



AN ANALYTICAL STUDY OF VIMALAKĪRTI NIRDEŚA SŪTRA

**By
Miss Lin Heng**

**An Independent Study Submitted in Partial Fulfillment of the Requirements for
the Degree**

Master of Arts Program in Sanskrit Studies

Graduate School, Silpakorn University

Academic Year 2015

Copyright of Graduate School, Silpakorn University

AN ANALYTICAL STUDY OF VIMALAKĪRTI NIRDEŚA SŪTRA

**By
Miss Lin Heng**

**An Independent Study Submitted in Partial Fulfillment of the Requirements for
the Degree
Master of Arts Program in Sanskrit Studies
Graduate School, Silpakorn University
Academic Year 2015
Copyright of Graduate School, Silpakorn University**

The Graduate School, Silpakorn University has approved and accredited the independent study title of “An Analytical Study of Vimalakīrti Nirdeśa Sūtra” submitted by Miss Lin Heng as a partial fulfillment of the requirements for the degree of Master of Arts in Sanskrit studies.

.....
(Associate Professor Panjai Tantatsanawong, Ph.D.)
Dean of Graduate School

...../...../.....

The Independent Study Advisor

Assistant Professor Chainarong Klinnoi, Ph.D.

The Independent Study Examination Committee

..... Chairman
(Associate Professor Samniang Leurmsai, Ph.D.)
...../...../.....

..... Member
(Assistant Professor Chainarong Klinnoi, Ph.D.)
...../...../.....

57116207: MAJOR: SANSKRIT STUDIES

KEY WORD: ABHIJÑĀ/PĀRAMITĀ/SKANDHA/ŚUNYATĀ/MAHĀYĀNA
BUDDHISM

LIN HENG: AN ANALYTICAL STUDY OF VIMALAKĪRTI NIRDEŚA
SŪTRA

INDEPENDENT STUDY ADVISOR: ASSIST. PROF. CHAINARONG
KLINNOI, Ph.D., 73 pp.

Vimalakīrti Nirdeśa Sūtra is a Mahāyāna Buddhist text which was likely to be composed in 100 CE. There are twelve chapters written in prose, they are classical Sanskrit, besides, there are some verses in chapter one and chapter seven, those verses are composed in hybrid Sanskrit. It is a popular and influential sūtra which depicts the teaching addressed to Bodhisattvas by a layman named Vimala. This sūtra is a creative work filled by artistic imaginations. It contains many humorous stories of great wisdom. This is the typical characteristic of Mahāyāna Buddhism.

This sūtra is special because it shows respect for non-monastic practitioners and stating the equality of laymen and women in Mahāyāna Buddhism. The Buddha Field is based on the common world and common people.

Vimala showed his abhijñā and wisdom. This incredible abhijñā is the teaching method for attracting common people. It empowers the Buddha and Bodhisattvas with supernatural power. This is a suitable and effective way for dharma preaching. Meanwhile, abhijñā also reveals the doctrine of śūnyatā and mokṣa. As seen in Vimalakīrti Nirdeśa Sūtra, Vimala appeared to be sick. This is a metaphor which refers to the skandha on the human body, we should not rely our bodies which would finally lead to decay. We should abandon this kind of sick, hollow, useless, impermanent body, never rely on it. We should pursuit the tathāgata-gotra. When we get this kind of body, we can get rid of all illness and troubles. Then, how to get the body of tathāgata-gotra? We need to hold the six pāramitā and go on practicing. Through the virtue of offering (dāna); the first of the 6 six pāramitā, lay people can gain karmic merit by donating to temples. Besides donation, we should practice meditation, as Vimal told, dhyāna can help removing skandha (five aggregates). Also, we have to go through bad conditions. We need to use our wisdom to attain perfect enlightenment. So that the Buddha Field of virtue and great vyūha will appear.

Hence, applying the appropriate teaching method with inconceivable skill in liberative technique in Buddhist study is recommended.

Department of Oriental Languages

Student's signature

Independent Study Advisor's signature

Graduate School, Silpakorn University

Academic Year 2015

Acknowledgement

This individual study report is a milestone in my Sanskrit study. I have been fortunate to learn theories and concepts which would have been impossible if I had not extensively carried out the needed research. I am grateful to a number of people who have guided and supported me throughout this process and provided assistance for my venture.

I would first like to thank my field supervisor Assist. Prof. Dr. Chainarong Klinnoi, who is an expert in Sanskrit literature and Buddhist texts, also the director of the Sanskrit Studies Center of Silpakorn University. He patiently guided me in this individual study, I would not have been able to do the research and achieve learning in the same manner without his help and support. His recommendations and instructions have enabled me to assemble and finish the individual study effectively.

I express my gratitude to the teachers of the Sanskrit Studies Centre for their supports for completing this individual study successfully, thank all thesis committees, Assist. Prof. Dr. Chirapat Prapanvidya, Assist. Prof. Dr. Sombat Mangmeesukhsiri Assoc. Prof. Dr. Samniang Leurmsai, Assoc. Prof. Dr. Bumroong Kham-Ek and the ICCR visiting scholar Prof. Dr. Panduranga Bhatta for their valuable suggestions, moral support and constant guidance till the completion of this work. I also owe my thanks to my classmates and research scholars in Sanskrit Studies Centre, for their moral support and constant guidance.

Finally, for my ambition of learning Sanskrit in Thailand, my family in China have supported and helped me by giving encouragement and providing the moral and emotional support.

Table of Contents

	Page
Abstract.....	d
Acknowledgments	e
List of Figures.....	g
Chapter	
1 Introduction	1
Statements and Significance of the Problems	1
Objectives of Research.....	2
Hypothesis to be Tested	2
Scope or Delimitation of the Study	3
Assumption	3
Limitation of the Study	3
Method and Process of the Study.....	3
Sources	3
Reasons of Study.....	4
Literature Review.....	4
2 Historical Background of Vimalakīrti Nirdeśa Sūtra	7
Introduction of the Text.....	7
Different Versions of the Sūtra.....	21
The concept of lotus Influenced in China	23
3 Important Teaching and Philosophical View	29
Abhiññā (higher knowledge).....	29
Pāramitā (perfection)	38
Skandha (aggregate)	43
Śūnyatā (emptiness).....	46
4 Conclusion	49
Conclusion	49
Suggestion	49
Figure.....	50
Bibliography	61
Appendix	63
Curriculum Vitae	73

List of Figures

Figures	Page
1 Painting of Vimalakīrti Nirdeśa Sūtra in ancient Chinese language in the 2nd Century	50
2 Portrait of Vimalakīrti, Chinese art	50
3 Painting of the text of Vimalakīrti Nirdeśa Sūtra in Japanese style	51
4 Painting of Vimala, confident and eloquent	51
5 Painting of Vimalakīrti Nirdeśa Sūtra chapter four, bodhisattvas came to his house for inquiry his illness	52
6 Painting of Vimalakīrti Nirdeśa Sūtra chapter four, bodhisattvas came to his house for inquiry his illness. In Dunhuang Cave, Ganshu, China	52
7 Painting of Vimalakīrti Nirdeśa Sūtra chapter two, Many people as well as gods and kings come to Vimala's city to listen his teaching. Wall painting	53
8 Painting of Vimalakīrti Nirdeśa Sūtra chapter two, Many people as well as gods and kings come to Vimala's city to listen his teaching. Wall painting	53
9 the concept of lotus in Chinese literature	54
10 the concept of lotus in Chinese literature	54
11 the concept of lotus in Chinese literature	54
12 Dhyāna in Chinese art, practicing meditation, from Peking.	55
13 The three thousand great world	55
14 The three thousand great world	56
15 Abhijñā shouldn't be misused	56
16 Abhijñā practicing	57
17 the great vūyha world of Tatāgata	57
18 Meditation.....	58
19 Practicing Abhijñā	58
20 Abhijñā is famous in Tibet	59
21 five skhanta, indicating emptiness.....	59
22 five skhanta, indicating emptiness.....	60
23 the Heart Sutra.....	60

Chapter 1 Introduction

Statements and Significance of the Problems

Vimalakīrti Nirdeśa Sūtra is a Mahāyāna Buddhist sūtra which was likely composed in 100 CE. It is a popular and influential sūtra which contains the teaching addressed to Bodhisattvas by the layman named Vimala. This sūtra is a creative work filled by artistic imaginations. It contains many humorous stories of great wisdom. This is the typical characteristic of Mahāyāna Buddhism.

The main story of the sūtra is that, when Vimala appeared to be sick, the lord Buddha would like to send his disciples to visit him, but the disciples were afraid to see him because they had met Vimala before and he was extremely eloquent and tough. Finally, Manjuśrī along with many Bodhisattvas came to visit Vimala, among their conversations, Vimala showed his abhijñā and wisdom. This incredible abhijñā is the method of teaching for attracting common people. It empowers the Buddhas and Bodhisattvas with super natural power. This is a suitable and effective way for dharma preaching. Meanwhile, abhijñā also reveals the doctrine of śūnyatā and mokṣa. As seen in Vimalakīrti Nirdeśa Sūtra, Vimala appeared to be sick. This is a metaphor which refers to the skandha on the human body, we should not be addicted to our bodies which would finally lead to decay. We have to abandon this kind of sick, hollow, useless, impermanent body, never rely on it. We should pursue the tathāgata-goṭra, which is a body of thirty-two kinds of beauties and permanence. When we get this kind of body, we will be able to get rid of all illness and troubles. Then, how to get the body of tathāgata-goṭra? We need to attain perfect enlightenment by our wisdoms. So that the Buddha Field of virtue and great vyūha will appear.¹

This sūtra is special because it shows respect for non-monastic practitioners and stating the equality of women in Mahāyāna Buddhism. The Buddha Field is based on the common world and common people. The dharma is along with common beings, the tathāgata-goṭra is related with trouble, like the lotus which grows in mud but purified itself. Also the Bodhisattvas have to go through bad conditions, abiding Six pāramitā along with favorable technical teaching. So that all the beings can get purified mind and go to the way of Brahmācārin.

Vimalakīrti Nirdeśa Sūtra is influential in East Asian countries where Mahāyāna Buddhism is prevalent. In 183 CE, the sūtra was brought to China, it has been translated for several times, there were totally seven Chinese translations but now only three versions are preserved. Those available translations were done by Lokakṣema, Kumārajīva and Xuanzang(玄奘). Among these three, the translation

¹ Huang, Bao Sheng. **A Sanskrit-Chinese Corrigenda of the Vimalakīrti Nirdeśa Sūtra**. Peking: the Chinese Academy of Social Sciences Press, 2011, 4.

done by Kumārajīva is the most popular and influential one. Kumārajīva was an Indian monk who had done lots of translation works from Sanskrit to Chinese. It is said that Vimalakīrti Nirdeśa Sūtra is one of his three most influential translations, other two are the Diamond Sūtra and the Lotus Sūtra. The Buddhist culture is very important in China, as it is in close relation with Chinese tradition. In ancient China, the educated scholar were habituated to do three things, taking medicine for maintaining long life, discussing about history and events, studying Vimalakīrti Nirdeśa Sūtra. These three things are the combination of Taoism, Confucianism and Buddhism. They are the essential elements of Chinese culture.

It is also interesting to mention that, till the 20th Century A.D., the original Sanskrit text of Vimalakīrti Nirdeśa Sūtra was not found, except some quotations in other sūtras, like Prasannapadā, Śikṣāsamuccaya, Bhāvanākrama, etc..² This sūtra is of great value in Mahāyāna Buddhism, so some scholars decided to do translations from Chinese and Tibetan into German, French and English. It was generally believed that the original Vimalakīrti Nirdeśa Sūtra in Sanskrit had been lost. In 1981, a re-translation work was done by Tibetan scholar. However, in 1999, the visiting group of Taisho University(大正大学) from Japan went to Tibet for Buddhist research. The Sanskrit text was discovered by one of the Japanese scholars. In 2001, the original Sanskrit version of Vimalakīrti Nirdeśa Sūtra was formally published. It has been testified that the Sanskrit-Chinese-Tibetan versions are in accordance. Late on, the research institute of Taisho University published *the Collation of Sanskrit-Tibetan-Chinese versions of Vimalakīrti Nirdeśa Sūtra* in 2004.³

This individual study is on the research of Vimalakīrti Nirdeśa Sūtra. The detail and analytical study will be done, then new wisdoms will be brought out. This sūtra is the great teaching of Mahāyāna Buddhism, this individual study will come to the conclusion and give some suggestions at the end.

Objectives of Research

1. To summarize the historical background of the sūtra.
2. To study and give explanations on the important teaching and philosophy.

Hypothesis to be Tested

1. The teaching method is important, this is the reason why there are lots of Abhijñā in Mahāyāna Buddhism.

² Huang, Bao Sheng. **A Sanskrit-Chinese Corrigenda of the Vimalakīrti Nirdeśa Sūtra**, 2.

³ *ibid*, 3.

2. Non-monastic practitioners and stating the equality of women in Mahāyāna Buddhism. Flexibility is a promotion for spreading dharma.

Scope or Delimitation of the Study

1. Vimalakīrti Nirdeśa Sūtra texts available in Sanskrit, Chinese and English versions.
2. Giving explanation and showing new wisdoms in Abhijñā, six pāramitā, skandha and śūnyatā.

Assumption

All the philosophical concepts are together in correspondence with others. Vimala taught about the wisdom of pāramitā which indicated śūnyatā, he emphasized that when our heart is pure, then the Buddha field is pure. Bodhisattvas have to go through difficulties and wrong ways, abiding six pāramitā, using the inconceivable skill of abhijñā to teach living beings. This is the way of brahmacārin which will finally lead to nirvāṇa.

Limitation of the Study

As a Sanskrit student in the study of master's degree, I still need more time and experience to go through Sanskrit Buddhist text. This individual study report is an analytical study which covers the basic concepts of Vimalakīrti Nirdeśa Sūtra. However, from the perspective of philosophy, there are still many new wisdoms in this sūtra which needed to be explore further.

Method and Process of the Study

The original Sanskrit text as well as its translations is the primary source to find out Vimala's teaching. Its descriptive and qualitative analysis will suggest that this study is in the category of historical and analytical research.

By virtue of approaching in subject from different sources, i.e. Abhijñā, Six pāramitā, Skandha, Śūnyatā, Brahmācārin, Nirvāṇa. It acquires to study as a research of Buddhist philosophy.

1. Searching data on Vimalakīrti Nirdeśa Sūtra from World Wide Web through internet.
2. Reading the original Sanskrit text of the sutra
3. Reading the Chinese versions and English version. Examining the differences among them and get the idea by my understanding.
4. Analyzing the concepts of Vimala's teaching.
5. Exploring the philosophical ideas of the key points in this sutra.
6. Referring to the views from other scholars.

