

VIMALAKIRTI'S DISCOURSE ON EMANCIPATION

CHAPTER 1. ON THE BUDDHA-LAND

THUS it was heard by me. At one time the Blessed One dwelt at Vaiśālī,⁽¹⁾ in the grove of Amrapālī,⁽²⁾ together with eight thousand great Bhikshus and thirty-two thousand Bodhisattvas. These Bodhisattvas were well known to the world; they were endowed with profound wisdom and fundamental duties, and supported by the power of all the Buddhas; they were the maintainers of the true law which they preached, like the roaring of a lion, for the protection of the law-fortress; their names were heard in all the ten quarters; though not requested they made themselves advisers of all people, giving them peace; transmitting and elevating the Three Treasures⁽³⁾ they rendered them immortal; conquering the Evil Ones and repressing all the heresies; they were all pure and undefiled, ever free from all the hindrances,⁽⁴⁾ and their minds were abiding in unimpeded emancipation; they were never interrupted in their recollection, meditation, self-control, and eloquence; they were endowed with [the virtues of] Charity, Discipline, Patience, Energy, Meditation, Wisdom, and Capacity for devising Skilful Means⁽⁵⁾; they attained to recognition in the Law⁽⁶⁾ which is uncreated and unobtainable; they were obedient to [the doctrine of all the Buddhas] in rolling the Wheel⁽⁷⁾ which never turns back; comprehending the nature of things, they were acquainted with the capacity of all beings; they could never be excelled by any, as they attained to the state of fearlessness; they cultivated their minds with virtues and wisdom; endowed with grandeur and beauty, they were supreme in mien and form; they abandoned all worldly ornaments; their reputation reached far and wide; surpassing even Mount Sumeru; their faith was profound and as strong as a diamond; the Treasure of the Law [in their possession] showering rain of

ambrosia; illumined all the world over, their voice was so exquisite that no other could excel; comprehending deeply the causation of things they were free from all false ideas; two heresies [positivism and negativism] left no traces in them; they fearlessly expounded the law as a lion roared; their discourse sounded like a peal of thunder; as they were beyond all measure no standard could be applied to them; they gathered the treasures of the law like the sea-leaders; they thoroughly understood the deep significance of all things; they were acquainted with all the places occupied by all beings and their mental dispositions; they approached the omnipotent knowledge of peerless Buddha who is in possession of the Ten Powers, [four kinds of] Fearlessness, and the Eighteen Special Faculties;⁽⁸⁾ capable of closing the gates of all the evil regions, yet they manifested themselves in the five paths of existence;⁽⁹⁾ they healed, as great physicians did, all who suffered, bestowing medicine on them as their circumstances demanded and making them obedient to their orders; completing immeasurable qualities, adorning the innumerable Buddha-lands, they made all those who saw or heard them share in their benefits; all their works never were in vain; those Bodhisattvas who were thus endowed with these qualities were:—(1) Samatāvalokita-Bodhisattva [one who sees equality], (2) Asamatāvalokita-Bodhisattva [one who sees non-equality], (3) Samatāsamatāvalokita-Bodhisattva [one who sees both equality and non-equality], (4) Samādhiśvararāja-Bodhisattva [one who is powerful as a king in meditation], (5) Dharmēśvara-Bodhisattva [one who is powerful in righteousness], (6) Dharmalakṣhaṇa-Bodhisattva [one who comprehends the nature of things], (7) Prabhālakṣhaṇa-Bodhisattva [one who comprehends the nature of light], (8) Prabhāvyūha-Bodhisattva [light-adorned one], (9) Mahāvyūha-Bodhisattva [majestically adorned one], (10) Ratnakūta-Bodhisattva [treasure-heaped one], (11) Supralāpakūta-Bodhisattva [lord of eloquence], (12) Ratnahasta-Bodhisattva [treasure-laden one], (13) Ratnamudrāhasta-Bodhisattva [treasure-seal-handed one],

