

THE VIMALAKIRTI SUTRA

(TRANSLATED BY HÖKEI IDUMI)

CHAPTER IV

THE BODHISATTVAS

Buddha then said to Maitreya Bodhisattva: "Go thou to Vimalakirti and inquire after his health." Maitreya replied to Buddha and said: "O Blessed one, I am not worthy to go and inquire after his health. And why? I remember one day I was preaching on the life at the Never-Returning Stage to the god-king and his kinsmen of the Tushita heaven. Then Vimalakirti came to me and said:

"O Maitreya, the Blessed One assured thee that thou shouldst obtain supreme enlightenment after only one birth; now tell me what birth does that assurance refer to. Does it belong to the past, or to the future, or the present? If it be of the past, it is already past. If it be of future, it is not yet come. If it be of present, it never abides. It is taught by Buddha: O Bhikshus, at this very moment ye are being born and growing old and dying. If the assurance be of no-birth, no-birth is of the true order, and in the true order there is neither the assurance of enlightenment nor even the supreme enlightenment itself. O Maitreya, how canst thou obtain thy assurance in one birth? Didst thou obtain the assurance at the birth of Suchness or at its extinction? If thou didst obtain the assurance at the birth of Suchness, Suchness has no birth. If thou didst obtain the assurance at its extinction, Suchness has no extinction. All beings are of Suchness. All things too are of Suchness. All the sages and worthy men are of Suchness. Even Maitreya thyself is of Suchness. If thou art capable of obtaining the assurance, all beings too should be capable of obtaining the assurance.

"And why? Suchness is one and not divisible nor is

it differentiated. If thou O Maitreya, canst attain to the supreme enlightenment, all beings too can attain to it. And why? All beings have the nature of enlightenment. If thou, O Maitreya, canst attain to Nirvāpa, all beings too can attain to it. And why? All the Buddhas know that all beings have ultimately the nature of tranquility, that is Nirvāpa, and are never to be annihilated again. Therefore, O Maitreya, thou shouldst not tempt those gods with thy doctrine. In reality, there is none cherishing the thought of supreme enlightenment, nor is there none who retreats. O Maitreya, thou shouldst strive to make those gods abandon the false idea that there is Bodhi distinct by itself. And why? Bodhi can not be obtained by the body or the mind. Tranquility is Bodhi as in it all things are tranquilised. Not-seeing is Bodhi as it is beyond all relations. Not-working is Bodhi as it is beyond thought. To cut is Bodhi as it exterminates all heresies. To separate is Bodhi as it is free from all false ideas. To prevent is Bodhi as it prevents all desires from rising. Not-entering is Bodhi as it is free from covetousness. Accordance is Bodhi as it is in accord with the truth. To abide is Bodhi as it abides in the nature of things. To reach is Bodhi as it reaches the ultimate. Non-duality is Bodhi as it is separated from consciousness and its object. Equality is Bodhi as it is equal to the sky. An uncreate is Bodhi as there is neither birth nor death. Knowledge is Bodhi as it understands the mental dispositions of all beings. Not-coming-in-contact is Bodhi as it is not to be known by any senses. Non-union is Bodhi as it is detached from the influence of passion. Non-abiding is Bodhi as it is without figure or form. Unreality of name is Bodhi as names are empty. Being like a phantom is Bodhi as it is far above grasping and abandonment. Not being disturbed is Bodhi as it is eternal calm. Serenity is Bodhi as it is pure in nature. Non-grasping is Bodhi as it is far above all attachments. The absence of difference is Bodhi as all things are same. The incomparability is Bodhi as it is beyond analogy. Subtility is

Bodhi as all things are unknowable.

“O Blessed One, when Vimalakīrti preached this doctrine, two hundred gods attained to the acquiescence in the eternal law. Therefore I am not worthy to go and inquire after his health.”