Sources

Primary source: *the Collation of Sanskrit-Chinese versions of Vimalakīrti Nirdeśa Sūtra*. The original Sanskrit text was founded in Bo da la, Tibet by Japanese scholar of Taisho University in 1999. Meanwhile, three Chinese versions are available

in the book, they are the translation works of Kumārajīva and Xuanzang in traditional Chinese language, together with Prof. Huang Baosheng in modern Chinese language. Prof. Huang Baosheng (1942-) is one of the most famous Sanskrit scholars in China. He finished Sanskrit study from Peking University and after graduation, he works in the Chinese Academy of Social Science as the faculty dean. He has translated many texts from Sanskrit to modern Chinese language, one of those is Mahabharata.

Secondary source: the English version of Vimalakīrti Nirdeśa Sūtra, by Robert A. F. Thurman, from the Pennsylvania State University, published in 1976.

Reasons of Study

1. To get information of Vimalakīrti Nirdeśa Sūtra.
2. To get both the teaching method and philosophy concepts are useful for us. We can learn the good way of dharma teaching, it can advise and draw the attention for common people.

Literature Review

First, to demonstrate some of the Chinese topical studies on the Vimalakīrti Nirdeśa Sūtra in different aspects, e.g. linguistics, philosophy, art, religion, ect.. Second, investigate study trends.⁴

Chen, Hui Jian has done a research in linguistic aspect. Titled *The Vimalakīrti Nirdeśa Sūtra on Vernacular Chinese* in 2010. In the city of Taipei by the press of DongDa Book Company. This is an interesting topic, taking The Vimalakīrti Nirdeśa Sūtra as an example, we can find out how the Buddhist Chinese language came into being. This is the evidence how Sanskrit influence Chinese.

Chen, Yan Zhu has done a comparative study. Titled *Essential Teachings of the Vimalakīrti Nirdeśa Sūtra and the Pañcavimśatisāhasrikā Prajñāpāramitā Sūtra*. There are common values in Sanskrit Buddhist text, it is good to study and compare the same value in Buddhist studies. This research was published Beijing, in 2005. From the China Religious Culture Publisher.

He, Jian Ping has done a research regarding the Buddhist influence on art in this sūtra. Titled *Popular Buddhist Beliefs as Reflected in Paintings on the Vimalakīrti Nirdeśa Sūtra in Middle and Late Tang Dynasty*. Journal of Yunnan Arts Institute 3: 15–23. in 2005.

Huang, He has done a research regarding to the Buddhist aesthetics. Titled *Investigation of the Buddha and Aesthetics in Arts: A Reading Note on Kumārajīva's Translation on the Vimalakīrti Nirdeśa Sūtra*. Journal of Tianjin Normal University 1: 67–71. in 1999.

⁴ Cheng Fung Kei, **Thematic Research on the Vimalakīrti Nirdeśa Sūtra: An Integrative Review**, VOL 31, NO 1, Buddhist studies review, 2014. Accessed on 10 July 2016. Available at <https://journals.equinoxpub.com/index.php/BSR/article/view/17493>

Huang, Yu Li had notice the difference between Taoism and Buddhism in art, doing the research on *Changes of Paintings of Taoist and Buddhist Figures in Tang and Song Dynasties from Study of Paintings of Vimalakīrti*, published in Shanxi Normal University, China in 2010. It must be worth reading, because both Taoism and Buddhism are components of Chinese culture.

Jiang, Ao Shuang has done research of Vimalakīrti Nirdeśa Sūtra in Chinese version. Titled '*Different Translations of Weimojiejing and Their Contribution to the Development of Chinese Lexicons*'. Humanities and Social Sciences Journal of Hainan University 25(2): 192–197 in 2007.

Lau, Chor Wah has done the life-death viewpoint of ancient Chinese people. Titled '*The Vimalakīrti Nirdeśa Sūtra and Thanatology among Scholars in East Jin Dynasty 維摩經與東晉士人的生死觀*'. By E Hu Yue Kan 鵝湖 20(7): 24–30 in 1995. Chinese people put high value on the issues of life and death, this is a work which suggest to read.

Liang, Yin Lin has done a research on a famous Chinese poet named Su Shi. Titled '*Su Shi's Poems and the Sutra of Vimalakīrti 蘇軾詩與《維摩經》*'. From Literary Heritage 文學遺產 1: 83–89, 159. In 2006. It is interesting to know that this Buddhist text exerts influence on poem of Chinese literature.

Lin, Bo Qian, and Shu Fang Shen have done research together related to kingship, how Vimalakīrti Nirdeśa Sūtra influenced the behaviour of Emperor Jian Wen. Titled '*Examination of the Relationship between his Philosophy of Being a Good Person and Critique Theory of Emperor Jian Wen in Liang Dynasty and the Vimalakīrti Nirdeśa Sūtra 梁簡文帝立身、文論與《維摩詰經》關係考*'. By Journal of the National Institute for Compilation and Translation 國立編譯館館刊 25(1): 37–43 in 1996.

Lin, Zhao Yi has done research on Śāriputra in this sūtra. Titled '*Śāriputra's Character and Role in the Vimalakīrti Nirdeśa Sūtra 舍利弗在《維摩經》中的性格與角色*'. Chung-Hwa Buddhist Studies 中華佛學研究 1: 1–21 in 1997. As we know Vimala is very eloquent, Śāriputra was one of those who were defeated by Vimala's preaching, it is also interesting to investigate other characters in this sūtra.

Ning, Jia Yu has done the topic regarding non-monastic practitioners. Titled '*Influence of the Vimalakīrti's Laity Idea as Reflected in "Shi Suo Xin Yu" 從《世說新語》看維摩在家居士觀念的影響*'. Nankai Journal 南開學報 4: 69–76 in 2000.

Ning, Qiang has done a specific topic in art, titled '*The Pictures of Immortals Flying to the Heavens and Vimalakīrti Sūtra: The Painting on the Ceiling of Cave 249 at Mogao Grottoes Revisited 上士登仙圖與維摩詰經變—與莫高窟第249窟窟頂壁畫再探*'. Duhuang Research 敦煌研究 1: 30–37, 117–118 in 1990.

Qiao, Yu has done research on the Nirvāna. Titled '*Comment on the Nirvāna Thought of Vimalakīrti Sūtra 從《維摩詰經》看大乘佛教的涅槃觀*'. By Journal of Qinghai Normal University (Philosophy and Social Sciences) 青海師範大

學學報(哲學社會科學版) 135: 71–75 in 2009. It is also a evidence that this sūtra is an important Buddhist text.

Sheng-yen, Master is a famous scholar monk, he has given lectures in this text. Titled *Practice in the Secular World: Six Lectures on the Vimalakīrti Nirdeśa Sūtra* 修行在紅塵：維摩經六講. In Taiwan by Dharma Drum Corporation in 1988. In the new trend of Buddhism, they think Buddhism should be in accordance with our secular world.

Wu, Wen Xing has done research and examine different versions of Vimalakīrti Nirdeśa Sūtra in Chinese. Titled ‘*Why the Translation of Vimalakīrti Nirdeśa Sūtra by Kumārajīva is More Popular Than the Others*’ 《維摩詰經》的鳩摩羅什譯本流行的原因分析’. Journal of South China Normal University (Social Science Edition) 華南師範大學學報（社會科學版） 2: 90–95, 159 in 2005. In my opinion, the author should know Sanskrit, then can make a correct judgement.

Zhang, Tie Shan has done another ancient language of Vimalakīrti, ‘*The annotation and translation of two folios Uighur Vimalakīrtinirdeśasūtra: Interpretation of Uighur Buddhist sutras* 兩葉回鶻文《維摩詰所說經》譯注: 兼談回鶻文佛經的翻譯方式’. Journal of Xingjiang University (Philosophy, Humanities, and Social Sciences) 新疆大學學報(哲學、人文社會科學版), 40(6), 129–132 in 2012. Uighur is one of the ancient Chinese languages, but it has extinguished nowadays. This must be a valuable research, Sanskrit text in Uighur language.

Zheng, Xin Yi has selected the topic of Prajñāpāramitā for comparative study. Titled *Study on Bodhisattva Vimalakīrti’s Teaching Method on Prajñāpāramitā* 維摩詰菩薩般若波羅蜜教學之研究, from National Tsing Hua University of Taiwan. This is an elementary and common topic.⁵

As mentioned above, Vimalakīrti Nirdeśa Sūtra is very famous and quite influential. There are many researches on this sutra. Because Vimalakīrti Nirdeśa Sūtra contains vast knowledge, scholars have done researches in different aspects. They picked up some topics regarding to linguistics, philosophy, art, religion, ect.. There are analytical study, comparative study and critical study. Most of these works are worth reading, new wisdoms will be found from different people.

In conclusion, most of the scholars select the philosophical concepts in this sūtra and make an analytical or comparative study, especially pāramitā, śūnyatā and Nirvāṇa.

⁵ Cheng Fung Kei, **Thematic Research on the Vimalakīrti Nirdeśa Sūtra: An Integrative Review**, VOL 31, NO 1, Buddhist studies review, 2014. Accessed on 10 July 2016. Available at <https://journals.equinoxpub.com/index.php/BSR/article/view/17493>

Chapter 2

Historical Background of Vimalakīrti Nirdeśa Sūtra

Vimalakīrti Nirdeśa Sūtra is an important Mahāyāna Buddhist text. It was likely to be composed in 100 C.E. and was brought to China in the 2nd Century. This sūtra is famous and influential, it is a work of masterpiece for Mahāyāna Buddhist study. There are twelve chapters in Vimalakīrti Nirdeśa Sūtra. The general idea of this sūtra is about the teaching addressed to Bodhisattvas by a layman named Vimala. Vimala taught about the wisdom of pāramitā which indicated śūnyatā, he was good at teaching the dharma and extremely eloquent. The ten main disciples of the lord Buddha as well as other bodhisattvas had been experienced and witnessed his teaching, all of them appreciated Vimala very much. Vimala emphasized that when our heart is pure, then the Buddha field is pure. Bodhisattvas have to go through difficulties and wrong ways, abiding six pāramitā, using the inconceivable skill of abhijñā to teach living beings. Only in this way can create the purification of Buddha field.

This chapter gives the historical background of Vimalakīrti Nirdeśa Sūtra, providing the general introduction of each chapter, different versions and its influence.

Introduction of the Text

There are twelve chapters in Vimalakīrti Nirdeśa Sūtra. Starting from chapter one to chapter twelve, each chapter concerns with different topics of the stories.

Chapter 1, Purification of the Buddha field. The main idea of this chapter depicts that when the lord Buddha was teaching, many followers came to listen. At that time, the lord Buddha was in residence in the garden of Āmrapālī, in the city of Vaiśālī, attended by a great gathering. There were eight thousand bhikṣus and thirty-two thousand bodhisattvas. They were all saints and were free from impurities and afflictions, and all had attained self-mastery. Their minds were entirely liberated by perfect knowledge. They had accomplished their work, done what they ought to do, leave their burdens, attained their goals. They all had attained the utmost perfection of mind control. They were endowed with the wisdom that is able to understand the thoughts of living beings as well as their comings and goings. They adhered to ten powers, the four fearlessnesses, and the eighteen special qualities of the lord Buddha¹.

Ratnākara along with five hundred kumāra of Licchavi family came to the lord Buddha. After praising the lord Buddha, Ratnākara told that they have made the

¹ Robert A. F. Thurman, **Vimalakīrti Nirdeśa Sūtra**. Pennsylvania: The Pennsylvania State University, 1976. Accessed on 1 June 2016. Available at <http://www2.kenyon.edu/Depts/Religion/Fac/Adler/Reln260/Vimalakirti.htm>.

vows to get perfect enlightenment, and then what is the bodhisattvas' purification of the Buddha field? The lord Buddha said, a Buddha field of bodhisattvas is a field of living beings. A bodhisattva embraces a Buddha field to the same extent that he causes the development of living beings. He embraces a Buddha field to the same extent that living beings become disciplined. He embraces a Buddha field to the same extent that, through approaching to a Buddha field, living beings are introduced to the Buddha gnosis. He embraces and enters the Buddha field, living beings are able to increase their holy spiritual faculties. A Buddha field of bodhisattvas springs from the goals of living beings. In order to get the purification of Buddha field, we should purify our mind. We should practice Brahmachārin and teach all living beings, purify the minds of all living beings as well. Those living beings of pure will be able to see the great vyūha of the Buddha field.

Chapter 2, Inconceivable Skill in Liberative Technique. At that time, there lived in the great city of Vaiśālī of Licchavi, named Vimala. Having served the ancient Buddhas, he had generated the roots of virtue by honoring them and making offerings to them. He had attained tolerance as well as eloquence. He was acquainted with the great high knowledge. He had attained the power of incantations and the fearlessnesses. He had conquered all demons. He had entered the profound way of the Dharma. He was liberated through the transcendence of wisdom. Having integrated his realization with skill in liberative technique, he was expert in knowing the thoughts and actions of living beings. Knowing the strength or weakness of their qualities, and being gifted with unrivaled eloquence, he taught the Dharma appropriately. Having applied himself energetically to the way of Mahāyāna, he accomplished his tasks with great finesse. He was praised, honored, and commended by all the Buddhas and was respected by Indra, Brahma, and all the Lokapalas. In order to develop the qualities of living beings with his skill in liberative technique, he stayed in the great city of Vaiśālī. His wealth was prosperous for the purpose of sustaining the poor and the helpless. He preserved a pure morality in order to protect the immoral. He maintained tolerance and self-control in order to attract the beings who were angry, cruel, violent, and brutal. He blazed with energy in order to inspire people who were lazy. He maintained concentration, mindfulness, and meditation in order to sustain the mentally troubled beings. He attained decisive wisdom in order to sustain the foolish. He wore the white clothes of the layman, but lived impeccably like a religious devotee. He lived at home, but be away of desire. He had a son, a wife and female attendants, but always maintained continence. He appeared to be surrounded by servants, but lived in solitude. He appeared to be adorned with ornaments, but always was endowed with the auspicious signs and marks. He seemed to eat and drink, but always took nourishment from the taste of meditation. He made his appearance at the fields of sports and in the casinos, but his aim was always to mature those people who were attached to games and gambling. He visited the fashionable heterodox teachers, but always kept unswerving loyalty to the lord Buddha. He understood the mundane and transcendental sciences and esoteric practices, but always took pleasure in the delights of the Dharma. He mixed with all crowds, but was respected as foremost of all. In order to be in harmony with people, he associated

with the elders, middle age, and the young. He always spoke in harmony with the Dharma. He engaged in all sorts of businesses, but had no interest in profit or possessions.

To train living beings, he would appear at any crossroads or street corners, and to protect them he participated in government. To turn people away from the Hinayana and to engage them in the Mahāyāna, he appeared among listeners and teachers of the Dharma. To develop children, he visited all the schools. To demonstrate the evils of desire, he even entered the brothels. To establish drunkards in correct mindfulness, he entered all the cabarets.² His teaching was well-known by all beings. He insisted that five skandha on the human body are unreliable, we should not be addicted to our sensations of the bodies which would finally lead to decay. We should abandon this kind of sick, hollow, useless, impermanent body, do not rely on it. We should pursuit the tathāgata-goṭra, the body of a Tathāgata is born of innumerable good works. How do we get it? We need to make the vows to get perfect enlightenment and practice Brahmācārin.