- (14) Sadotthitahasta-Bodhisattva [one with ever-lifted hands], (15) Sadāvalambitahasta-Bodhisattva [one with ever-let-down hands], (16) Sadāprarudita-Bodhisattva [one ever weeping for those who suffer], (17) Harshendriya-Bodhisattva [one with joyful sense-organs], (18) Harsharāja-Bodhisattva [king of joy], (19) Supralāpaghoshā-Bodhisattva [one with eloquent voice], (20) Ākaśagarbha-Bodhisattva [one who conceives the sky], (21) Ratnadīpadhara-Bodhisattva [one who holds the treasure-torch], (22) Ratnaśūra-Bodhisattva [one who is as precious as a jewel], (23) Ratnadarśana-Bodhisattva [one whose understanding is like a jewel], (24) Indrajāla-Bodhisattva [one who is like Indra's jewelled net], (25) Prabhājāla-Bodhisattva [one who is like a jewelled net of surpassing brilliancy], (26) Nālabana-samāhita-Bodhisattva [one who meditates on the causelessness of things], (27) Jñānakuta-Bodhisattva [one who with a mass of wisdom], (28) Ratnavijaya-Bodhisattva [one who possesses the treasure surpassing that of the world], (29) Devarāja-Bodhisattva [king of deities], (30) Mārapramardana-Bodhisattva [one who smashes the Evil One], (31) Vidyutprāpta-Bodhisattva [one who holds lightning], (32) Īśvararāja-Bodhisattva [mighty king], (33) Guṇālakāra-Bodhisattva [one who is adorned with all qualities], (34) Siṃhanada-Bodhisattva [one who roars as a lion], (35) Stanitaghoshā-Bodhisattva [one whose voice is like thunder], (36) Parvatasamghātaghoshā-Bodhisattva [one whose voice is like that of crashing mountains], (37) Gandhahastin-Bodhisattva [one whose fragrance is like that of an elephant], (38) Sveta-gandhahastin-Bodhisattva [one whose fragrance is like that of a white elephant], (39) Nityodyukta-Bodhisattva [ever-diligent one], (40) Anikshiptadhura-Bodhisattva [one who is never at rest], (41) Sujāti-Bodhisattva [one who is of excellent birth], (42) Pushpavyūha-Bodhisattva [one adorning himself with flower], (43) Avalokiteśvara-Bodhisattva [the lord of mercy for all sufferers], (44) Mahāsthāmaprāpta-Bodhisattva [one possessing mighty power], (45) Brahmajāla-Bodhisattva [one resembling Brahma's jewelled net], (46) Ratnadaṇḍa-Bodhisattva [one pos-

sessing a jewelled scepter], (47) Ajita-Bodhisattva [the unconquered one], (48) Almkarakshetra-Bodhisattva [the possessor of the land of splendor], (49) Suvarnacūḍa-Bodhisattva [one with golden locks], (50) Manicūḍa-Bodhisattva [one whose hair is adorned with a precious gem], (51) Maitreya-Bodhisattva [a descendant of Mitra], (52) Mañjuśrikumārabhūta [Mañjuśrī, one endowed with excellent virtue, the prince of the Law].

He dwelt together with those thirty-two thousand Bodhisattvas and ten thousand Brahman gods including Śikhins and others, all of whom came from the four quarters of the other worlds, in order to hear him preach; and there were also twelve thousand Indra gods who came from the four quarters of the other worlds as well as other powerful gods, serpent gods, Yakshas, Gandharvas, Asuras, Garudas, Kinnaras, Mahoragas, and with them there were many Bhikshus, Bhikshṇīs, Upāsakas, and Upāsikās.⁽¹⁰⁾

Then the Blessed One, surrounded by this assembly of innumerable hundred-thousands of beings, was preaching the Law; seated on the lion-throne adorned with many jewels, towering over all those who were assembled there, like the mount Sumeru, the king of mountains, making its appearance in the great ocean.

At that time there was in Vaiśālī a son of a wealthy merchant named Ratnakūta, [heap of treasure]. He came to worship the Blessed One together with five hundred sons of other wealthy merchants, each bringing a canopy adorned with seven precious jewels. They all worshipped the Blessed One touching his feet with their faces, each offering his own canopy to the lord. Then the supernatural power of the Blessed One, acting upon these jewelled canopies, transformed them into one mighty canopy, covering the whole three thousand great Chilocosms, and on the canopy was seen manifested in all its details, every feature of the worlds. And also there was seen manifested on the canopy all the Sumeru mountains, Himalaya mountains, Mucilinda mountains, Mahāmucilinda mountains,

Gandha mountains, Ratna mountains, Kanaka mountains, Kāla mountains, Cakravāda mountains, Mahācakravāda mountains, oceans, rivers, streams, springs, suns, moons, stars, constellations, palaces of the serpent gods, and many other gods, as well as all the Buddhas and their discourses.