Buddha then said to a young man called Prabhāvyūha : “Go thou to Vimalakīrti to inquire after his health.” Prabhāvyūha replied to Buddha and said : “I am not worthy to go to inquire after his health. And why? I remember one day I was about to go out of the great city of Vaiśālī when Vimalakīrti was about to enter into it. I asked him with bowed head, ‘Sir, tell me whence hast thou come?’ He replied : ‘I have come from the Bodhimāṇḍala, place of enlightenment.’ I inquired : ‘Where is the Bodhimāṇḍala?’ He replied : ‘Sincere mind is the Bodhimāṇḍala as it is without falsehood. Activity is the Bodhimāṇḍala as it accomplishes all works. The deep mind is the Bodhimāṇḍala as it increases merits. The enlightened mind is the Bodhimāṇḍala as it is without errors. Charity is the Bodhimāṇḍala as it expects no rewards. Morality is the Bodhimāṇḍala as it fulfills all vows. Patience is the Bodhimāṇḍala as it knows no impediment in all beings. Diligence is the Bodhimāṇḍala as it is never slothful. Meditation is the Bodhimāṇḍala as it controls the mind. Wisdom is the Bodhimāṇḍala as it directly sees all things. Mercy is the Bodhimāṇḍala as it treats all beings with equality. Compassion is the Bodhimāṇḍala as it endures exhaustion and pain. Joy is the Bodhimāṇḍala as it finds pleasure in the law. Impartiality is the Bodhimāṇḍala as it destroys both love and hatred. Supernatural power is the Bodhimāṇḍala as it is endowed with the six supernatural faculties. Emancipation is the Bodhimāṇḍala as it is able to turn away and leave out. The Necessary Means is the Bodhimāṇḍala as it teaches all beings. The Fourfold Acceptance is the Bodhimāṇḍala as it embraces all beings. Much-hearing is the Bodhimāṇḍala as it practises what is heard. Self-control is the Bodhimāṇḍala as it rightly observes all

things. The Thirty Seven Requisites for attaining supreme enlightenment are the Bodhimaṇḍala as they adorn the created things. The fourfold noble truth is the Bodhimaṇḍala as it never defrauds the world. The twelvefold chain of causation is the Bodhimaṇḍala as it repeats endlessly beginning with ignorance till we come to old age and death. Passions are the Bodhimaṇḍala as it knows them to be realities. All beings are the Bodhimaṇḍala as it knows them to be selfless. All things are the Bodhimaṇḍala as it knows them to be empty. Vanquishing the Evil Ones is the Bodhimaṇḍala as it is immovable. The three states of existence are the Bodhimaṇḍala as they have no fixed abodes for beings. Roaring like a lion is the Bodhimaṇḍala as it knows no fears. The [ten] powers, the [fourfold] fearlessness, and the [eighteen] special faculties—they are the Bodhimaṇḍala as they are without faults. The threefold knowledge is the Bodhimaṇḍala as it is without obstacles. Knowing all things with one thought is the Bodhimaṇḍala as it attains to omniscience. Thus O noble youth, thou shouldst know that all actions of a Bodhisattva who teaches all beings in accordance with all the Pāramitās even to the raising and putting down of his feet should be known as coming from Bodhimaṇḍala and abiding in the law of Buddha.

“When he had preached this doctrine, five hundred gods all cherished the thought of supreme enlightenment. Therefore I am not worthy to go and inquire after his health.”