Chapter 3, the Disciple's Reluctance to Visit. The Licchavi Vimala thought to himself, "I am sick, lying on my bed in pain, but the Tathāgata, the saint, the perfectly accomplished Buddha, does not consider or take pity upon me, and sends no one to inquire about my illness." When the lord Buddha knew that thinking of Vimala, he would like to send his ten great disciples to visit Vimala, but all the disciples were afraid to see him because they had met Vimala before and he was extremely eloquent and tough.

The ten great disciples of the lord Buddha replied like this respectively, When the lord Buddha said to the venerable Śāriputra, " Śāriputra, go to inquire about the illness of the Licchavi Vimala." Śāriputra answered, " Lord, I am not suitable to visit Vimala. Why? I remember one day, when I was sitting at the foot of a tree in the forest, absorbed in contemplation, Vimala came to the tree and said to me, 'Reverend Śāriputra, this is not the way to absorb yourself in contemplation. You should absorb yourself in contemplation so that neither body nor mind appear anywhere in the three worlds. You should absorb yourself in contemplation in such a way that you can manifest all ordinary behavior without forsaking cessation. You should absorb yourself in contemplation in such a way that you can manifest the nature of an ordinary people without abandoning your cultivated spiritual nature. You should absorb yourself in contemplation so that the mind neither settles within nor moves without toward external forms. You should absorb yourself in contemplation in such a way that the thirty-seven aids to enlightenment are manifest without deviation toward any convictions. You should absorb yourself in contemplation in such a way that you

² Robert A. F. Thurman, **Vimalakīrti Nirdeśa Sūtra**. Pennsylvania: The Pennsylvania State University, 1976. Accessed on 1June 2016. Available at <http://www2.kenyon.edu/Depts/Religion/Fac/Adler/Reln260/Vimalakirti.htm>.

are released in liberation without abandoning the passions that are the province of the world. ' Thus, Lord. I am not suitable to visit Vimala. "

When the lord Buddha said to Mahāmaudgalyāyana, " Mahāmaudgalyāyana, go to inquire about the illness of the Licchavi Vimala." Mahāmaudgalyāyana answered, " Lord, I am not suitable to visit Vimala. Why? I remember one day when I was teaching the Dharma to the householders and Vimala came along and said to me, 'That is not the way to teach the Dharma to the householders in their white clothes. The Dharma must be taught according to reality. The Dharma is without living beings, because it is free of the dust of living beings. It is selfless, because it is free of the dust of desire. It is lifeless, because it is free of birth and death. It is without personalities, because it dispenses with past origins and future destinies. Dharma is peace and pacification, because it is free from desire. It does not become an object, because it is free of words and letters; it is inexpressible, and it transcends all movement of mind. So, how could there be a teaching in regard to such a Dharma? You should teach the Dharma by keeping your mind on this. You should be adept in regard to the spiritual faculties of living beings. By means of the correct vision of the wisdom eye, manifesting the great compassion, acknowledging the benevolent activity of the lord Buddha, purifying your intentions, understanding the definitive expressions of the Dharma, you should teach the Dharma in order that the continuity of the Three Gems may never be interrupted.' Thus, Lord. I am not suitable to visit Vimala."

When the lord Buddha said to Mahākāśyapa, " Mahākāśyapa, go to inquire about the illness of the Licchavi Vimala." Mahākāśyapa answered, " Lord, I am not suitable to visit Vimala. Why? I remember one day when I was in the street of the poor begging for my food, Vimala came along and said to me, ' Mahākāśyapa, to avoid the houses of the wealthy, and to favor the houses of the poor - this is partiality in benevolence. You should dwell on the fact of the equality of things, and you should seek alms with consideration for all living beings at all times. You should beg your food in awareness of the ultimate nonexistence of food. You should seek alms for the sake of eliminating the materialism of others. When you enter a town, you should keep in mind its actual voidness, yet you should proceed through it in order to develop men and women. You should enter homes as if entering the family of the lord Buddha. You should accept alms by not taking anything. You should see form like a man blind from birth, hear sounds as if they were echoes, smell scents as if they were winds, experience tastes without any discrimination, touch tangibles in awareness of the ultimate lack of contact in gnosis, and know things with the consciousness of an illusory creature. That which is without intrinsic substance and without imparted substance does not burn. And what does not burn will not be extinguished. those who give such alms, reverend, have neither great merit nor small merit, neither gain nor loss. They should follow the way of the lord Buddhas, not the way of the disciples. Only in this way, is the practice of eating by alms meaningful.' Thus, Lord. I am not suitable to visit Vimala. "

When the lord Buddha said to the Subhūti, " Subhūti, go to inquire about the illness of the Licchavi Vimala." Subhūti answered, " Lord, I am not suitable to

visit Vimala. Why? I remember one day when I went to beg my food at the house of the Licchavi Vimala in the great city of Vaiśālī, he took my bowl and filled it with some excellent food and said to me, 'Subhūti, take this food if you understand the equality of all things, by means of the equality of material objects, and if you understand the equality of all the attributes of the Buddha, by means of the equality of all things. Take this food if, without abandoning desire, hatred, and fool, you can avoid association with them; if you can follow the path of the single way without ever disturbing the egoistic views; if you can produce the knowledge and liberations without conquering ignorance and the craving for existence; if, by the equality of the five deadly sins, you reach the equality of liberation; if you are neither liberated nor bound; if you do not see the Four Holy Truths, yet are not the one who "has not seen the truth"; if you have not attained any fruit, yet are not the one who "has not attained"; if you are an ordinary person, yet have not the qualities of an ordinary person; if you are not holy, yet are not unholy; if you are responsible for all things, yet are free of any notion concerning anything.'"Take this food, if, without seeing the lord Buddha, hearing the Dharma, or serving the Sangha, you undertake the religious life under the six heterodox masters, and follow the ways they prescribe.'"Take this food, if entertaining all false views, you find neither extremes nor middle; if, bound up in the eight adversities, you do not obtain favorable conditions; if, assimilating the passions, you do not attain purification; if the dispassion of all living beings is your dispassion, reverend; if those who make offerings to you are not thereby purified; if those who offer you food, reverend, still fall into the three bad migrations; if you associate with all Maras; if you entertain all passions; if the nature of passions is the nature of a reverend; if you have hostile feelings toward all living beings; if you despise all the Buddhas; if you criticize all the teachings of the Buddha; if you do not rely on the Sangha; and finally, if you never enter ultimate liberation.'"Thus, Lord. I am not suitable to visit Vimala. "

When the lord Buddha said to the Pūrṇa Maitrāyaṇīputra, " Pūrṇa Maitrāyaṇīputra, go to inquire about the illness of the Licchavi Vimala." Pūrṇa Maitrāyaṇīputra answered, "Lord, I am not suitable to visit Vimala. Why? I remember one day when I was teaching the Dharma to some young monks in the great forest, the Licchavi Vimala came there and said to me, Pūrṇa, first concentrate yourself, regard the minds of these young monks, and then teach them the Dharma! Do not put rotten food into a jeweled bowl! First understand the inclinations of these monks, and do not confuse priceless sapphires with glass beads! Without examining the spiritual faculties of living beings, do not presume upon the one-sidedness of their faculties; do not wound those who are without wounds; do not impose a narrow path upon those who aspire to a great path; do not try to pour the great ocean into the hoof-print of an ox; do not try to put Mount Sumeru into a grain of mustard; do not confuse the brilliance of the sun with the light of a glowworm; and do not expose those who admire the roar of a lion to the howl of a jackal! All these monks were formerly engaged in the Mahāyāna but have forgotten the spirit of enlightenment. So do not instruct them in the disciple-vehicle. The disciple-vehicle is not ultimately valid, and

you disciples are like men blind from birth, in regard to recognition of the degrees of the spiritual faculties of living beings.' Thus, Lord. I am not suitable to visit Vimala. "

When the lord Buddha said to Mahākātyāyana, " Kātyāyana, go to inquire about the illness of the Licchavi Vimala." Kātyāyana answered, " Lord, I am not suitable to visit Vimala. Why? I remember one day when I was defining the expressions of that your discourse by teaching the meaning of impermanence, suffering, selflessness, and peace; the Licchavi Vimala came there and said to me, Mahākātyāyana, do not teach an ultimate reality endowed with activity, production, and destruction! Nothing was ever destroyed, is destroyed, or will ever be destroyed. Such is the meaning of "impermanence." The meaning of the realization of birthlessness, through the realization of the voidness of the five skandha, is the meaning of "suffering." The fact of the nonduality of self and selflessness is the meaning of "selflessness." That which has no intrinsic substance and no other sort of substance does not burn, and what does not burn is not extinguished; such lack of extinction is the meaning of "peace.", "When he had discoursed thus, the minds of the monks were liberated from their defilements and entered a state of nongrASPing. Thus, Lord. I am not suitable to visit Vimala. "

When the lord Buddha said to the venerable Aniruddha, " Aniruddha, go to inquire about the illness of the Licchavi Vimala." Aniruddha answered, " Lord, I am not suitable to visit Vimala. Why? I remember one day when I was taking a walk, the great Brahma named Śubhavyūha and the ten thousand other Brahmas who accompanied him illuminated the place with their radiance and, having bowed their heads at my feet, withdrew to one side and asked me, 'Aniruddha, you have been proclaimed by the Buddha to be the foremost among those who possess the divine eye. To what distance does the divine vision of the venerable Aniruddha extend?' I answered, 'Friends, I see the entire billion-world-galactic universe of the Lord Sakyamuni just as plainly as a man of ordinary vision sees a myrobalan nut on the palm of his hand.' When I had said these words, Vimala came there and, having bowed his head at my feet, said to me, 'Reverend Aniruddha, is your divine eye compounded in nature? Or is it un-compounded in nature? If it is compounded in nature, it is the same as the super knowledge of the heterodox. If it is un-compounded in nature, then it is not constructed and, as such, is incapable of seeing. Then, how do you see, O elder?'"At these words, I became speechless, and Brahma also was amazed to hear this teaching from that good man. Having bowed to him, he said, 'Who then, in the world, possesses the divine eye?' "Vimala answered, 'In the world, it is the Buddhas who have the divine eye. They see all the Buddha fields without even leaving their state of concentration and without being affected by duality.' Thus, Lord. I am not suitable to visit Vimala. "

When the lord Buddha said to Upāli, " Upāli, go to inquire about the illness of the Licchavi Vimala." Upāli answered, " Lord, I am not suitable to visit Vimala. Why? I remember one day there were two monks who had committed some infraction and were too ashamed to appear before the Lord, so they came to me and said, 'Reverend Upāli, we have both committed an infraction but are too ashamed to appear before the Buddha. Venerable please kindly remove our anxieties by

absolving us of these infractions.' "Lord, while I was giving those two monks some religious discourse, Vimāla came there and said to me, 'Reverend Upāli, do not aggravate further the sins of these two monks. Without perplexing them, relieve their remorse. Sin is not to be apprehended within, or without, or between the two. Why? The Buddha has said, "Living beings are afflicted by the passions of thought, and they are purified by the purification of thought. The mind is neither within nor without, nor is it to be apprehended between the two. Sin is just the same as the mind, and all things are just the same as sin. They do not escape this same reality. The minds of all living beings have that very nature. Those who know this are called the true upholders of the discipline, and those disciplined in that way are indeed well disciplined." Then the two monks said, 'This householder is extremely well endowed with wisdom. The reverend Upāli, who was proclaimed by the Lord as the foremost of the upholders of the discipline, is not his equal.'" Thus, Lord. I am not suitable to visit Vimāla. "

When the lord Buddha said to Rāhula, " Rāhula, go to inquire about the illness of the Licchavi Vimāla." Rāhula answered, " Lord, I am not suitable to visit Vimāla. Why? I remember one day many young Licchavi Kumāra came to the place where I was and said to me, Rāhula, you are the son of the Lord, and, having renounced a kingdom of a universal monarch, you have left the world. What are the virtues and benefits you saw in leaving the world?" "As I was teaching them properly the benefits and virtues of renouncing the world, Vimāla came there and, having greeted me, said, Rāhula, you should not teach the benefits and virtues of renunciation in the way that you do. Why? Renunciation is itself the very absence of virtues and benefits. One may speak of benefits and virtues in regard to compounded things, but renunciation is uncompounded, and there can be no question of benefits and virtues in regard to the uncompounded, renunciation is not material but is free of matter. It is free of the extreme views of beginning and end. It is the path of liberation. It is praised by the wise, embraced by the saints, and causes the defeat of all Maras. It liberates from the five states of existence, purifies the five eyes, cultivates the five powers, and supports the five spiritual faculties. Renunciation is totally harmless to others and is not adulterated with evil things. It disciplines the heterodox, transcending all denominations. It is the bridge over the swamp of desire, without grasping, and free of the habits of "I" and "mine." It is without attachment and without disturbance, eliminating all commotion. It disciplines one's own mind and protects the minds of others. It favors mental quiescence and stimulates transcendental analysis. It is irreproachable in all respects and so is called renunciation. Those who leave the mundane in this way are called "truly renunciants." Young men, renounce the world in the light of this clear teaching! The appearance of the Buddha is extremely rare. Human life endowed with leisure and opportunity is very hard to obtain. To be a human being is very precious.' Young men, you should cultivate yourselves intensively to conceive the spirit of unexcelled, perfect enlightenment. That in itself will be your renunciation and high ordination!' Thus, Lord. I am not suitable to visit Vimāla. "

When the lord Buddha said to the venerable Ānanda, " Ānanda, go to inquire about the illness of the Licchavi Vimāla." Ānanda answered, " Lord, I am not

suitable to visit Vimala. Why? I remember one day when the body of the Lord manifested some indisposition and he required some milk; I took the bowl and went to the door of the mansion of a great Brahman family. Vimala came there, and, having saluted me, said, Ānanda, what are you doing on the threshold of this house with your bowl in your hand so early in the morning?" "I replied: 'The body of the Lord manifests some indisposition, and he needs some milk. Therefore, I have come to fetch some.'" Vimala then said to me, Ānanda, do not say such a thing! The body of the Tathāgata is tough as a diamond, having eliminated all the instinctual traces of evil and being endowed with all goodness. How could disease or discomfort affect such a body? Ānanda, go in silence, and do not belittle the Lord. Do not say such things to others. It would not be good for the powerful gods or for the bodhisattvas coming from the various Buddha fields to hear such words. There is no injury to the body of a Tathāgata, as it is rid of all defilements. The body of a Tathāgata is uncompounded and free of all formative activity. Ānanda, to believe there can be illness in such a body is irrational and unseemly!" "When I had heard these words, I wondered if I had previously misheard and misunderstood the Buddha, and I was very much ashamed. Then I heard a voice from the sky: ' Ānanda! The householder speaks to you truly. Nevertheless, since the Buddha has appeared during the time of the five corruptions, he disciplines living beings by acting lowly and humble. Therefore, Ānanda, do not be ashamed, and go and get the milk!' " Thus, Lord. I am not suitable to visit Vimala. "

In the same way, the rest of the five hundred disciples were reluctant to go to the Licchavi Vimalakirti, and each told the lord Buddha his own adventure, recounting all his conversations with the Licchavi Vimala.³

Chapter 4, the Consolation of the Invalid. Then, the lord Buddha said to Manjuśrī, " Manjuśrī, go to inquire about the illness of the Licchavi Vimala." Manjuśrī answered, " Lord, Vimala is gifted with marvelous eloquence concerning the law of the profound. He is extremely skilled in full expressions and in the reconciliation of dichotomies. His eloquence is inexorable, and no one can resist his imperturbable intellect. He accomplishes all the activities of the bodhisattvas. He penetrates all the secret mysteries of the bodhisattvas and the Buddhas. He is skilled in civilizing all the abodes of devils. He plays with the great super knowledges. He is consummate in wisdom and liberative technique. He has attained the supreme excellence of the indivisible, nondual sphere of the ultimate realm. He is skilled in teaching the Dharma with its infinite modalities within the uniform ultimate. He is skilled in granting means of attainment in accordance with the spiritual faculties of all living beings. He has thoroughly integrated his realization with skill in liberative technique. He has attained decisiveness with regard to all questions. Thus, although he cannot be withstood by someone of my feeble defenses, still, sustained by the grace of the Buddha, I will go to him and will converse with him as well as I can."