At that time the whole assembly seeing the supernatural power of the lord admired it saying that they had never seen such a wonder before, and worshipped him with their folded hands, and looked up into the face of the lord with eager eyes which never turned away from him.

Then Ratnakūta, the son of a wealthy merchant, praised the lord in his presence with these verses :—

1. Adoration to him whose eyes are pure, wide, and long as the leaves of the blue lotus, whose mind is pure and ever wrapped in fullness of meditation, whose meritorious deeds infinite in number were accumulated by him for ages, and who leads all beings with the ways of perfect peace.

2. We behold the wonderful miracle wrought by the Great Sage, showing the countless lands of all the ten quarters and many a Buddha preaching the law therein, even here in the presence of all of us.

3. The righteous power of the King of Righteousness far surpasses those of all beings ; he, unmoved in the comprehension of the fundamental truth, ever bestows on all beings the wealth of righteousness ; he attains to the state of sovereignty in all things. Therefore adoration is due to the King of Righteousness.

4. He discourses on the truth which is both affirmation and negation ; for all things come from causes and conditions and there is neither actor nor action nor sufferer, and yet karma good or bad, is never lost.

5. Since he, first conquering the Evil One under the Bodhi tree, obtained the ambrosia of tranquillity and reached the path of supreme enlightenment, he has entirely ceased to have [selfish] will and its activities. And yet he is capable of

repressing all the heresies which oppose him.

6. Thrice he rolled the wheel of the law in the world, the wheel ever pure and testified by gods and men, who through it attain their goal. Thence The Three Treasures made their appearance in the world.

7. He saves all beings from sorrow through this excellent doctrine, which when once given brings them to peace, from which they never fall. He is the Great Physician King who delivers us from old age, disease, and death. Adoration is due to him whose virtues are infinite as the ocean.

8. He, like Mount Sumeru, unmoved by worldly fame or slander, shows mercy equally to the good and the wicked; his mind, like the sky, shows no partiality. Who reveres not this jewel among men?

9. Now I dedicate this humble canopy to the World-honoured One, whose tenfold supernatural power, shown by his compassion towards us, manifests in it our three chiliocosms, palaces of deities, serpent gods, and beings such as Gandharvas and Yakshas.

10. All things which the world can produce, are seen manifested therein; all assembled praise the lord beholding the wonder which has never been seen before. Adoration is due to the Honoured One in the three worlds.

11. The Great Sage, the king of righteousness, is the only refuge of all beings; there is none who remains unhappy when once he with serene mind beholds the lord; everywhere he beholds the lord before him; this is a special feature of his supernatural powers.

12. The lord preaches with one language, one only; yet beings who hear him preach, deeming it their own, understand him according to their kind; this is a special feature of his supernatural powers.

13. The lord preaches with one language, one only; yet each one who practises according to his own understanding, obtains the advantage to the full; this is a special feature of

his supernatural powers.

14. The lord preaches with one language, one only; yet in it some fear, some rejoice, some renounce the world, and some resolve their doubts; this is a special feature of his supernatural powers.

15. Adoration to thee who possessest the ten powers and art ever diligent. Adoration to thee who hast obtained the four kinds of fearlessness. Adoration to thee who hast obtained the supernatural power. Adoration to thee who art the great leader.

16. Adoration to thee who art capable of breaking all the fetters of passion. Adoration to thee who hast reached the other shore. Adoration to thee who art the saviour of the world. Adoration to thee who art forever free from the way of birth and death.

17. He thoroughly knows the coming and going of all beings; he is ever emancipated in all things; stainless in the world as a lotus; walks the path of tranquillity, comprehending the nature of things; free from hindrance, he is independent as the sky—to him adoration is due.

Then Ratnakūta, son of a wealthy merchant, having uttered these verses spoke to the lord and said: "O Blessed One, these five hundred sons of wealthy merchants have cherished the thought of obtaining supreme enlightenment and wish to hear about the pureness of the land of the Buddha; I only pray this, that the Blessed One preach the way to the pure land, which the Bodhisattvas ought to walk."

The Buddha spoke: "Rightly said, O Ratnakūta, thou hast inquired the way to the pure land for the sake of all the Bodhisattvas; listen carefully! listen carefully! Ponder well on what thou hearest, now will I preach for thy sake." Then Ratnakūta, together with the five hundred sons of wealthy merchants, listened to his preaching.