Buddha then said to Vasuṇḍhara Bodhisattva: “Go thou to Vimalakīrti to inquire after his health.” Vasuṇḍhara replied to Buddha and said: “O Blessed One, I am not worthy to go and inquire after his health. And why? I remember one day I was staying in a quiet chamber, then Māra Pāpiyas, the evil one, assuming the form of Indra, and accompanied by his kinsfolk, and by twelve thousand heavenly maidens who sang, playing musical instruments, came to me, worshipped me, touching my feet with their faces, and stood on one side with folded hands in reverent attitude. I thought to myself that

he was Indra himself, and spoke to him thus: 'O Kauśika, welcome to thee! Though thou art richly endowed with happiness, yet thou shouldst not give thyself up to pleasures, and seeing how transient the five sensual enjoyments are, thou shouldst seek the root of merit and observe the eternal laws even at the cost of thy body, thy life and thy property.' Then he replied to me: 'Well, O true one, accept these twelve thousand heavenly maidens to attend on thee.' I then said: 'O Kauśika, thou shouldst not bestow such an unlawful gift upon a Śramaṇa, who has entered the order of Śakyamuni. They are of no use to me.' I had scarcely finished these words when Vimalakīrti came to me and said: 'This is not Indra but Māra the evil one who has come to tempt thee.' And he turned to the evil one and said: "Well, thou shouldst give me these heavenly maidens. I am worthy to accept this thy gift.' Then the evil one, being astonished and fearing, thought to himself: 'Vimalakīrti intends to afflict me!' And he eagerly strove to disappear and depart but all his strivings were in vain. In spite of his utmost supernatural power he could not depart. Then he heard a voice in the air declaring: 'If thou wouldst give him these maidens, thou couldst depart. At last Māra, the evil one, seized with fear, gave his consent reluctantly.

At that time Vimalakīrti spoke to the maidens: 'Māra the evil one gave you all to me. Now all of you should cherish the thought of supreme enlightenment.' Then he preached to them according to their capacities, and persuaded them to cherish the thought of supreme enlightenment. Again he spoke: 'Ye have now begun to cherish the thought of supreme enlightenment. Now ye should enjoy the pleasures of the law, and give up the pleasures arising from the five senses.' The heavenly maidens inquired: 'What are the pleasures of the law?' He replied: 'There are the pleasures of ever believing in Buddha. There are the pleasures of desiring to hear the law. There are the pleasures of revering the order.

There are the pleasures of being far above the five senses. There are the pleasures of regarding the five Skandhas as enemies. There are the pleasures of regarding the four elements as if they were venomous snakes. There are the pleasures of regarding the twelve Āyatanas as if they were a deserted village. There are the pleasures of regarding and guarding the thought of supreme enlightenment. There are the pleasures of bestowing happiness on all beings. There are the pleasures of revering the teacher. There are the pleasures of practising universal charity. There are the pleasures of being faithful to discipline. There are the pleasures of being patient and meek. There are the pleasures of being diligent in accumulating merits. There are the pleasures of being not distracted in meditation. There are the pleasures of wisdom clear and without blemish. There are the pleasures of spreading the thought of enlightenment. There are the pleasures of repressing all Evil Ones. There are the pleasures of destroying passions. There are the pleasures of purifying the Buddha-land. There are the pleasures of practising good works for the sake of perfection of forms. There are the pleasures of adorning the Bodhimaṇḍala. There are the pleasures of fearlessness even in hearing the profound law. There are the pleasures of the threefold emancipation. There are the pleasures of being not wishing to reach the goal before maturity. There are the pleasures of being friendly to one's fellow-believers. There are the pleasures of cherishing an unimpeded mind among the teachers of heresy. There are the pleasures of guiding misled friends back to the path. There are the pleasures of approaching good friends. There are the pleasures of being joyous in purity. There are the pleasures of practising the laws of the numberless requisites which lead to enlightenment. These are called the pleasures of the law for a Bodhisattva.'