⁴Finally, Manjuśrī along with many Bodhisattvas came to visit Vimala in his residence. Among their conversations, Vimala showed his abhijñā and great wisdom.

³ Ibid.,

⁴ Ibid.,

Vimala appearing to be sick is a metaphor which refers to the skandha on the human body, we should not be addicted to our bodies which would finally lead to decay. We have to abandon this kind of sick, hollow, useless, impermanent body, never rely on it. When the living beings get sick, Bodhisattva also gets sick. The mission of Bodhisattva is to cure the illness of living beings. Thus when the living beings are recovered, Bodhisattva also get recovered.

Chapter 5, the inconceivable liberation. Vimala told Śāriputra that those who is interested in the Dharma is not interested in his own body, matter, sensation, intellect, motivation, or consciousness. He has no interest in these aggregates, or in the elements, or in the sense-media, desire, matter, or the immaterial realm. He who is interested in the Dharma is not interested in recognizing suffering, abandoning its origination, realizing its cessation, or practicing the path. Why? Because the Dharma is ultimately without formulation and without verbalization. Who verbalizes: 'Suffering should be recognized, origination should be eliminated, cessation should be realized, the path should be practiced,' is not interested in the Dharma but is interested in verbalization. The Dharma is calm and peaceful. Those who are engaged in production and destruction are not interested in the Dharma, are not interested in solitude, but are interested in production and destruction.

Then Vimala showed abhijñā, let all the Bodhisattvas sit on lion thrones and explained inconceivable liberation, a bodhisattva can pick up with his right hand this billion-world-galactic universe as if it were a potter's wheel and, spinning it round, throw it beyond universes as numerous as the sands of the Ganges, without the living beings therein knowing their motion or its origin, and he can catch it and put it back in its place, without the living beings suspecting their coming and going; and yet the whole operation is visible. The bodhisattva who lives in the inconceivable liberation, for the sake of disciplining those living beings who are disciplined through immeasurable periods of evolution, can make the passing of a week seem like the passing of an aeon, and he can make the passing of an aeon seem like the passing of a week for those who are disciplined through a short period of evolution. The living beings who are disciplined through an immeasurable period of evolution actually perceive a week to be the passing of an aeon, and those disciplined by a short period of evolution actually perceive an aeon to be the passing of a week.⁵

Chapter 6, the Goddess. Vimala taught that, everything in the world is an illusion. We should abandon our desire. When a bodhisattva considers all living beings in this way, he generates the love that is truly a refuge for all living beings.

Then Śāriputra asked the goddess why don't they transform to female form. The Goddess replied: Although I have sought my "female state" for these twelve years, I have not yet found it. Reverend Śāriputra, if a magician were to incarnate a woman by magic, would you ask her, "What prevents you from transforming yourself out of your female state?" Śāriputra: No! Such a woman would

⁵ Ibid.,

not really exist, so what would there be to transform? Goddess: Just so, reverend Śāriputra, all things do not really exist. Now, would you think, "What prevents one whose nature is that of a magical incarnation from transforming herself out of her female state?" Thereupon, the goddess employed her magical power to cause the elder Śāriputra to appear in her form as a female and to cause herself to appear in his form as Śāriputra. She said to Sariputra, transformed into a goddess, "Reverend Śāriputra, what prevents you from transforming yourself out of your female state?" And Śāriputra, transformed into the goddess, replied, "I no longer appear in the form of a male! My body has changed into the body of a woman! I do not know what to transform! If the elder could again change out of the female state, then all women could also change out of their female states. All women appear in the form of women in just the same way as the elder appears in the form of a woman. While they are not women in reality, they appear in the form of women. With this in mind, the Buddha said, 'In all things, there is neither male nor female.'" Then, the goddess released her magical power and each returned to his ordinary form. She then said to him, "Reverend Śāriputra, what have you done with your female form?" Śāriputra replied: I neither made it nor did I change it. Goddess: Just so, all things are neither made nor changed, and that they are not made and not changed, that is the teaching of the Buddha.

Then the Licchavi Vimala said to the venerable elder Śāriputra, "Reverend Śāriputra, this goddess has already served ninety-two million billion Buddhas. She plays with the super knowledges. She has truly succeeded in all her vows. She has gained the tolerance of the birthlessness of things. She has actually attained irreversibility. She can live wherever she wishes on the strength of her vow to develop living beings."⁶

Chapter 7, the Family of the Tathāgotas. Manjuśrī said to the Licchavi Vimala, "Noble sir, how does the bodhisattva follow the way to attain the qualities of the Buddha?" Vimalakīrti replied, "Manjuśrī, when the bodhisattva follows the wrong way, he follows the way to attain the qualities of the Buddha." Manjuśrī continued, "How does the bodhisattva follow the wrong way?" Vimala replied, "Even should he enact the five deadly sins, he feels no malice, violence, or hate. Even should he go into the hells, he remains free of all taint of passions. Even should he go into the states of the animals, he remains free of darkness and ignorance. When he goes into the states of the asuras, he remains free of pride, conceit, and arrogance. When he goes into the realm of the lord of death, he accumulates the stores of merit and wisdom. When he goes into the states of motionlessness and immateriality, he does not dissolve therein. flowers like the blue lotus, the red lotus, the white lotus, the water lily, and the moon lily do not grow on the dry ground in the wilderness, but do grow in the swamps and mud banks. Just so, the Buddha-qualities do not grow in living beings certainly destined for the uncreated but do grow in those living beings who are like swamps and mud banks of passions. Likewise, as seeds do not grow in

⁶ Ibid.,

the sky but do grow in the earth, so the Buddha-qualities do not grow in those determined for the absolute but do grow in those who conceive the spirit of enlightenment, after having produced a Sumeru-like mountain of egoistic views. Noble sir, through these considerations one can understand that all passions constitute the family of the Tathāgatas. For example, noble sir, without going out into the great ocean, it is impossible to find precious, priceless pearls. Likewise, without going into the ocean of passions, it is impossible to obtain the mind of omniscience. " ⁷ Manjuśrī, thus does the bodhisattva follow the wrong ways, thereby following the way to the qualities of the Buddha."

Chapter 8, the Dharma Door of Nonduality. Vimala asked the Bodhisattvas to explain how the bodhisattvas enter the Dharma-door of nonduality. Thirty-one Bodhisattvas explained their own understanding on it, about the issues of counterpart, like birth and death, pollution and purification. And then Manjuśrī concluded, all their explanations are duality. All the dharma are unexplainable, untouchable, unnotable and invisible. To know no one teaching, to express nothing, to say nothing, to explain nothing, to announce nothing, to indicate nothing, and to designate nothing - that is the entrance into nonduality.

Then Manjuśrī said to Vimala, "We have all given our own teachings, noble sir. Now, may you elucidate the teaching of the entrance into the principle of nonduality!" Thereupon, the Vimala kept his silence, saying nothing at all. Manjuśrī applauded the Licchavi Vimala: "Excellent! Excellent, noble sir! This is indeed the entrance into the nonduality of the bodhisattvas. Here there is no use for syllables, sounds, and ideas."

When these teachings had been declared, five thousand bodhisattvas entered the door of the Dharma of nonduality and attained tolerance of the birthlessness of things. ⁸

Chapter 9, The Feast Brought by the Emanated Incarnation. Vimala, by abhijñā, sent a Bodhisattva to find the food in the universe Abhirati. The Bodhisattva got the food and returned to the residence of Vimala together along with mighty thousand Bodhisattvas. After those Bodhisattvas enjoyed the food, Vimala taught them about the teaching technique.

Those bodhisattvas then asked Vimala, "How does the lord Buddha teach the Dharma?" Vimala replied, "Good sirs, these living beings here are hard to discipline. Therefore, he teaches them with discourses which are appropriate for the disciplining of the wild and uncivilized. How does he discipline the wild and uncivilized? What discourses are appropriate? Here they are: "This is hell. This is the animal world. This is the world of the lord of death. These are the adversities. These are the rebirths with crippled faculties. These are physical misdeeds, and these are the retributions for physical misdeeds. These are verbal misdeeds, and these are the retributions for verbal misdeeds. These are mental misdeeds, and these are the

⁷ Ibid.,

⁸ Ibid.,

retributions for mental misdeeds. This is killing. This is stealing. This is sexual misconduct. This is lying. This is backbiting. This is harsh speech. This is frivolous speech. This is covetousness. This is malice. This is false view. These are their retributions. This is miserliness, and this is its effect. This is immorality. This is hatred. This is sloth. This is the fruit of sloth. This is false wisdom and this is the fruit of false wisdom. These are the transgressions of the precepts. This is the vow of personal liberation. This should be done and that should not be done. This is proper and that should be abandoned. This is an obscuration and that is without obscuration. This is sin and that rises above sin. This is the path and that is the wrong path. This is virtue and that is evil. This is blameworthy and that is blameless. This is defiled and that is immaculate. This is mundane and that is transcendental. This is compounded and that is uncompounded. This is passion and that is purification. This is life and that is liberation.' "Thus, by means of these varied explanations of the Dharma, the Buddha trains the minds of those living beings who are just like wild horses. Just as wild horses or wild elephants will not be tamed unless the goad pierces them to the marrow, so living beings who are wild and hard to civilize are disciplined only by means of discourses about all kinds of miseries."

The bodhisattvas said, "Thus is established the greatness of the lord Buddha! It is marvelous how, concealing his miraculous power, he civilizes the wild living beings who are poor and inferior. And the bodhisattvas who settle in a Buddha field of such intense hardships must have inconceivably great compassion!"⁹

Chapter 10, lesson of the Destructible and Indestructible. Vimala showed abhijñā to made all the participants to sit on his right palm together with their lion thrones. He went to Āmrapālī, in the city of Vaiśālī where the lord Buddha stays. There Vimala told Ānanda about the incredible function of food, they can used for Buddhism.

The lord Buddha said, "Noble sons, there is a liberation of bodhisattvas called 'destructible and indestructible.' You must train yourselves in this liberation. What is it? 'Destructible' refers to compounded things. 'Indestructible' refers to the uncompounded. But the bodhisattva should neither destroy the compounded nor rest in the uncompounded. Not to destroy compounded things consists in not losing the great love; not giving up the great compassion; not forgetting the omniscient mind generated by high resolve; not tiring in the positive development of living beings; not abandoning the means of unification; giving up body and life in order to uphold the holy Dharma; never being satisfied with the roots of virtue already accumulated; taking pleasure in skillful dedication; having no laziness in seeking the Dharma; being without selfish reticence in teaching the Dharma; sparing no effort in seeing and worshiping the Tathāgatas; being fearless in voluntary reincarnations; being neither proud in success nor bowed in failure; not despising the unlearned, and respecting the learned as if they were the Teacher himself; making reasonable those whose passions

⁹ Ibid.,

are excessive; taking pleasure in solitude, without being attached to it; not longing for one's own happiness but longing for the happiness of others; conceiving of trance, meditation, and equanimity as if they were the Avici hell; conceiving of the world as a garden of liberation; considering beggars to be spiritual teachers; considering the giving away of all possessions to be the means of realizing Buddhahood; considering immoral beings to be saviors; considering the transcendences to be parents; considering the aids to enlightenment to be servants; never ceasing accumulation of the roots of virtue; establishing the virtues of all Buddha fields in one's own Buddha field; offering limitless pure sacrifices to fulfill the auspicious marks and signs; adorning body, speech and mind by refraining from all sins; continuing in reincarnations during immeasurable aeons, while purifying body, speech, and mind; avoiding discouragement, through spiritual heroism, when learning of the immeasurable virtues of the Buddha; wielding the sharp sword of wisdom to chastise the enemy passions; knowing well the aggregates, the elements, and the sense-media in order to bear the burdens of all living beings; blazing with energy to conquer the host of demons; seeking knowledge in order to avoid pride; being content with little desire in order to uphold the Dharma; not mixing with worldly things in order to delight all the people; being faultless in all activities in order to conform to all people; producing the super knowledges to actually accomplish all duties of benefit to living beings; acquiring incantations, memory, and knowledge in order to retain all learning; understanding the degrees of people's spiritual faculties to dispel the doubts of all living beings; displaying invincible miraculous feats to teach the Dharma; having irresistible speech by acquiring unimpeded eloquence; tasting human and divine success by purifying the path of ten virtues; establishing the path of the pure states of Brahma by cultivating the four immeasurables; inviting the Buddhas to teach the Dharma, rejoicing in them, and applauding them, thereby obtaining the melodious voice of a Buddha; disciplining body, speech, and mind, thus maintaining constant spiritual progress; being without attachment to anything and thus acquiring the behavior of a Buddha; gathering together the order of bodhisattvas to attract beings to the Mahayana; and being consciously aware at all times not to neglect any good quality. Noble sons, a bodhisattva who thus applies himself to the Dharma is a bodhisattva who does not destroy the compounded realm.¹⁰

Chapter 11, Vision of the universe Abhirati and the Tathagata Aksobhya. The lord Buddha asked Vimala how to meet Tathāgata. Vimala replied, "I don't see Tathāgata though I see Tathāgata. Why? I see him as not born from the past, not passing on to the future, and not abiding in the present time. Why? He is the essence which is the reality of matter, but he is not matter. He is the essence which is the reality of sensation, but he is not sensation. He is the essence which is the reality of intellect, but he is not intellect. He is the essence which is the reality of motivation, yet he is not motivation. He is the essence which is the reality of consciousness, yet he is not consciousness. Like the element of space, he does not abide in any of the four

¹⁰Ibid.,

elements. Transcending the scope of eye, ear, nose, tongue, body, and mind, he is not produced in the six sense-media. He is not involved in the three worlds, is free of the three defilements, is associated with the triple liberation, is endowed with the three knowledges, and has truly attained the unattainable. " This is *sūnyatā*. All the dharma is illusion. ¹¹

The lord Buddha told Śāriputra that Vimāla is from the universe Abhirati. Śāriputra was surprised, and Vimāla said he would like to be born in this dirty world, in order to purify every living being. They are not in troubles, they can drive the darkness away.