The Buddha continued: "O Ratnakūta, beings of all kinds are the Buddha-world of the Bodhisattvas. And why? A Bodhisattva establishes his world according to the beings who

are to be taught; he establishes his world according to the beings who are to be disciplined; he establishes his world according to whether or not beings are to enter into the wisdom of Buddha; he establishes his world according to whether or not beings through any world awaken the faculties of the Bodhisattva. And why? That the Bodhisattva establishes these lands of purity is to benefit all beings. Just as a man can freely build a palace upon a vacant land as he wills, but not in the sky where such things are not possible; so the Bodhisattva wishes to establish his world in order to perfect all beings, for he cannot establish his Buddha-land in the emptiness of sky.

“Thou shouldst know, O Ratnakūta, the sincere mind is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who never flatter will be born in that land. The firm mind is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who are endowed with virtues will be born in that land. The Mahāyāna-mind is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who belong to the Mahāyāna will be born in that land. Charity (*Dāna*) is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who are capable of renouncing all will be born in that land. Discipline (*Sīla*) is the pure land of the Bodhisattvas; when he shall arrive at full enlightenment, beings who fulfil the practice of the ten good deeds will be born in that land. Patience (*Kṣānti*) is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who are endowed with the thirty-two excellent features will be born in that land. Diligence (*Vīrya*) is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who practise all virtues will be born in that land. Meditation (*Dhyāna*) is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who can concentrate their minds without distraction will be born in that land. Wisdom (*Prajñā*) is the

pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who attain to the true knowledge of things will be born in that land. The Fourfold Immeasurable Mind⁽¹¹⁾ is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who complete Mercy, Compassion, Joy, and Impartiality will be born in that land. The Four Ways of Acceptance⁽¹²⁾ is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who are encompassed by the power of Emancipation will be born in that land. The way of Necessary Means (*Upāya*) is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who are well acquainted with the expedient means in all things will be born in that land. The thirty-seven Requisites for Attaining Supreme Enlightenment are the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who exercise the Meditation, the Righteous Work, the Energy, the Sense, the Faculties, the Seven Branches of Knowledge, and the Right Paths will be born in that land. The intention of bringing one's own merits [to the Mahāyāna] is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, he will obtain the land endowed with all the virtues. To preach how to be delivered from the eight disadvantages is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, there in that land he will find neither the three unhappy regions nor the eight misfortunes.⁽¹⁴⁾ To discipline oneself in morality and never to blame others for their faults is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, there in that land he will not find even the name of breach of precepts. The ten acts of Goodness⁽¹⁵⁾ are the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who are born in that land will never suffer untimely death, will be abundantly rich, doing good, truthful and sincere, tender in stalk; their families and relatives will never be scattered; they will be skilful in reconciling quarrels, ever benefiting others when speaking; they

will never be envious, or angry, but ever maintaining right principles.

“Thus, O Ratnakūta, the Bodhisattva with sincere mind begins his work; from this beginning he obtains a firm mind; through the firm mind he becomes the master of his will; with his will mastered he follows the true doctrine; following the true doctrine he brings himself towards the Mahāyāna; and as a consequence he learns the Necessary Means (*Upāya*); with the Necessary Means he brings all beings to perfection, by this perfection his Buddha-land is purified; as his Buddha-land is purified, his preaching is purified; as his preaching is purified, his wisdom is purified; as his wisdom is purified, his mind is purified; as his mind is purified, all virtues are purified. Therefore, O Ratnakūta, when the Bodhisattva wishes to obtain a pure land, he should purify his mind, and as his mind is purified, purified is his Buddha-land.”

At that time Śāriputra, through the power of Buddha, thought within himself thus: “If it be true that when the Bodhisattva is pure in mind, then his world is pure, why is this Buddha-land of ours so impure as we see it, which was established by the Buddha out of his pure mind when he was a Bodhisattva?” The Buddha knowing his thought spoke to him and said: “What thinkest thus, O Śāriputra, is it the fault of the sun or moon that the blind cannot see the brightness thereof?” Śāriputra replied: “Nay, O lord, it is not the fault of the sun or moon, but it is the fault of the blind.” “The Buddha continued, “Then, O Śāriputra, it is not the fault of the Tathāgata that beings who, because of their sins, cannot see the pureness of this Buddha-land of ours. Really, O Śāriputra, this land of ours is ever pure; but it is thou that canst not see its purity.”