“At that time Pāpiyas the evil one said to the maidens: ‘Now let us go back to the heavenly palaces.’ The maidens said to him: ‘Thou didst give us to this man who possesses

the pleasures of the law. We find great joy in his company and would no more take interest in the pleasures of the five senses.' Then Māra the evil one said to Vimalakīrti: 'Sir, thou oughtest to give back to me these maidens, because it is the principle of Bodhisattvahood that all things should be given to those who ask for them.' Vimalakīrti said: 'Well, I have already given them up; thou mayest take them away. May all beings fulfil their desires according to the law.' Then the maidens asked Vimalakīrti, 'Tell us how we should conduct ourselves in the palace of the evil one.' Vimalakīrti said: 'Well sisters, ye should know that there is the doctrine named the inextinguishable light. By the inextinguishable light is meant this—just as from one light we can produce a hundred or even a thousand other lights, brightening up darkness, yet the original light is not thereby exhausted; thus O sisters, a Bodhisattva can teach a hundred or even a thousand beings to cherish the thought of supreme enlightenment; yet his own thought of enlightenment is not at all extinguished, but [all beings] grow in their merits according to the doctrine. This is [what is meant by] the inextinguishable light. Though ye be in the palace of the evil one, yet possessing this inextinguishable light ye can make the innumerable gods and maidens cherish the thought of supreme enlightenment. Thus can ye recompense the grace of Buddha and also greatly benefit all beings.'

"At that time those heavenly maidens worshipped Vimalakīrti by touching his feet with their faces and suddenly disappeared, accompanying the evil one to his palace. O Blessed One, such is his supernatural power and wondrous eloquence. Therefore I am not worthy to go and inquire after his health."

Buddha then said to Sudatta a son of a wealthy merchant: "Go thou to Vimalakīrti to inquire after his health." Sudatta replied to Buddha and said: "I am not worthy to go and inquire after his health, and why? I remember once at my father's house, I performed a great charity festival for full

seven days, offering food to all Śramaṇas, Brahmans and heretics as well as to the poor, the humble, the suffering, and beggars. When the period of seven days expired, Vimalakīrti came into the assembly and said to me: 'O son of the wealthy merchant, the great charity festival should not be conducted in such a manner as thou hadst. Thou shouldst conduct a charity festival of spiritual gifts. What have we to do with the bestowal of material wealth?' I inquired: 'Sir, What is the spiritual charity festival? [He replied:] 'The spiritual charity festival is not in succession but all simultaneously. It is to look after the welfare of all beings at one and the same time. This is called the spiritual charity festival.' 'What does it mean?' 'For the sake of enlightenment thou shouldst cherish the thought of mercy. For the sake of salvation thou shouldst cherish the thought of great compassion. For the maintenance of the true law thou shouldst cherish the thought of joy. For the attainment of knowledge thou shouldst dwell in the thought of impartiality. Removing all covetousness, virtue of charity should be practised. To teach the trespassers of morality, rules of discipline should be observed. Possessing the doctrine of selflessness cherish the Kshānti Pāramitā. Being far above the forms of body and mind cherish the Vīrya Pāramitā. Obtaining the form of Bodhi cherish the Dhyāna Pāramitā. Obtaining omniscience cherish the Prajna Pāramitā. Teaching beings [the thought of] emptiness should be cherished. Not abandoning the created things cherish [the thought of] formlessness. Manifesting human birth cherish [the thought of] non-action. For the maintenance of the true law, necessary means should be cherished. To save all beings cherish the four deeds of acceptance. To revere all beings cherish the means of removing arrogance. On the foundation of the body, life and wealth, the threefold law of permanency should be established. In the sixfold remembrance memory should be exercised. Cherish the sincere mind in the possession of the sixfold peace. Abide with the right

living practising the true law. Be near to the intelligent and the holy with a pure and joyous mind. Cherish the thought of self-control without hating the wicked. Cherish the profound mind practising the way of mendicants. Cherish the thought of readiness to hear practising according to the doctrine. Establish the quiet hermitage there abiding in peace. Be seated in meditation following the wisdom of Buddha. Set up thy place of holy work liberating all beings from bondage. Accumulate merits being endowed with splendour and purifying the Buddha-land. Follow judgment knowing the thoughts of all beings and preaching the law according to each one's need. Follow the discriminating intelligence knowing how all things being far beyond either giving or taking enter the domain of the one form. Bring forth all goodness exterminating all passion, every obstacle and all wickedness. Bring forth all causes which help the law of enlightenment possessing all intelligence and all goodness. O noble youth, thus is the ceremony of gifts of spiritual things. If a Bodhisattva performs the ceremony of gifts of spiritual things he is called a great giver and he is also the cause of the merits of all the worlds.'