Chapter 12, Antecedents and Transmission of the Holy Dharma. The lord Buddha said that those gentlemen and ladies of good families pursue for this Dharma Door will get more merits than worshipping Tathāgata. In the previous life of the lord Buddha, he also abided this law, thus the lord Buddha required Maitreya to follow him.

Then the Lord said to the bodhisattva Maitreya, the great spiritual hero, "I transmit to you, Maitreya, this unexcelled, perfect enlightenment which I attained only after innumerable millions of billions of aeons, in order that, at a later time, during a later life, a similar teaching of the Dharma, protected by your supernatural power, will spread in the world and will not disappear. In the future everyone will produce the spirit of unexcelled, perfect enlightenment. If they do not hear this teaching of the Dharma, they will certainly lose boundless advantages and even perish. But if they hear such a teaching, they will rejoice, will believe, and will accept it upon the crowns of their heads. Hence, in order to protect those future noble sons and daughters, you must spread a teaching such as this! "Maitreya, there are two gestures of the bodhisattvas. What are they? The first gesture is to believe in all sorts of phrases and words, and the second gesture is to penetrate exactly the profound principle of the Dharma without being afraid. Such are the two gestures of the bodhisattvas. Maitreya, it must be known that the bodhisattvas who believe in all sorts of words and phrases, and apply themselves accordingly, are beginners and not experienced in religious practice. But the bodhisattvas who read, hear, believe, and teach this profound teaching with its impeccable expressions reconciling dichotomies and its analyses of stages of development these are veterans in the religious practice."Maitreya, there are two reasons the beginner bodhisattvas hurt themselves and do not concentrate on the profound Dharma. What are they? Hearing this profound teaching never before heard, they are terrified and doubtful, do not rejoice, and reject it, thinking, 'Whence comes this teaching never before heard?' They then behold other noble sons accepting, becoming vessels for, and teaching this profound teaching, and they do not attend upon them, do not befriend them, do not respect them, and do not honor them, and eventually they go so far as to criticize them. These are the two reasons the beginner bodhisattvas hurt themselves and do not penetrate the

¹¹ Ibid.,

profound Dharma. "There are two reasons the bodhisattvas who do aspire to the profound Dharma hurt themselves and do not attain the tolerance of the ultimate birthlessness of things. What are these two? These bodhisattvas despise and reproach the beginner bodhisattvas, who have not been practicing for a long time, and they do not initiate them or instruct them in the profound teaching. Having no great respect for this profound teaching, they are not careful about its rules. They help living beings by means of material gifts and do not help them by means of the gift of the Dharma. Such, Maitreya, are the two reasons the bodhisattvas who aspire to the profound Dharma hurt themselves and will not quickly attain the tolerance of the ultimate birthlessness of all things."¹²

Different Versions of the Sūtra

It is interesting to mention that, till the 20th Century A.D., the original Sanskrit text of Vimalakīrti Nirdeśa Sūtra was not available, except some quotations in other sūtras, like Prasannapadā, śikṣasamuccaya, Bhāvanākrama, etc.. This sūtra is of great value in Mahāyāna Buddhism, so some scholars decided to do translations from Chinese and Tibetan into German, French and English. It was generally believed that the original Vimalakīrti Nirdeśa Sūtra in Sanskrit had been lost. In 1981, a re-translation work, from Tibetan to Sanskrit, was done by a Tibetan scholar. However, in 1999, the visiting group of Taisho University (大正大学) from Japan went to Tibet for Buddhist research. The Sanskrit text was discovered by one of the Japanese scholars. In 2001, the original Sanskrit version of Vimalakīrti Nirdeśa Sūtra was formally published. It has been testified that the Sanskrit-Chinese-Tibetan versions are in accordance¹³. Nāgārjuna Institute of Exact Methods then made a Romanized Sanskrit version named Āryavimalakīrtinirdeśo Nāma Mahāyānasūtram in 2007.¹⁴

Translator Burton Watson says that the Vimalakīrti Nirdeśa Sūtra was likely composed in approximately 100 CE.¹⁵ It was said that it has been translated into Chinese for seven times, the first Chinese version was produced in 188 CE, but not all are available now, because some of those translations was lost over time. The translation was made by the Kuṣāṇa monk Lokakṣema, who came to China from the kingdom of Gandhāra. The sūtra was translated six more times at later dates, among them, with two especially influential translations are the Kumārajīva's version (406

¹² Ibid.,

¹³ Huang, Bao Sheng. **A Sanskrit-Chinese Corrigenda of the Vimalakīrti Nirdeśa Sūtra**. Peking: the Chinese Academy of Social Sciences Press, 2011, 294

¹⁴ Samsara. **Āryavimalakīrtinirdeśo Nāma Mahāyānasūtram**. Retrieved on 15, August 2015.

¹⁵ Watson, Burton. **The Vimalakīrti Sutra**. Columbia: Columbia University Press, 1997, 1–2.

CE), which is the most widely used, and the Xuanzang's(玄奘) version (650 CE).¹⁶ Chos-nyid-tshul-khrims also translated it into Tibetan language in the early 8th century. Most Japanese versions are based on the Chinese Kumārajīva's version.

There are several versions in different languages.

In Sanskrit, In 1981, the Central Institute of Higher Tibetan Studies published a Sanskrit edition of the Vimalakīrti Nirdeśa Sūtra, entitled Āryavimalakīrtinirdeśo Nāma Mahāyānasūtram Āryavimalakīrtinirdeśo Nāma Mahāyānasūtram).¹⁷

In Chinese, There are three ancient Chinese translations extant which are available now.

1. Fóshuō Wéimójié Jīng (佛說維摩詰經) – 2 fascicles, translated by Zhi Qian in 223-228 CE (Taishō Tripiṭaka 474)

2. Wéimójié Suǒshuō Jīng (維摩詰所說經) – 3 fascicles, translated by Kumārajīva in 406 CE (Taishō Tripiṭaka 475)

3. Shuō Wúgòuchēng Jīng (說無垢稱經) – 6 fascicles, translated by Xuanzang in 650 CE (Taishō Tripiṭaka 476)

In addition to these, earlier translations had been done by Lokakṣema (188 CE), Dharmarakṣa (308 CE), Upaśūnya (545 CE), and Jñānagupta (591 CE). Of the three extant renditions, Kumārajīva's has traditionally been the most popular.

Besides, in 2011, Prof. Huang Bao Sheng from the Chinese Academy of Social Sciences had made a translation in modern Chinese language. Named *A Sanskrit-Chinese Corrigenda of the Vimalakīrti Nirdeśa Sūtra*. In this book, the work of Chinese Corrigenda was done, three Chinese versions by Huang, Bao Sheng, Kumārajīva and Xuanzang. This book is reliable for study.

In Japanese, Most versions used in Japan are based on the Chinese Kumārajīva's version. The Yuimagyō Gisho (維摩經義疏), or Commentary on the Vimalakīrti Sūtra, is an early work of Japanese Buddhism, and is an annotated edition of the text based on the commentary of the Liang Dynasty Chinese monk Zhizang (458-522 CE).

In Tibetan, There are two translations of the Vimalakīrti Nirdeśa Sūtra from the original Sanskrit into the Tibetan language. Chos-nyid-tshul-khrims translated it into Tibetan language in the ninth century.¹⁸

¹⁶ Anonimous, "新式譯本 Singaporean Translation". 净名经 Cheng Beng Sutra. Archived from the original on April 15, 2016. Retrieved on 15 July 2016.

¹⁷ "Digital Sanskrit Buddhist Canon: Āryavimalakīrtinirdeśo Nāma Mahāyānasūtram". Archived from the original on 26, April 2016.

¹⁸ Thurman, Robert , **The Holy Teaching of Vimalakirti**. Pennsylvania: Penn State University Press. p. ix. ,1998.

In English, there are:

1. Luk, Charles (1975). Ordinary Enlightenment: A Translation of the Vimalakīrti Nirdeśa. Shambhala Publications. ISBN 0394730658. (From Kumārajīva's Chinese).
 2. Lamotte, Etienne; Boin-Webb, Sara (1976). The Teaching of Vimalakīrti: Vimalakīrtinirdeśa. Pali Text Society. (An exhaustive scholarly treatment) - Translation from French
 3. Watson, Burton (1997). The Vimalakīrti Sūtra. Columbia University Press. (From Kumārajīva's Chinese and featuring a short introduction)
 4. Thurman, Robert (2000). The Holy Teaching of Vimalakīrti: A Mahayana Scripture. Pennsylvania State University Press. ISBN 0271012099. (From Tibetan and featuring short introduction, extensive notes and glossary entries)¹⁹
 5. McRae, John (2004). The Sūtra of Queen Śrīmālā of the Lion's Roar and the Vimalakīrti Sūtra (PDF). Numata Center for Buddhist Translation and Research. ISBN 1886439311. Archived from the original (PDF) on September 12, 2014. (From Kumārajīva's Chinese and featuring short introduction, glossary, and minor notes)
 6. Robert A. F. Thurman, Vimalakīrti Nirdeśa Sūtra. From the Pennsylvania State University in 1976.
- Nowadays, we can study Vimalakīrti Nirdeśa Sūtra through Sanskrit, Chinese, Japanese, Tibetan and English versions.

The concept of lotus Influenced in China

Vimalakīrti Nirdeśa Sūtra is influential in East Asian countries where Mahāyāna Buddhism is prevails. In 183 CE, the sūtra was brought to China, as mentioned above, it has been translated for several times, there were totally seven Chinese translations but now only three versions are preserved. Those available translations were done by Lokakṣema, Kumārajīva and Xuanzang. Among these three, the translation done by Kumārajīva is the most popular and influential one. Kumārajīva was an Indian monk who had done lots of translation works from Sanskrit to Chinese.

A Chinese monk Yijing (C.E. 635-713) went to India through southeast Asia. He stayed in Java islands to learn Sanskrit. He had learned Vimalakīrti Nirdeśa Sūtra and recomded this sūtra.

The Buddhist culture is very important in China, as it is in close relation with Chinese tradition. In ancient China, the educated scholar were habituated to do three things, taking medicine for maintaining long life, discussing about history and events, studying Vimalakīrti Nirdeśa Sūtra. These three things are the combination of Taoism, Confucianism and Buddhism.

¹⁹ Anonimous. **Vimalakīrti Nirdeśa Sūtra**. Archived from the original on 7 Feburary 2013. Retrieved on 24 October 2013.

Buddhism exerts great influence in China, it is extremely vast and profound. Here we select one of those important concepts in Vimalakīrti Nirdeśa Sūtra, that is the concept of lotus. The lotus concept came into Chinese culture and being accepted by Chinese scholars through generations. Let's take a look at the original text.

In chapter seven, Tathāgatagotram, it said:

***tato maṃjuśrīkumārabhūto licchavi vimalakīrtimetadvocat-
"kulaputra, atha katham bodhisattvo buddhadharmeṣu gati gacchati ?" āha-
'maṃjuśrīḥ; yadā bodhisattvo'gati gacchati tadā bodhisattvo buddhadharmeṣu gati
gacchati" |***

[Vimalakīrti Nirdeśa Sūtra VII. 1]

“Thereupon, Maṃjuśrī, the crown prince, addressed the Licchavi Vimalakīrti: "Good sir, how should a bodhisattva go to the path of dharma?" Vimala replied, " Oh, Maṃjuśrī, a bodhisattva should go to the wrong path, this is going to the path of dharma. ”

***abravīt-"bodhisattvasya āgatigamaṇam kim ?"
āha-"yadā paṃcānantarīyāṇāṃ gatigāmī, vyāpādavihimsāpradveṣo-
api na bhaviṣyanti |***

[Vimalakīrti Nirdeśa Sūtra VII. 2]

“Maṃjuśrī replied, " What is the wrong path that a bodhisattva should enter? " Vimala replied, " When he entered the five-evil path, he didn't arise vicious, killing nor hatred. ”

***narakagatigāmī (saḥ), paraṃ tu sarvakleśavirajāḥ |
tiryaggatigāmī tu (sa) maurkhyāndhakārāpagataḥ |
(so)'suragatigāmi ca mānamadarpavigataḥ ;
yamalokagatigāmī sarvapūṇyajñānasaṃbhāropāttavān ;
anījyā'rūpyagatigāmī, paraṃ tu tadgatinna samavakramati |
"(sa) rāgagatigāmi ca sarvakāmasaṃbhogavīratarāgaḥ ;
dveṣagatigāmī sarva sattvāpratihataḥ ;
mohagatigāmī sarvadharmeṣu prajñānidhyapticittasamarpitaḥ |***

[Vimalakīrti Nirdeśa Sūtra VII. 3]

“When he entered the path of hell, he was free from any trouble. When he entered the path of animal, he was free from fool and darkness. When he entered the path of asura, he was free from arrogance, intoxication and presumptuous. When he entered the path of yama, he acquired all merits and wisdom. When he entered the path of anījyā'rūpa, he was not aimed for it. When he entered the path of greed, he was not greedy about any desire. When he entered the path of hatred, he was not harmful for others. When he entered the path of fool, he considered about dharma with his wisdom.”

*"mātsaryagatigāmī kāyajīvitānirapekṣaḥ (sa) ādhyātmikabhāyāni
vastū(-ny-) utsrjati |
duḥśīlagatigāmī, paraṃ tvalpāvadye'pi bhayadarśī (sa)
sarvadhūtaguṇasaṃlekheṣu santiṣṭhate;
vyāpādakhilapratighatigāmī cātyantāvyāpanno maitrīvihārī;
kausīdyagatigāmī cāpratiprasabdho vīryamārabhamāṇaḥ
sarvakuśalamūlaparyeṣaṇābhīyukto bhavati |
indriyavyabhicāragatigāmī svabhāvasamāpanno'moghadhyānaḥ,
dausprajñāgatigāmī prajñāpāramitāgatimupasaṃkramya, (sa)
sarvalaukikalokottaraśāstraṇḍitaḥ |*

[Vimalakīrti Nirdeśa Sūtra VII. 4]

“When he entered the path of sting, he was not addicted to his body, life. He abandoned everything inside and outside. When he entered the path of violation, he abided all the principles, not broke them. When he entered the path of anger, he was benevolent and mercy, never generated hatred. When he entered the path of laziness, he was diligent to learn and practice. When he entered the path of chaos, he focused on meditation. When he entered the path of evil knowledge, he knew all the subjects regarding to inside and outside of this world, approaching to six pāramitā.”