Then Śaṅkhaśūda, a Brahman king, spoke to Śāriputra and said: “Thou shouldst not cherish such a thought as this, that this Buddha-land of ours is impure. And why? As I behold this world of ours established by the lord Śākyamuni, it is pure

without blemish, as pure as the palaces of the Vaśavartin deities." Śāriputra said: "As I behold this world of ours, it is full of hills, mountains, dens, pits, thorns, pebbles, clay, rocks, and many other uncomely things." Śaṅkhaçūḍa said: "Inequalities are in thy own mind. Thou seest this land not through the wisdom of the Buddha; therefore thou thinkest this impure. I tell thee, O Śāriputra, the Bodhisattva pure in his firm mind looks upon all things impartially with the wisdom of a Buddha, and therefore this Buddha-land is to him pure without blemish."

At that time the Buddha touched the earth with his toes, and, lo, all the three thousand great Chilocosms were seen adorned with many a hundred-thousand precious jewels, as the Treasure-adorned land of the Treasure-adorned Buddha possessing countless qualities; the entire assembly finding each seated upon a jewelled lotus-flower praised the Buddha saying that such had never before been seen. The Buddha then spoke to Śāriputra and said: "Now hast thou seen this world of ours pure and adorned?" Sariputra said: "Well, O Blessed One, it is what I have never seen the like before, never even heard of such a wonder as this splendour now unfolded before us." The Buddha spoke to Śāriputra: "This world of ours is ever pure as this; yet to save beings of inferior capacities is this wicked and impure world shown. As when the gods take their food from one and the same treasure-bowl, yet the lustre of food is different according to their virtues, so, O Śāriputra, if one is pure in mind, then he can see the qualities of this world adorned."

At that time, when the Buddha showed the pureness of this land, five hundred sons of wealthy merchants led by Ratnakūat, attained to acquiescence in the uncreated Dharma, and eighty-four thousand men cherished the thought of supreme enlightenment.

As soon as the Buddha ceased to exercise his supernatural powers, the world became as it had been before. And thereupon

thirty-two thousand gods and men who were striving after the Śrāvakayāna, perceiving that all component things are transient in their nature, and becoming free from desire and passion, attained to the purity of the law-eye. Eight thousand Bhikshus were freed from all [relative] things, had their passions extinguished and their minds liberated.

NOTES TO CHAPTER I.

⁽¹⁾ This is a town on the eastern bank of the Gandak in the district now known as Vihar.

⁽²⁾ A courtesan who offered her garden to the Buddha.

⁽³⁾ The Buddha, the Law (*dharma*), and the Brotherhood (*sangha*).

⁽⁴⁾ The five impediments (*nivāraṇa*) are: covetousness, anger, sleep, restlessness, and doubt; and the ten entanglements (*pariyāvanaddha*) are: anger, concealment, not to be ashamed of oneself, not to feel shame towards others, envy, stinginess, regretfulness, sleepiness, restlessness, and dejection.

⁽⁵⁾ This (*upāya*) is a spiritual faculty to be exercised by the Bodhisattva for the weal of his fellow-beings, when he finishes fulfilling all the six self-benefitting virtues of perfection (*pāramitā*).

⁽⁶⁾ *Anutpattika-dharma-kṣānti* in Sanskrit. *Kṣānti* is generally translated "patience" or "long-suffering", but when it stands in this combination, it presents some difficulties. According to Hsien-shou (Genju, 賢首), the noted commentator of the *Avatamsaka-sūtra*, *kṣānti* here means "to accept the truth patiently and to feel easy and undisturbed at heart" (忍受眞理情安不動). If so, *Anutpattika-dharma-kṣānti* will mean a state of perfect reconciliation to the absolute and uncreated Dharma (law or truth). The Mahayanists recognise two stages leading up to the final reconciliation (*kṣānti*): one is through the sense of hearing and the other is affective. In the beginning one attentively listens to the discourses on the Dharma,

which gradually takes hold of his entire heart, and finally his whole being grows reconciled to the truth uncreated (*anutpat-tika*) and therefore eternally abiding.