"O Blessed One, when Vimalakīrti had spoken thus, two hundred Brahmans all cherished the thought of supreme enlightenment. My mind then obtained purity, and praised him saying that I had never heard the like before, and bowed to him touching his feet, and took from my neck a necklace worth a hundred thousand [gold pieces] and presented it to him; but he would not accept it. Then I said: 'Sir, I pray only that thou wouldst accept my gift and do with it as thou pleasest. Vimalakīrti then accepting the necklace, divided it into two parts, and offered one part to the meanest beggar in the assembly and the other to the Tathāgata Durdharsha. All the assembly saw the Tathāgata Durdharsha of the land of light, and also saw the necklace on that Buddha transformed into a jewelled terrace supported by four columns, and adorned

on all sides and even transparent and visible. Then Vimalakīrti manifesting this miraculous power said: 'When a giver with equanimity gives even to the meanest beggar, he is like the Tathāgata himself, in his stock of merits there is no trace of discrimination, his great compassion is like [that of the Tathāgata], and he expects no reward, then this is called the perfecting the spiritual gift.' Then all in the city even to the meanest beggar seeing his miraculous power and hearing his speech awakened the thought of supreme enlightenment. Therefore I am not worthy to go and inquire after his health."

Thus all the Bodhisattvas each relating his story, praised the words of Vimalakīrti, and declared themselves unworthy to go and inquire after his health.

CHAPTER V

MAÑJUŚRĪ

Buddha then said to Mañjuśrī: "Go thou to Vimalakīrti to inquire after his health." Mañjuśrī replied to Buddha and said: "O Blessed One, it is very difficult to discuss with that excellent man; he has attained to such a profound knowledge of the true nature of things; he is able to preach the essence of the law; he is in possession of unchecked eloquence and unimpeded wisdom; he is well acquainted with the lawful manners of a Bodhisattva; he has unravelled all the secrets of the Buddhas; he has subdued all evil ones; he is free in supernatural powers; he is perfect in wisdom and the necessary means; yet in compliance with the order of the Buddha, I will go to inquire after his health."

At that time all the Bodhisattvas, all the great disciples, the Śrāvakas, the Brahmans, and the four guardian gods in the assembly, thought within themselves thus: "Now if those two great sages, Mañjuśrī and Vimalakīrti converse together, surely there must be an excellent discourse." Then at that moment eight thousand Bodhisattvas, five hundred Śrāvakas, and hundred

thousand deities, all wished to follow him. Thus Mañjuśrī being reverently greeted and surrounded by those Bodhisattvas, great disciples and deities, entered the great city of Vaiśālī.

At that time Vimalakīrti the wealthy merchant thought to himself: "Now Mañjuśrī together with the large assembly, will come here." And by his supernatural power he made his chamber bare, removing all things together with his attendants and retaining only a sick bed, on which he laid himself. Mañjuśrī then entered the chamber, which had been made bare, leaving nothing but a sick bed.

Then Vimalakīrti spoke thus: "Welcome, O Mañjuśrī, thou comest hither as if thou comest not, and thou art seen as if thou art not seen." Mañjuśrī said: "Sir, thou speakest rightly; if a man has already come, then he comes not; and if he has already gone, then he goes not. And why? one who comes comes from nowhere, and one who goes reaches nowhere; what is seen is not seen. But let us leave this matter aside for a while. Sir, how dost thou bear thy sickness, or may it not be growing severer by improper treatment? The lord being exceedingly anxious about thee, sends me most cordially to inquire after thy health. Sir, what is the cause of thy sickness? How long has it lasted? How can it be cured?" Vimalakīrti replied: "From ignorance we hold attachment, and my sickness is thus caused. Since all beings are sick, I am sick. If they are no more sick then my sickness would cease. And why? A Bodhisattva enters [a life of] birth and death for the sake of all beings; where there are birth and death, there is always sickness. If all beings were free from sickness, then there would be no more sickness with a Bodhisattva. Just as when the only son of a wealthy merchant becomes sick, then his parents [from their anxiety] become sick also, and when he is restored to health, then they also recover their health; even so a Bodhisattva loves all beings as parents love their only son; as long as all beings are sick he is sick, when they recover their health, he also recovers his