*"kuhanalapanākāragatigāmī ca sandhyābhāṣyeṣu kuśalaḥ (sa)
upāyakauśalyacaryāniryātāḥ;
mānagatī darśayan (sa) sarva lokasetuvedikā bhavati, kleśāgatigāmī,
paraṃ tvatyantasamkleśarahitaḥ svabhāvapariśuddhaḥ |
"māragatigāmī ca sarvabuddhadharmeṣvaprapraṇeyah;
śrāvākāgatigāmī (sa) sattvāṃstvasrutadharmā śrāvayati, pratyeka-
buddhāgatigāmī sarvasattvapariṇācanārthammahākaruṇādutpannaḥ,
daridragatigāmī tvakṣayaparibhogaratnapāṇiḥ ;
upahatendriyāgatigāmī (sa) tvābhirūpo lakṣaṇasamalaṃkṛtaḥ,
hīnakulīnāgatigāmī puṇyājñānasaṃcayena tathāgatavaṃśāt
prajāyate ; durbaladurvarṇamādagatigāmī darśanīyo nārāyaṇapratirūpaka-
kāyalābhī |*

[Vimalakīrti Nirdeśa Sūtra VII. 5]

“When he entered the path of pretence, he was good at preaching the dharma in a convenient way. When he entered the path of arrogance, he acted as a bridge for all worlds. When he entered the path of trouble, he was peaceful and not bordered. When he entered the path of mara, he was abiding all the laws. When he entered the path of śrāvaka, he was preaching the unknown dharma to all beings. When he entered the path of self-enlightenment, he had great compassion. When he entered the path of poverty, he had gem hands and very rich. When he entered the path of disability, he had nice appearance. When he entered the path of lowness, he accumulated merits and being a cast of tathāgata. When he entered the path of ugliness, he was lovable for everybody. ”

"kulaputra, tadyathāpi nāma jāṃgala pradeśe kusumāni-utpalapadmakumudapuṇḍarīkasaugandhīkāni notpadyante; paṃkapulina utpādītāni cet, kusumāni-utpalapadmakumudapuṇḍarīkasaugandhīkānyutpadyante | kulaputra, evamevāsaṃskṛtaniyataprāptisattvebhyo buddhadharmā notpadyante | kleśapaṃkapulinopapannasattvebhyo buddhadharmā utpadyate |

[Vimalakīrti Nirdeśa Sūtra VII. 6]

“Flowers like the blue lotus, the red lotus, the white lotus, the water lily, and the moon lily do not grow on the dry ground in the high mountain, but do grow in the swamps and mud banks. Just so, the Buddhist dharma do not grow in living beings certainly destined for the uncreated but do grow in those living beings who are like swamps and mud banks of passions.”

"tadyathāpi nāmā'kāśe bījanna virohati, bhuvī paraṃtu vartamānaṃ birohati ; evamevāsaṃskṛtaniyataprāptisattvebhyo buddhadharmo notpadyate ; sumerusamāṃ satkāyadr̥ṣṭimutpādya bodhicittamutpadyate tataśca buddhadharmā virohanti |

[Vimalakīrti Nirdeśa Sūtra VII. 7]

“Likewise, as seeds do not grow in the sky but do grow in the earth, so the Buddhist dharma do not grow in those determined for the absolute but do grow in those who conceive the spirit of enlightenment, after having produced a Sumeru-like mountain of egoistic views. ”

"kulaputra, anena paryāyeṇa sarve kleśastathāgatagotraṃ draṣṭavyāḥ | kulaputra, tadyathāpi nāma mahāsamudre'praviṣṭe, anardhyaratna-manuprāptumaśakyam; evameva, kleśasāgare'praviṣṭe, sarvajñatām tasmād-utpādayitumaśakyam" |

[Vimalakīrti Nirdeśa Sūtra VII. 8]

“Noble sir, through these considerations one can understand that all passions constitute the family of the Tathāgatas. For example, noble sir, without going out into the great ocean, it is impossible to find precious, priceless pearls. Likewise, without going into the ocean of passions, it is impossible to obtain the mind of omniscience. ”

From the quotations mentioned above, we can see the lotus, being a symbol in Buddhism, is pure. Lotus grows from mud yet purified itself. This concept of lotus is important in China and appreciated by Chinese people. From Buddhism, this concept came to China and merge into Chinese culture.

The evidence can be found in Chinese literature. In 1000 AD. A famous Chinese poet Zhou Dunyi(1017-1073) ²⁰has composed a poem named Ode to

²⁰ Zhou Dunyi is a famous philosopher in Song Dynasty, he is widely regarded as the progenitor of a Confucian school of idealist philosophy, a

the Lotus. It is the same concept as this sūtra. Here is the translation from Chinese to English of the poem.

Ode to the Lotus

---Zhou Dunyi from Song Dynasty

---Translated by Peter Cooper Xu

In the water or on the lands flowers
 Have won a great many fans and lovers.
 Tao Qian loved the chrysanthemum merely.
 People've loved peonies since Tan Dynasty.
 And yet, on the lotus my crave showers,
 Which out of muck and mud grows unblemished,
 And out of clear waters shows pure and stainless.
 Hollow as inside is, upright is the outside,
 With no creeper and branch served.
 Wafting its fragrance far and wide,
 It stands elegant and spotless,
 Only far in the distance to be observed,
 Yet not by close playing to be profaned.
 Methinks,
 Forsooth,
 The chrysanthemum embodies retirement;
 The peony symbolizes rank and wealth;
 The lotus conveys virtues of gentlemen.
 Alas!

To the chrysanthemum, except Tao Qian's, there's love rare.

To the lotus, who will my affection and fondness share?

To the peony, people would commonly throng in care.²¹

From the poem we can see that the author had affection in lotus, lotus is out of muck and mud grows unblemished, lotus is out of clear waters shows pure and stainless. This is the same concept in Vimala's teaching. As we know, Vimalakīrti Nirdeśa Sūtra came to China around 800 years earlier than this verse, we can make an assumption that the lotus concept had influenced China, and this Chinese poet

philosophical ideology that was initiated in the Northern Song, thrived in Southern Song and Yuan Dynasty, and declined in Ming and Qing Dynasties in China.

²¹ The original Chinese text is 爱莲说---【宋】周敦颐 水陆草木之花，可爱者甚蕃。晋陶渊明独爱菊。自李唐来，世人甚爱牡丹。予独爱莲 之出淤泥而不染，濯清涟而不妖，中通外直，不蔓不枝，香远益清，亭亭净植，可远观而不可亵玩焉 予谓菊，花之隐逸者也；牡丹，花之富贵者也；莲，花之君子者也。噫！菊之爱，陶后鲜有闻；莲之爱，同予者何人？牡丹之爱，宜乎众矣。

probably had read Vimalakīrti Nirdeśa Sūtra and constructed the idea of this poem. Besides, there are other literature works which praising the pure characteristic of the lotus, eg. In the period of the Three Kingdom(C.E. 220-280), Cao Zhi mentioned that among all the flowers and plants, non of them tops the lotus.

There are many paintings in China about Vimalakīrti Nirdeśa Sūtra, some photos will show in the List of figure.

Chapter 3

Important Teaching and Philosophical View

Vimalakīrti Nirdeśa Sūtra is an important Mahāyāna Buddhist text. It is a good material for study because it reveals the value of Mahāyāna Buddhism. In this chapter, some important teachings of Vimala will be discussed. Giving explanation on the important concepts in the sūtra and finding new wisdoms in philosophical views, they are abhijñā, pāramitā, skandha, śūnyatā. Some comparative studies will be done in terms of each philosophy concept.

Abhijñā (higher knowledge)

In Vimalakīrti Nirdeśa Sūtra, the inconceivable skill in liberative technique is applied. Abhijñā means direct knowing, usually refers to super normal knowledge. It is available through the whole text. There are many super natural powers in Vimala's teaching. The purpose of applying upāya(skillful means) is to enlarge the number of followers to Buddhism. It is a good way for attracting common people to join the big vehicle of dharma, it is regarded as good marketing in Mahāyāna.

Vimala revealed his teachings in different ways to different people at different times, depending on their capabilities and the conditions of the times. There are six abhijñā in Buddhism, namely:

1. ṛiddhi-pāda, means the heavenly step. Such as the ability of walking afar within a second, flying freely in the sky or crossing through barriers. Able to go to the past, the present and the future world just by a thought. It is a magical power.

2. cakṣuṣpatha, means the heavenly eyes. Such as the ability of seeing things afar. The vision can cross wall, body or any barriers, no matter in darkness.

3. divya-śrotra, means the heavenly ears. Such as the ability of hearing voices afar. Able to listen to any issues through distance.

4. ceto-pariya-ñāṇa, means the heavenly mind. Such as the ability of knowing the thinking of others.

5. pubrva-nivāsanussati, means memory of one's former abodes. Knowing the merit and sin in the lives of the past, present and future.

6. āsavakkhaya, means extinction of mental intoxicants and free from life recycle. All the troubles come to an end.

Here are the detail studies of abhijñā from Vimalakīrti Nirdeśa Sūtra, taking the examples from the text of in each chapter.

1. ṛiddhi-pāda (the heavenly step)

There are many ṛiddhi-pāda in Vimalakīrti Nirdeśa Sūtra, In chapter one, chapter five, chapter six, chapter nine, chapter ten and chapter eleven, Vimala has applied ṛiddhi. Here are the quotations.

Chapter one, buddhakṣetrapariśuddhinidānam.

tato licchavikumāro ratnākaro bodhisatvo licchavikumārāṇām pañcaśatamātraṅca saptaratnacchatraṃ samādāya, vaiśālyā mahānagaryā niśvarya, yenāmrāpālīvanaṃca yena bhavavāṃstenopasaṃkrāntāḥ | upasaṃkramya bhagavataḥ pādayoḥ śirasā vanditvā, bhagavati saptakṛtvaḥ pradakṣiṇīkṛtya te ratnacchatraṃ yathā dhāriṇo bhagavantam abhitrāyante sma | abhipālayitvaikānte sthvaḥ |

[Vimalakīrti Nirdeśa Sūtra I. 7]

“Then, in the great city of Vaiśāli, the Bodhisattva Ratnāka prince along with five hundred young men of licchavi family holding the a precious parasol made of seven different kinds of jewels in each hand. They went to Āmrāpālī where the lord Buddha resided. After arriving, they saluted to the lord by toughing his feet. Going around for six times, then everyone handed in the parasol of seven jewels to the lord. They stood by near the lord. ”

tāni niryātītāni ratnacchatraṇi samanantaraṃ sadyo buddhā-nubhāvenaikībhūtā, tena ratnacchatreṇāyaṃ sarvatrisāhasramahāsāhasralokadhātvaḥ saṃchāditaḥ pratibhāti sma | sa trisāhasramahāsāhasralokadhātupariṇāhaśva tasyaiva mahāratnacchatrasya madhye prabhāsito('bhūt) (ye)'smin trisāhasramahāsāhasralokadhāttau kecana(parvatāḥ)- syuaḥ sumeruḥ parvatarājaśva himavantaparvataśca mucilindaparvataśva mahāmucilinda parvataśca gandhamādanaśca ratnaparvatacca kālaparvataśca cakravāḍaśca mahācakravāḍaśca-sarve te'pi tasyaiva mahāratnacchatrasya madhye prabhāsītā(abhūvan) | yadasmīn trisāhasramahāsāhasralokadhāttau kiṃcij (jala) syāt mahāsamudrasarastāḍgapuṣkaraṇīnadīkunadīpalvalanimnaṃ-sarvam tadapi tasyaiva mahāratnacchatrasya madhye prabhāsitam (abhūt) | asmin trisāhasramahāsāhasralokadhātāvādityacandravimānāśva tārakārūpāṇi deva-bhavanāni ca nāgapurāṇi ca yakṣagandharvāsurasuragaruḍakiṃnaramahoragāvāsāśva caturmahārājaprasādāśva grāmanagaranigamarāṣṭra-rājadhānyo yāvatakāḥ syuḥ; sarvāstā api tasyaivaikākino mahāratna-cchatrasyābhāsaṃ gacchanti sma | daśadigloke bhagavatām buddhānāṃ yā dharmadeśanotpannā, sā'pi tasmādekākino mahāratnachatrān nirgate svare nadati sma |

[Vimalakīrti Nirdeśa Sūtra I. 8]

“As soon as all these precious parasols had been laid down, by the miraculous power of the lord Buddha, they were transformed into a single precious canopy so great that it formed a covering for this entire three thousand great world. The surface of the entire three thousand great world was reflected in the great precious canopy, where the total scenery of this three thousand great world could be seen: limitless mansions of suns, moons, and stellar bodies; the realms of the devas,

nāgas, yakṣas, gandharvās, asuras, garudas, kiṃnaras, and mahoragās, as well as the realms of the four Mahārājas; the king of mountains, Mound Sumeru; Mount Himadri, Mount Mucilinda, Mount Mahamucilinda, Mount Gandhamadana, Mount Ratnaparvata, Mount Kalaparvata, Mount Cakravada, Mount Mahacakravada; all the great oceans, rivers, bays torrents, streams, brooks, and springs; finally, all the villages, suburbs, cities, capitals, provinces, and wildernesses. All this could be clearly seen by everyone. And the voices of all the Buddhas of the ten directions could be heard proclaiming their teachings of the Dharma from the great precious canopy.”

atha bhagavato'smin evaṃ rūpe mahāprātihārye dṛṣṭe, sāvāṇi parśadāścaryaprāptā'bhūt | tuṣṭodagrāttamanāḥ pramuditā prīti-saumanasyajātā tathāgatam abhivandyānimiṣābhyāṃ netrābhyāṃ paśyatyasthāt|

[Vimalakīrti Nirdeśa Sūtra I. 9]

“At this vision of the magnificent miracle effected by the supernatural power of the Lord Buddha, the entire host was extremely astonished, delighted, satisfied, and filled with pleasure. They all bowed down to the Tathāgata, withdrew to one side with their palms pressed together, and gazed upon him.”

atha bhagavānāyusmantam śāriputramavocat- "nanu tvam, śāriputra, imaṃ buddhakṣetraguṇavyūhaṃ paśyasi?" abravīt- "dhruvam paśyāmi, bhagavan| sandṛśyanta ime'dṛṣṭāśrutapūrvā vyūhāḥ"| abhāṣata- "śāriputra, idaṃ hi buddhakṣetrannityamīdṛśam, ki tu hīnasattvapariṣānārthāya tathāgato buddhakṣetremevaṃ bahudoṣaduṣṭam deśayati| śāriputra, tadyathāpi nāma devaputrā ekasmin ratnabhājane bhojanaṃ bhakṣanti, api tu yathā-puṇyasamnicayabhedena divyāhārāmṛtapratyupasthitāḥ, evameva, śāriputra, sattvā ekasmin buddhakṣetra utpannā yathā-parisuddhirbuddhānāṃ buddhakṣetraguṇavyūham paśyanti" |

