.

70. A Buddha transforms the eighth consciousness into the Great Perfect Mirror Wisdom. So, in the midst of these four wisdoms, in the state of the natural equality of these four wisdoms, a Buddha completely understands that emptiness is devoid of forms of characteristics and that true emptiness is marvelous existence. Marvelous functions naturally arise, which become the essence of great utilization that pervades the universe totally and without differentiation. At this time, the four wisdoms are equal, giving rise to the fifth wisdom, the Wisdom of the Fundamental Nature of the Dharma Realm. After the first four wisdoms, the fifth wisdom arises, the Wisdom of the Fundamental Nature of the Dharma Realm. This is how the natural and marvelous functions of the five wisdoms come into being. [33-108 & 109] p910

71. As I was saying, at that time initial enlightenment and innate enlightenment unite. That is, Buddha-nature, true emptiness, and marvelous existence are all the same. In essence, there is no twofold truth to attain.<sup>3</sup> In essence, there is no form that can negate emptiness. In essence, there is no form that can be abided in. Emptiness and form are one taste.<sup>4</sup> [33-115]. P913

72. Listen attentively, disciples. This section of the Buddha Dharma is very important. That is, the principle of Buddha Dharma is the relationship of true emptiness and marvelous existence. That is, after one relies on this essence and its characteristics to activate the illuminating function of prajna, one clearly observes that all phenomena composed of the four great elements are originally and inherently empty. Earth, water, fire, and wind are all empty. There is no need to leave form to realize emptiness. It is not necessary to break away from all scenes of forms in order to realize emptiness. Rather, forms are by nature empty in that they arise through conditions. That is, the fact that forms inherently arise from conditions means that forms are empty in nature. [34E-244] p966

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<sup>3</sup> That is, the absolute or ultimate truth and the mundane truth, also known as the conventional, relative, or worldly truth.

<sup>4</sup> The same flavor, quality, or character.

73. What is this "Ong Ma Ni Ba Mi Hong She"? There is nothing related to relinquishment.<sup>5</sup> Relinquish to whom? It is obviously the Six Character Great Bright Mantra. Where does this Seven Character Great Bright Mantra come from? The Sanskrit character "she" is that which transforms into Avalokiteshvara Bodhisattva. It is the form of Her fundamental nature that is the source of Her enlightenment. It is a form that is marvelous existence, produced from prajna wisdom. It is also a seed character of skillful means. How can it be used for chanting? It is used for visualization. The Sanskrit character "she" transforms into the Four-Armed Avalokiteshvara Bodhisattva, but the sound produced in the process is those six characters. Therefore, be sure to separate that Sanskrit character from the mantra. [35-271]. P986

74-75. Those different similes and analogies were aimed at people with different capacities for awakening based on their different karmic conditions. Those similes and analogies are very important. Suppose I had not added those helpful conditions to produce the marvelous function that suited the opportunity, like ringing a bell. Suppose that at the very outset I started explaining true emptiness as being marvelous existence and marvelous existence as being true emptiness without giving any similes or analogies. In that case, you would not know what I was talking about at all. [35-281]. P991

76. Such is the prajna secret mantra. Only this is the true secret mantra of prajna. One can also attain the state of prajna by chanting this mantra. Only after one has acquired the state of prajna can one generate real usages of marvelous existence. [35-284] p993

77. Some people perhaps have their own understanding. I must tell these people something without trying to be the least bit polite. Regarding your explanation and understanding, I do not care what your basis is or what sutras and treatises you cite. I can reach a conclusion as to whether the understanding you express in your discourses is correct or not based on only one aspect: Can beneficial effects be generated from the discourses you give? Can the mighty

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<sup>5</sup> The last Chinese character of the mantra, she (捨), which is used for transliteration of the Sanskrit, means to relinquish, give up, abandon, generosity, equanimity, etc.

power of marvelous existence be generated from those discourses? For example, you quote the sutras and express your comments. You give long expositions. However, has such preaching of the Dharma caused you to become accomplished? [35-284] p993

## **DCB26-How to Realize Prajna**

78. At this stage, those who practice esoteric Dharma will naturally achieve correspondence with the four divisions of yoga. Those who practice Pure Land Dharma will feel light, blissful, and clear as they chant the name of Amitabha Buddha. Those who do Chan sitting meditation will empty their myriad thoughts to become imperturbably tranquil. Those who practice the supreme Buddha Dharma will manifest the state of reality, their applications of marvelous existence will be extraordinary, and they will very swiftly achieve the dharmakaya and sambhogakaya! [37-76]. P1041