health. Again thou hast inquired about the cause of my sickness. The sickness of a Bodhisattva is caused only by his great compassion."

Mañjuśrī asked: "Sir, why is this chamber empty and without attendants?" Vimalakīrti replied: "Even the lands of all the Buddhas are also empty." He asked: "What is [the meaning] of emptiness?" He replied: "It is empty because it is empty." He asked: "How is it that emptiness is empty?" He replied: "It is empty, because non-discrimination is empty." He asked: "Can emptiness be discriminated?" He replied: "To discriminate is also empty." He asked: "Where is this emptiness to be sought?" He replied: "In the sixty-two heresies." He asked: "Where are the sixty two heresies to be sought?" He replied: "In the emancipation of all the Buddhas." He asked: "Where is the emancipation of all the Buddhas to be sought?" He replied: "In the mind of all beings. Again thou asked why here I have no attendants; but all evil ones and all heretics are my attendants; and why? All evil ones find pleasure in birth and death; and a Bodhisattva never abandons birth and death. All heretics find pleasure in heresies and a Bodhisattva is never moved by heresies."

Mañjuśrī asked: "What is the form of thy sickness?" Vimalakīrti replied: "My sickness has no form and can not be seen." He asked: "Is thy sickness connected with body or mind?" He replied: "It is not connected with the body because it is beyond the body; nor is it connected with the mind, because the mind is like a phantom." He asked: "To which of the four elements does thy sickness belong, earth, water, fire, or air?" He replied: "This sickness [of mine] does not belong to the earth element, nor is it separated from it; so with water, fire and air elements. But the sickness of all beings is caused by the four elements and as they are sick therefore am I sick."

Then Mañjuśrī asked Vimalakīrti: "How should a Bodhi-

sattva console another Bodhisattva who is not well?" Vimalakīrti replied: "Preach to him about the impermanency of the body but not about abandoning the body. Preach to him about liability of the body to suffer but not about enjoyability of Nirvana. Preach to him about selflessness of the body and preach how to teach and lead beings. Preach to him emptiness of the body but not about the ultimate annihilation. Preach to him about his past sins but not about fixing his thought. Sympathise with others who are sick, because of thy own sickness. Thou shouldst remind him of the suffering undergone in the past existences through countless ages. Thou shouldst let him remember that all beings are to be benefited, remember the merits accumulated in the past, and remember his pure life. Let him not cherish sorrow, but always to be diligent. Thou shouldst enable him making himself even a king among physicians and cure all diseases. Thus a Bodhisattva should console another Bodhisattva who is sick and encourage him to be joyous."

Mañjuśrī asked: "Sir, how should a Bodhisattva who is sick conquer his mind?" Vimalakīrti replied: "A Bodhisattva who is sick should dwell upon such thoughts as these: this sickness of mine has been caused by illusions, errors and passions in my past existences, and it has no real substance. Who is the sufferer in sickness? [No man]. And why? Because the four elements are combined together, there is the combination provisionally called the body. There is no ruler of the four elements besides themselves; nor is there any self in the body. Again, this, what we call sickness comes from the attaching oneself to Self. Therefore let him not be attached to Self. When the cause of sickness is known then he should abandon all the thoughts both of Self and beings, and cherish the thought of objectivity. He should dwell upon such thoughts as these: 'the body consists of several constituent parts combined together. When it is produced, it is objects only that are produced; and when it perishes it is objects

things within and things without; they are nothing. Mañjuśrī, this is the means by which a Bodhisattva who is sick can conquer his mind and exterminate the sorrows of old age, disease and death. This is the Bodhi of a Bodhisattva. If he does not do thus, that which is exercised is destitute of efficient result. Just as [one] conquers his enemy is said to be courageous, even so he is a true Bodhisattva who conquers both [his mind and] old age, disease and death.