[Vimalakīrti Nirdeśa Sūtra I. 17]

“Then, the lord Buddha turned the three thousand great world with his toe, this three thousand great world was accumulating and decorating with innumerable jewels at once. Indeed, the lord displayed this great world which looked like Ratnavyūha. All the host was extremely astonished, they found themselves sitting on the lotus seats. ”

Chapter five, acintyavimokṣanirdeśaḥ.

tatastena khalu samayena tādṛśamabhiprāyaṃ sañcintya, licchavinā vimalakīrtinā'syā evaṃrupardvididhyā abhisamṣkāro'bhisamṣkṛtaḥ, (yathā) merudhvajāllokadhātorbhagavatā merupradīparājena tathāgateta dvātriśat-siṃhāsanasahasrāṇyanupreṣitānietāvadunnatārohāṇyetāvadvīśānietāvaddarśanī yāni, yāni tairbodhisattvaiśca tairmahāśrāvakaiśca taiḥśakrabrahmaloka-pāladevaputrainradṛṣṭapūrvāṇi| tānyuparivihāyasa āgatya, licchavervimalakīrti-ḡrhe pratiṣṭhānāni | dvātriṃśannānāsihāsanasahasreṣvanāyātena vahamāneṣu,

tadhgrhamapyetāvadvīśālam dṛśyate sma | vaiśālyapi mahānagaryanivṛtā'bhūta ; jambudvīpaścaturdvīpako (lokadhātu-) ścānivṛtāḥ, sarve te'pi yathāpūrva dṛśyante sma |

[Vimalakīrti Nirdeśa Sūtra V. 9]

“At that moment, the Licchavi Vimala focused himself in concentration, performed a miraculous power. Tathāgata Merupradīparāja sent thirty-two hundred thousand lion thrones to this universe from Merudhvajā. These lion thrones were so tall, spacious, and beautiful that the bodhisattvas, great disciples, Sakras, Brahmas, Lokapalas, and other gods had never seen before. The lion thrones descended from the sky and came to rest in the house of the Licchavi Vimalak. The thirty-two hundred thousand lion thrones arranged themselves without crowding and the house seemed to enlarge itself accordingly. The great city of Vaiśāli did not become obscured; neither did the land of Jambudvīpa, nor the world of four continents. Everything else appeared just as it was before.”

Chapter six, devī

atha sā devyetādṛśādhiṣṭhānādhiṣṭhitā'bhūt, yathā śāriputraḥ sthaviro yādṛśa sā devī tādṛśā dṛśyate sma; sā devyapi yādṛśaḥ śāriputraḥ, sthavirastādṛśo dṛśyate sma | tataḥ sā śāriputrasya rūpamāpannā devī taṃ devīrūpāpannaṃ śāriputramevam-"bhadanta śāriputra, yadi strībhāvāt syādvikāraḥ, kimaparādha ?" iti pṛcchati sma | devīrūpāpannaḥ śāriputra etadavocat-"mama puruṣarūpasyāntarhitasya, strīkāyāpanno yo vikārastanna jānāmi" |

āha-"yadi sthaviraḥ strīrūpāt prativikārasya samarthaḥ syāt , sarvāḥ striyaḥ strībhāvāt parivartheran | yathā sthaviraḥ strī-(rūpe) dṛśyate, tathā sarvāḥ striyo'pi strīrūpeṣu dṛśyamānāḥ strīabhāvāt strīrūpeṣu dṛśyante | tato bhagavatā 'sarve dharmāḥ strīpuruṣābhāvā' iti saṃghāya bhāṣitam" |

atha sā devī tadadhiṣṭhānamutsṛjati sma, āyuṣmāṃśca śāriputraḥ punaḥ svarūpopasaṃhito'bhūt | atha sā devī śāriputrametadavocat-"bhadanta śāriputra, kva te strīputtālī ?" abravīt-"(sā) mayā na ca kṛtā na cāpi vikṛtā | āha-"evameva sarvadharmā apyakṛtāścāvikṛtāḥ | yadakṛtaṃcāvikṛtaṃca-tadhi buddhavacam" |

[Vimalakīrti Nirdeśa Sūtra VI. 15]

“Thereupon, the goddess employed her magical power to cause the elder Śāriputra to appear in her form and to cause herself to appear in his form. Then the goddess, transformed into Śāriputra and said to him who had transformed into a goddess, "Reverend Śāriputra, what prevents you from transforming yourself out of your female state?" And Śāriputra, transformed into the goddess, replied, "I no longer appear in the form of a male! My body has changed into the body of a woman! I do not know what to transform!" The goddess continued, "If the elder could again change out of the female state, then all women could also change out of their female states. All women appear in the form of women in just the same way. As the elder appears in the form of a woman. While they are not women in reality, they appear in the form of women. With this in mind, the Buddha said, 'In all things, there is neither male nor

female." Then, the goddess released her magical power and each returned to his ordinary form. She then said to him, "Reverend Sariputra, what have you done with your female form?" Śāriputra: I neither made it nor did I change it. Goddess: Just so, all things are neither made nor changed, and that they are not made and not changed, that is the teaching of the Buddha."

Chapter nine, nirmāṇabhojyā'dānam

atha sa nirmīta bodhisattvastat (sarvagandhavāsitaṃ) bhojyaṃ samādāya, bodhisattvānāṃ navatiśatasahasraiḥ sārḍha buddhānubhāvena ca vimalakīrteradhiṣṭhānena eekakṣaṇalavamuhūrtena tatraiva tasyāḥ sarvagandhasugandhālokadhātva antarhitaśca licchavivimalakīrtergrhe niṣṭdati sma |

[Vimalakīrti Nirdeśa Sūtra IX. 9]

"Then this incarnation bodhisattva accepted food, together with ninety thousand bodhisattvas disappeared from the universe of Sarvagandhasugandha in a second, by the power of the Buddha and the supernatural operation of Vimala, and appeared in the house of Licchavi Vimala."

atha licchavirvimalakīrtir-yādṛśāni pūrva siṃhāsānāni, tādṛśānāṃ navatiśatasahasrānyadhitiṣṭhati sma | teṣu te bodhisattvā nyaṣṭidan |

tatassa nirmīta bodhisattvastadbhojyapūrṇabhājanam vimalakīrtaye'dāt tatastasya bhojyasya gandho vaiśālīm mahānagarīm samnyavikṣat ; sāhasralokadhātum yāvacca ghrāyate smā'svādyagandhaḥ | ye vaiśālyā brāhmāṇagrhapatayaśca licchavyadhipo licchavicandracchattraśca taṃ gandhamāghrāya, āścaryaprāptā adbhutaprāptāḥ prasannakāyacittā licchavīnāṃ caturaśṭīśahasraiḥ paripūrṇaiḥ saha vimalakīrtergṛham praviśanti sma |

[Vimalakīrti Nirdeśa Sūtra IX. 10]

"Vimala created ninety million lion thrones exactly like those already there, and the bodhisattvas were seated. Then, the incarnation bodhisattva gave the vessel full of food to Vimala , and the fragrance of that food permeated the entire great city of Vaiśāli and its sweet perfume spread throughout one hundred universes. Within the city of Vaisali, the brahmins, householders, and even the Licchavi chieftain Candracchattra, having noticed this fragrance, were amazed and filled with wonder. They were so cleansed in body and mind that they came at once to the house of Vimalakirti, along with all eighty-four thousand of the Licchavis. Seeing there the bodhisattvas seated on the high, wide, and beautiful lion thrones, they were filled with admiration and great joy. They all bowed down to those great disciples and bodhisattvas and then sat down to one side. And the gods of the earth, the gods of the desire-world, and the gods of the material world, attracted by the perfume, also came to the house of Vimala."

Chapter ten, kṣayākṣayannāma dharmayautakam

maṃjuśrīrāha--"kulaputra, gamiṣyāvo yasyedānīm kālam manyase" |

tato licchavirvimalakīrtirevaṃrūpam ṛddhyabhisaṃskāramabhisaṃskaroti sma, yathā taiṣiṃhāsānaissākam sarvāvatīm parṣadam dakṣiṇapāṇau pra-

*tiṣṭhāpya, yena bhagavāṃstenopasaṃkrāntaḥ | upasaṃkramya, paṛśadaṃ bhūmau
pratiṣṭhāpayati sma | bhagavataḥ pādau śirasā'bhivandya, saptakṛtvaḥ
pradakṣiṇīkṛtyaikānte'sthāt |*

[Vimalakīrti Nirdeśa Sūtra X. 2]

“Manjuśrī replied, "Noble sir, send them if you feel the time is right!" Thereupon the Licchavi Vimalakirti performed the miraculous feat of placing the entire assembly, replete with thrones, upon his right hand and then, having transported himself magically into the presence of the Buddha, placing it on the ground. He bowed down at the feet of the Buddha, circumambulated him to the right seven times with palms together, and withdrew to one side.”

Chapter eleven, abhiratilikadhātṽdānaṃ tathāgatākṣobhyasandarsānaṃ ca.

*tato licchavirvimalakīrtiretādṛśaṃ samādhi samāpadyate smaitā-
dṛśaṃ caddhryabhisamskāramabhisamkaroti sma, (yathā-)'bhiratiloka-dhātuṃ,
tāṃ kevalaṃ chittvā, dakṣiṇapāṇinā grhītvā, asyāṃ sahālokadhātu prakṣipati sma|*

[Vimalakīrti Nirdeśa Sūtra XI. 2]

“Then, the Licchavi Vimala entered into a concentration, and performed a miraculous feat such that he reduced the universe Abhirati to a minute size, and took it with his right hand, and brought it into this Sahā universe.”

From the quotations mentioned above, Those are ṛiddhi-pāda appeared in the text of Vimalakīrti Nirdeśa Sūtra, In chapter one, the lord Buddha combined those precious parasols of five hundred youths, they were transformed into a single precious canopy so great that it formed a covering for this entire three thousand great world. Then, the lord Buddha turned the three thousand great world with his toe, this three thousand great world was accumulating and decorating with innumerable jewels at once. The lord displayed this great world which looked like Ratnavyūha. In chapter five, Vimala let Tathāgata Merupradīparāja sent thirty-two hundred thousand lion thrones to this universe from Merudhvajā. In chaptersix, the goddess employed her magical power to cause the elder Śāriputra to appear in her form and to cause herself to appear in his form. In chapter nine, Then this incarnation bodhisattva created by Vimala accepted food, together with ninety thousand bodhisattvas disappeared from the universe of Sarvagandhasugandha in a second, by the power of the Buddha and the supernatural operation of Vimala, and appeared in the house of Licchavi Vimala. In chapter ten, Vimala performed the miraculous feat of placing the entire assembly, replete with thrones, upon his right hand and then, having transported himself magically into the presence of the Buddha. In chapter eleven, Vimala has applied ṛiddhi. Vimala entered into a concentration, and performed a miraculous feat such that he reduced the universe Abhirati to a minute size, and took it with his right hand, and brought it into this Sahā universe.

2. cakṣuṣpatha (the heavenly eyes)

There are some cakṣuṣpatha in Vimalakīrti Nirdeśa Sūtra, In chapter four, Vimala has applied cakṣuṣpatha. Here are the quotations.

Chapter four, glānasammodana.

*atha maṃjuśrīḥ kumārabhūtaḥ sarvaistairbodhisattvamahā-
śrāvakaśakrabrahmalokapāladevaputraiḥ parivṛtaḥ puraskṛto vaiśālīmahā-
nagarīm praviśati sma |*

*tato licchavivimalakīrteretadabhūta-"maṃjuśrīḥ kumār-
abhūtaśca bahuparivāra āgacchanti; tenedamme grhamadhiṣṭhā(-nena) śūnyaṃ (
bhavatv)-" iti |*

[Vimalakīrti Nirdeśa Sūtra IV. 2,3]

“Then, Maṃjuśrīḥ prince together with many bodhisattvas, śrāvakaśa, śakrabrahma, lokapāla and devaputra came to the great city of Vaiśālī. At this time, Vimala considered, by his heavenly eyes, Maṃjuśrīḥ prince brought many bodhisattvas coming to my house. ”

Thus, this is cakṣuṣpatha, means the heavenly eyes. Vimala has such ability of seeing things afar. The vision is able to reach far distance.

3. ceto-pariya-ñāṇa (the heavenly mind)

There are some ceto-pariya-ñāṇa in Vimalakīrti Nirdeśa Sūtra, In chapter three and chapter nine, the lord Buddha and Vimala has applied ceto-pariya-ñāṇa. Here are the quotations.

Chapter three, śrāvakabodhisattvapreṣaṇoktam.

*tato licchavivimalakīrteretadabhūt-"mayi glāne duaḥkhite ca
mañcasyopari sanne, tathāgatenārhatā samyaksambuddhena, mānna
samanvāhṛtyānukampānnopādāya, rogaṃ roganāna kiñcidapyutsṛṣṭam" iti |*

*atha bhagavāṃl-licchavivimalakīrterīdṛṣaṃ cittasaṅkalpaṃ
buddhvā, āyuṣantaṃ śāriputramāmantrayate sma-"śāriputra, licchaver-
vimalakīrte rogaṃ roganāna gaccha" ||*

[Vimalakīrti Nirdeśa Sūtra III. 1,2]

“Then, the Licchavi Vimalakīrti thought to himself, "I am sick, lying on my bed in pain, yet the Tathāgata, the perfectly enlightened Buddha, does not consider or take pity upon me, nor sends any one to inquire about my illness." The Lord knew this thought in the mind of Vimala and said to the venerable Śāriputra, " Śāriputra, go to inquire after the illness of the Licchavi Vimala."”

Chapter nine, nirmāṇabhojyā'dānam.

*athā'yuṣmataḥ śāriputrasyaitadabhūt-"madhyāhna āpanne, ime
mahābodhisattvāścennottiṣṭhanti, ime' nnaṃ kutra bhujanta" iti |*

*tato licchavivimalakīrtirāyuṣmataḥ śāriputrasya cittavitarka
cetasā jñātvā, āyuṣantaṃ śāriputrametadvocat--"bhadata śāriputra,
tathāgatena ye'ṣṭau vimokṣā ākhyātāḥ, teṣu vimokṣeṣu tiṣṭha, āmiṣasammi-*

śritavicāreṇa dharmammā śrauṣṭh | bhadanta śāriputra, muhūrta pratīkṣasva; ananubhūtapūrvā'hāraṃ bhakṣayiṣyasi" |

[Vimalakīrti Nirdeśa Sūtra IX. 2,3]

“Thereupon, the venerable venerable Śāriputra thought to himself, "If these great bodhisattvas do not arise to adjourn before noontime, when are they going to eat?" Vimala knowing the thought of the venerable Śāriputra, spoke to him: "Reverend Śāriputra, the Tathāgata has taught the eight liberations. You should concentrate on those liberations, listening to the Dharma with a mind free from material things. Just wait for a minute, you will eat such food as you have never tasted before."