(7) The Buddha's discourses on the Dhaama have been likened, ever since his first sermon to his five disciples, to the revolving of the wheel. When one makes this Wheel of the Dharma move on for ever without any set-back, that is, when one's heart is firmly established in the truth, one is said to have attained the stage of *Avinivartanīya*,

(8) These virtues and faculties are exclusively possessed by the Buddha. The ten powers (*bala*) are: (1) the knowledge of what is fit and unfit, (2) of the consequences of karma, (3) of all degrees of meditation and concentration, (4) of the relative powers of the sense-organs, (5) of the various dispositions of beings, (6) of the different elements or realms of existence, (7) of the process leading to any end, (8) of remembering former abodes, (9) of birth and death, and (10) of extinguishing evil overflows (*āsrava*).

Vaisāradya means "confidence" or "assurance." or "consciousness," but according to the Chinese translators it is "fearlessness" (*wu wei*, 無畏), that is, freedom from all the inhibitory feelings born of the sense of limitation. Four kinds of it are mentioned as characteristic of the Buddha: (1) the consciousness that he has the most perfect knowledge, (2) that his evil overflows are eternally stopped, (3) that he has shown the hindrances to the attainment of Nirvana, and (4) that he has shown the right way to escape sufferings.

The eighteen *avenika* dharmas are (1) faultless behaviour of the body, (2) faultlessness of speech, (3) of thought, (4) firmness of intention, (5) of memory, (6) of samādhi, (7) of energy, (8) of emancipation, (9) of wisdom, (10) freedom from fickleness (11) from noisiness, (12) from confusedness, (13) from hastiness, (14) from heedlessness, (15) from inconsiderateness, (16) the seeing of all things past, (17) of all things future, and (18) of all things present.

⁽⁹⁾ The five forms of existence (*gati*) are generally reckoned : Hells (*naraka*), Hungry Ghosts (*preta*), Animal Life (*tiryak*), Human Life (*manushya*), and Gods (*deva*). When Demons (*asura*) are counted in, we have six *gatis*.

⁽¹⁰⁾ Laymen disciples of the Buddha are called *upāsaka*, and women disciples *upāsikā*.

⁽¹¹⁾ *Catvāriyapramāṇāni* : Charity (*maitrī*), Compassion (*Karunā*), Joy (*muditā*), and Impartiality (*upekshā*).

⁽¹²⁾ *Samparigrahavastī*. This is the embracing of others with kindly feelings : liberality in giving (*dāna*), affability (*priyavacana*), useful deeds (*arthacaryā*), and taking part in another's joy and sorrow (*samānāṛthata*).

⁽¹³⁾ The thirty-seven Bodhipakshadharmas which are spiritual qualities conducive to the attainment of enlightenment, comprise seven categories : I. The four kinds of *smṛityupasthāna*, presentness of memory, thoughtfulness : (1) in regard to the body, (2) to sensations, (3) to rising thoughts, and (4) to Dharma. II. The four kinds of application (*samyakprahāna*) are : (1) to keep down evil thoughts that have not yet been put into effect, (2) to do away with evil deeds already executed, (3) to cherish good thoughts that have not yet been put into effect, and (4) to cultivate good deeds already executed. III. The four Riddhis whereby one can accomplish whatever one wishes : (1) will, (2) thought (3) exertion, and (4) reflection. IV. The five Indriyas, mental faculties, are : (1) faith, (2) energy, (3) memory, (4) concentration of mind, and (5) wisdom. V. The five Balas, or energies, not differing from the above but considered from the point of view of doing actual work. VI. The seven constituents of Bodhi (*bodhiyanga*) are : (1) memory, (2) investigation, (3) energy, contentment, (5) calmness, (6) concentration of the mind, and (7) equanimity. VII. The eightfold path.

⁽¹⁴⁾ The eight misfortunes consist in not being able to see the Buddha and listen to his discourse on the Dharma. This is the fate of those beings who are in the hells, among the hungry ghosts, and in the brute creation, (because in these

places there is nothing but pain), in the heaven of longevity, and in the country of the northern Kurus, (because people here are too contented); the deaf, dumb, and blind, too worldly intelligent ones, and those born before and after the Buddha.

⁽¹⁵⁾ They are : not to destroy life, not to steal, not to commit adultery, not to speak falsehood, not to slander, not to report evil of others, not to talk incoherently, to be free from covetousness, from anger, and from folly.

HOKEI IZUMI