Again, a Bodhisattva who is sick should cherish such thoughts as these. This sickness of mine is neither real nor existent and the sickness of all beings is also neither real nor existent. When he thinks thus, if he cherished a compassion born of passion, it should be abandoned. And why? Exterminating all passions which are like external dusts a Bodhisattva should awake great compassion. So far as the compassion born of passion is concerned, there is in his mind abhorrence of birth and death. If he is free from [passion] there is no more abhorrence. And whatever birth he may undergo he is never affected by his passion. As his birth is free from bondage he is able to preach the law to all beings and make them free; as Buddha taught: it is untrue to say that one who is bound can make another free from his bondage. It is true to say that one who is not bound can free another from his bondage. Therefore a Bodhisattva should not be bound. What is bondage? What is deliverance? To covet the taste of meditation is the bondage of a Bodhisattva. The birth of necessary means is the life of deliverance for a Bodhisattva. The wisdom destitute of the necessary means is bondage. The wisdom endowed with the necessary means is deliverance. The necessary means destitute of wisdom is bondage. The necessary means endowed with wisdom is deliverance.

“Why is it that the wisdom destitute of the necessary means is bondage? When a Bodhisattva adorns the land of a Buddha and perfects beings therein, with his mind born of

things within and things without; they are nothing. Mañjuśrī, this is the means by which a Bodhisattva who is sick can conquer his mind and exterminate the sorrows of old age, disease and death. This is the Bodhi of a Bodhisattva. If he does not do thus, that which is exercised is destitute of efficient result. Just as [one] conquers his enemy is said to be courageous, even so he is a true Bodhisattva who conquers both [his mind and] old age, disease and death.

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“Why is it that the wisdom destitute of the necessary means is bondage? When a Bodhisattva adorns the land of a Buddha and perfects beings therein, with his mind born of

passion, and conquers his mind according to the law of emptiness, no-form and no-work he then is said to have the wisdom destitute of the necessary means which is bondage.

“Why is it that the wisdom endowed with the necessary means is deliverance? When a Bodhisattva adorns the land of a Buddha, perfects beings therein, with his mind not born of passion, and conquers his mind without ever feeling tired according to the law of emptiness, no-form, and non-action, he then is said to have the wisdom endowed with the necessary means which is deliverance.

“Why is it that the necessary means destitute of wisdom is bondage? When a Bodhisattva still governed by passions such as covetousness, anger, and evil thoughts, accumulates a stock of merits he then is said to have the necessary means destitute of wisdom which is bondage.

“Why is it that the necessary means endowed with wisdom are deliverance? When a Bodhisattva is far above all passions such as covetousness, anger, and evil thoughts, accumulating a stock of merits, and turning it to the attainment of supreme enlightenment he then is said to have the necessary means endowed with wisdom which is deliverance. O Mañjuśri, a Bodhisattva who is sick should look upon things in such a manner.

“Again, to look upon the body as transient, sorrowful, empty, and selfless—this is said to be wisdom. To benefit untiringly all beings though a Bodhisattva may be sick himself in this world of birth and death—this is the necessary means. Again as we look upon the body, the body is not separated from sickness, nor is sickness separated from the body; here is sickness, here is the body, the one neither precedes nor follows the other—this is said to be wisdom. Though he may be sick in his body, not to enter into Nirvāṇa—this is the necessary means.

“O Mañjuśri, a Bodhisattva who is sick should conquer his mind in such a manner: he should live neither in the con-

quered mind nor in the unconquered mind. And why? If he lives in the unconquered mind, he follows in the way of the ignorant, and if he lives in the conquered mind he follows in the way of the Sravakas.

“Therefore a Bodhisattva should live neither in the conquered mind nor in the unconquered mind. To be far above these two states of mind is said to be the life of a Bodhisattva. Not to commit impure deeds even in [the world of] birth and death, and never to enter into Nirvāṇa, while he is living in Nirvāṇa— this is the life of a Bodhisattva. Doing neither the deeds of an ordinary man, nor the deeds of a saint is the life of a Bodhisattva. Committing neither impure deeds nor pure deeds is the life of a Bodhisattva.

“Though far above all evil deeds but manifesting himself as repressing evil ones is the life of a Bodhisattva. Seeking omniscience but never making untimely demands is the life of a Bodhisattva. Though knowing that all things are not created but not to enter the rank of certainty is the life of a Bodhisattva. Though contemplating the twelve chains of causation, allow himself to enter all evil thoughts is the life of a Bodhisattva. Though accepting all beings yet never to attain himself to them is the life of a Bodhisattva. Though wishing renunciation yet never to extinguish the body and mind is the life of a Bodhisattva. Though living in the three worlds yet never to go against the nature of things is the life of a Bodhisattva. Though realising the emptiness of things yet to accumulate a stock of merits is the life of a Bodhisattva. Though realising the formlessness of things yet to save all beings is the life of a Bodhisattva. Though realising the non-acting of things yet to manifest in the body which suffers is the life of a Bodhisattva. Though realising causelessness of things to achieve all good deeds is the life of a Bodhisattva.

“Though realising the six Paramitas yet to comprehend all mental conditions of beings is the life of a Bodhisattva. Though realising the six supernatural powers yet never to

make passion extinct is the life of a Bodhisattva. Though realising the fourfold infinite mind yet never to covet to be born in the world of the Brahman is the life of a Bodhisattva. Though realising the Dhyana and Samadhi of deliverance yet never to be reborn in their respective worlds is the life of a Bodhisattva. Though realising the fourfold meditation yet never to be separated either from the body or the sensation or the mind or the external objects is the life of a Bodhisattva. Though realising the fourfold diligence yet never to abandon the diligence of the body and mind is the life of a Bodhisattva. Though realising the fourfold practice which fulfils any desire yet to attain to fullness of supernatural power is the life of a Bodhisattva. Though realising the five senses yet to discern the intelligence or the ignorance of all beings is the life of a Bodhisattva. Though realising the five powers yet to wish to obtain the tenfold power of Buddha is the life of a Bodhisattva. Though realising the seven requisites for attaining supreme enlightenment yet to understand the wisdom of Buddha is the life of a Bodhisattva. Though realising the eightfold right path yet to desire to walk the innumerable ways of Buddha is the life of a Bodhisattva. Though realising the [twofold] equipment, i. e., the control of mind and the meditations yet never to attain to absolute annihilation is the life of a Bodhisattva.

“Though realising that things have neither beginning nor end yet to adorn himself with splendour is the life of a Bodhisattva. Though appearing as a Sravaka or a Pratyeka-Buddha yet never to abandon the law of Buddha is the life of a Bodhisattva. Though following the absolute purity of all things yet, when necessary, to appear as himself for the sake of others is the life of a Bodhisattva. Though comprehending all the Buddha-lands as absolute empty, yet to show all the pure Buddha-lands is the life of a Bodhisattva. Though attaining to the ways of Buddha, rolling the wheel of the law, and entering into Nirvāṇa, yet never to abandon the ways of

a Bodhisattva is the life of a Bodhisattva.”

When he had spoken these words eight thousand deities in the large assemblies which had accompanied Mañjuśrī all cherished the thought of supreme enlightenment.

(To be continued)