Thus, ceto-pariya-ñāṇa means the heavenly mind. Both the lord Buddha and Vimala had such ability of knowing the thinking of others. The lord knew the thoughts of Vimala, whereas Vimala knew the thought of Śāriputra.”

4. pubbe – nivāsānussati (memory of former abodes)

There are pubbe – nivāsānussati in Vimalakīrti Nirdeśa Sūtra, In chapter twelve, the lord Buddha has applied pubbe – nivāsānussati. Here are the quotations.

Chapter twelve, pūrvayogaḥ saddharmaparīdanā ca.

"tena khalu punaḥ samayena ratnacchattro nāma rājodapādi cakravartī cāturdvīpaḥ saptaratnasamanvāgataḥ | purṇa cāsyābhūt sahasraṃ putrāṇāṃ sūrāṇāṃ vīrāṇāṃ varāṅgarupiṇāṃ parasainyapramardakānāṃ |

"sa ratnacchattro rājā pañcāntarakalpān sarvasukhopadhānairbhagavantaṃ bhaiṣajyarājaṃ tathāgataṃ saparivāraṃ mānayati sma | teṣu pañcāntarakalpeṣvatīteṣu, devendra, ratnacchattro rājā sahasraṃ putrānetasavocat-'he, vitta | ahaṃ tathāgatamapūjayam | ata idānīm yūpamapi pūjayata tathāgatam' | tataste rājakumārāḥ pitre ratnacchattrāya rājñe sādhuḥkāraṃ dattvā, tasmai pratyaśrauṣuḥ | te ca saha gaṇena tathāgataṃ bhaiṣajyarājaṃ pañcāntarakalpān sarvasukhopadhānaiḥ satkaronti sma |

"teṣu candracchattrasya nāma rājaputrasya rahogatasyaivaṃ bhavati sma- 'tasyāḥ pūjāyā anyā viśiṣṭatarodārā pūjā nanu bhavatī' ti | buddhādhiṣṭhānenāntarīkṣāddevā etadāhuḥ-'dharmapūjā hi, satpuruṣa, sarvapūjāsūttamā' | sa āha-'sā dharmapūjā kimastī ?' devā āhuḥ-'tasya, satpuruṣa, tathāgatasya bhaiṣajyarājasya samīpaṃ gatvā, sā dharmapūjā kimastīti pṛccha | bhagavāṃste vyākariṣyati' |

[Vimalakīrti Nirdeśa Sūtra X. 8,9]

“In that same era, prince of gods, there was a universal monarch called King Ratnacchattra, who reigned over the four continents and possessed seven precious jewels. He had one thousand heroic sons, powerful, strong, and able to conquer enemy armies. This King Ratnacchattra honored the Tathāgata Bhaiṣajyaraja and his retinue with many excellent offerings during five short aeons. At the end of this time, the King Ratnacchattra said to his sons, 'Recognizing that during my reign I have worshiped the Tathāgata, thus in your turn you should worship him also.'

"The thousand princes gave their consent, obeying their father the king, and all together, during another five short aeons, they honored the Tathāgata Bhaiṣajyaraja with all kinds of excellent offerings.

"Among them, there was a prince by the name of Candracchatra, who retired into solitude and thought to himself, 'Is there not another mode of worship, even better and more noble than this?' "Then, by the supernatural power of the Buddha Bhaiṣajyaraja, the gods spoke to him from the heavens: 'Good man, the supreme worship is the Dharma worship.' "

Thus, in Vimalakīrti Nirdeśa Sūtra, these abhijñā are shown through the whole text. It is regarded as an effective way for dharma teaching. This is a suitable teaching method which can apply to different people at different times, depending on their capabilities and the conditions of the times. There are many magical powers in Mahāyāna Buddhist texts. In order to attract more followers, this kind of abhijñā is prevailed. Vimala applied the inconceivable skill in liberative technique for his teaching. This effective teaching method in Buddhism is quite interesting.

There is a verse which placed the importance of abhijñā in Chapter seven.

***Abhijñā vāhnam teṣām mahāyānam anuttamm, sārathir
bodhichittam tu sanmārgo aṣṭā aṅgikahśivah***

[Vimalakīrti Nirdeśa Sūtra VII. 7.7]

Which means: abhijñā is the vehicle, it makes Mahāyāna the toppest. The Bodhi heart is the driver, which roams in the auspicious eight noble truths.

Among six abhijñā: ṛiddhi-pāda, cakṣuṣpatha, divya-śrotra, ceto-pariyanāṇa, pubbe-nivāsanussati and āsavakkhaya, āsavakkhaya is special. It is the highest and it only exists in Buddhism, the extinction of mental intoxicants and free from life recycle is the final goal and the most important thing. All the troubles come to an end. In other religions, there are only five abhijñā, the last one is not founded. In another word, we should pay more attention on the āsavakkhaya, because only people of great merit can attain it. Do not focus on other five abhijñā, because some demons has also attained them and using them to commit bad things and create more sins. Hence, this is something we should keep in mind. Abhijñā is good and we should use it in a correct way, for the benefits of everyone.

Beside abhijñā, there are other incredible things. In the second chapter, inconceivable skill in liberative technique, Vimala, being a layman, is free from any desire. He stays in the great city of Vaiśālī and appears at any place to teach dharma. This is upāya, it is a convenient teaching way. In the fifth chapter, the inconceivable liberation, Vimala, being a layman, is able to teach bodhisattvas. He pretends to be sick and attracts bodhisattvas to visit him. so that he can take the opportunity to teach a great lesson for many bodhisattvas.

There is another verse which placed the importance of upāya in Chapter seven.

***Prajñāpāramitā mātā bodhisattvāna māriṣa, pitā chopāyakausalayam
yato jāyanti nāyakāḥ***

[Vimalakīrti Nirdeśa Sūtra VII. 7.1]

Which means: Pāramitā is the mother of Bodddhisatva, oh seer, upāyakauslya is the father, thus leads the beings.

Pāramitā and upāya are our like parents, both of them are important, thus we will discuss pāramitā as the next subject. It is important to say, that all those abhijñā are acquired by dhyāna (one-point concentration), which is one of the six pāramitā.

Pāramitā (perfection)

In Vimalakīrti Nirdeśa Sūtra, the philosophical concept of pāramitā(perfection) is available. In Chapter one it mentioned that At that time, the lord Buddha was in residence in the garden of Āmrāpālī, in the city of Vaiśālī, along with a great gathering, there were eight thousand bhikṣus and thirty-two thousand bodhisattvas. They were all saints Their mindfulness, intelligence, realization, meditation, incantation, and eloquence all were perfected. They had attained the intuitive tolerance of the ultimate incomprehensibility of all things. They turned the irreversible wheel of the Dharma. They were stamped with the insignia of signlessness.

This is important, because we need pāramitā for practicing the dharma. It describe the true nature of an enlightened being, which means they are our own true nature. If they don't seem to be our true nature, it is because the perfections are obscured by our delusion, anger, greed, and fear. A disciple has once inquired the lord Buddha, "How many bases for training are there for those seeking for enlightenment?" The lord Buddha replied, "There are six: generosity, morality, patience, energy, meditation, and wisdom." Thus, with those wisdoms, we can go to another bank of the river and reach nirvāṇa.

In Mahāyāna Buddhism, six pāramitā are namely:

1. dāna, generosity, offering of oneself
2. śīla, virtue, morality, abiding law.
3. kṣānti, tolerance, enduring unfairness.
4. vīrya, diligence, making effort.
5. dhyāna, one-point concentration.
6. prajñā, wisdom, high- level insight.

Here are the explanations and examples of each pāramitā.

1. Dāna (offering)

We have to be generous and always ready to give donation. It is said that generosity is an entry to the dharma. Generosity is the beginning of bodhicitta, always have the desire to give benefits for others. It is believed that, by offering, we get merit for ourselves as well. Not only offering money or food, but also offering good knowledge.

2. Śīla (discipline)

It is morality and be obedient to a list of rules. An enlightened being is said to respond correctly to all situations. It is said there are five principle rules we should never break (pañca-śīlāni), constitute the basic code of ethics undertaken by upāsaka and upāsikā of Buddhism. To abstain from harming living beings, stealing, sexual misconduct, lying and intoxication. Abiding to Śīla can get rid of sin.

3. Kṣānti (tolerance)

It is said there are three dimensions to kṣānti: the ability to endure personal hardship; patience with others; and acceptance of truth. The perfection of kṣānti begins with acceptance of the Four Noble Truths, including the truth of suffering (dukkha). We can practice and draw the suffering away, never get bordered.

4. Vīrya (diligence)

Vīrya refers to the energy to do something. Making a courageous and heroic effort is necessary to attain enlightenment. We have to develop our own character and courage to do it. This practice can remove laziness and negative elements.

5. Dhyāna (contemplation)

Dhyāna refers to Buddhist meditation. It is the purpose to cultivate the mind. When we practice, the great concentration is helpful to achieve clarity and insight. We will not be easily disturbed. In another word, is samadhi, which also means "concentration." Samadhi refers to a single-pointed concentration in which all sense of self falls away. It is the foundations of wisdom, which is the next perfection.

6. Prajñā (wisdom)

Prajñā is the ultimate and topst perfection that includes all other perfections. Understanding the dharma by good knowledge can remove the fool in the mind. Wisdom is the direct and intimate realization of śūnyatā.

In the chapter three, śrāvakabodhisattvapreṣaṇoktam, there mentioned about dāna. We have to be generous and always ready to give donation, always have the desire to give benefits for others. Not only offering money or food, but also offering good knowledge.

atha bhagavaṃśresthiputraṃ sudattam āmantrayate sma ---- " kulaputra. gaccha " | sudattaḥ punaravocat ----" bhagavan, notsahe |

"ekasmin samaye mām matpitṛniveśane mahāyajñakaraṇārthāya sarvaśramaṇabrāhmaṇebhyaḥ sarva daridrāduḥkhitakṛpaṇavanīyakavihvalībhūtebhyaḥ saptadivasaṃ dānaṃ dadaṃ, tasmin mahāyajñakaraṇe'ntimadivase licchavirvimalakīrtistāmahāyajñabhūmimupasaṃkrāmya, etadavadīt---

'śresthiputra, yathā tvaṃ yajñaṃ karoṣi tathā hi yajñaṃ mā kuruḥ, dharma yajñaṃ kuru | alaṃ ta āmiṣayajñena| tametdavadam ---- taddharmayajñaṃ kathaṃ deyam ? '

*"sa māmabravīt--- 'yena kena dharma yajñenāpūrvamacaramaṃ
sattvā paripacyante, tadhi dharma yajñam | tadapi kiṃ ? yaduta--
bodhivyupahārasya mahāmaitri, saddharmasaṃgrahaṇābhinirhṛtā mahākaruṇā,
sarvasattvapramodyapalambhenābhinirhṛtā mahāmuditā,
jñānasaṃgrahaṇābhinirhṛtā mahopekṣā---*

*"śāntidamenābhinirhṛtā dānapāramitā, duḥśīlasattvapariṣānena-
ābhinirhṛtā śīlapāramitā, nairatmyadharmeṇābhinirhṛtā kṣāntipāramitā,
bodhyārambheṇābhinirhṛtā vīryapāramitā, kāyacittavivekenābhinirhṛtā dhyāna-
pāramitā, sarvajñānenābhinirhṛtā prajñāpāramitā---*

[Vimalakīrti Nirdeśa Sūtra III. 18,19,20]

“The Buddha then said to the merchant's son, Sudatta, "Noble son, go to the Licchavi Vimala to inquire about his illness." Sudatta replied, "Lord, I am indeed reluctant to go to that good man to inquire about his illness. Why? Lord, I remember one day in my father's house when, in order to celebrate a great sacrifice, I was bestowing gifts upon religious devotees, Brahmans, the poor, the wretched, the unfortunate, beggars, and all the needy. On the seventh and final day of this great sacrifice, the Vimala came there and said, 'Merchant's son, you should not celebrate a sacrifice in this way. You should celebrate a Dharma-sacrifice. What is the use of the sacrifice of material things?'

"I then asked him, 'How does one give a Dharma-sacrifice?' "He replied, 'A Dharma-sacrifice is that which develops living beings without beginning or end, giving gifts to them all simultaneously. What is that? It consists of the great love which is consummated in enlightenment; of the great compassion which is consummated in the concentration of the holy Dharma on the liberation of all living beings; of the great joy which is consummated in the awareness of the supreme happiness of all living beings; and of the great equanimity which is consummated in concentration through knowledge.'"The Dharma-sacrifice consists of the transcendence of generosity, which is consummated in peacefulness and self-discipline; of the transcendence of morality, which is consummated in the moral development of immoral beings; of the transcendence of tolerance, consummated through the principle of selflessness; of the transcendence of effort, consummated in initiative toward enlightenment; of the transcendence of meditation, consummated in the solitude of body and mind; and of the transcendence of wisdom, consummated in the omniscient gnosis.”

There is a very famous Sanskrit text of Mahāyāna Buddhism, prajñāpāramitāhṛdayasūtram. It puts emphasis on pāramitā. This sūtra was composed in the 1st Century. It is believed to be the most popular sūtra in China and Japan. It is the first origin of Mahāyāna Buddhism. Here is the quotation.

*prajñāpāramitāhṛdayasūtram
namaḥ sarvajñāya*

*evaṃ mayā śrutam| ekasmin samaye bhagavān rājagṛhe viharati
sma gr̥dhṛakūṭe parvate mahatā bhikṣusaṃghena sārddham mahatā ca
bodhisattvasaṃghena| tena khalu samayena bhagavān gambhīrāvasambodham*

nāma samādhiṃ samāpannaḥ| tena ca samayena āryāvalokiteśvaro bodhisattvo mahāsattvo gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ caramāṇaḥ evaṃ vyavalokayati sma| pañca skandhāmstāmśca svabhāvaśūnyāṃ vyavalokayati||

athāyusmān śāriputro buddhānubhāvena āryāvalokiteśvaram bodhisattvametaadvocat- yaḥ kaścit kulaputro [vā kuladuhitā vā asyām] gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ cartukāmaḥ, katham śikṣitavyaḥ ? evamukte āryāvalokiteśvaro bodhisattvo mahāsattvaḥ āyusmantam śāriputrametaadvocat- yaḥ kaścicchāriputra kulaputro va kuladuhitā vā [asyām] gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ cartukāmaḥ, tenaivaṃ vyavalokitavyampañca skandhāmstāmśca svabhāvaśūnyāṃ samanupaśyati sma| rūpaṃ śūnyatā, śūnyataiva rūpaḥ| rūpāna prthag śūnyatā, śūnyatāyā na prthag rūpaḥ| yadrūpaṃ sā śūnyatā, yā śūnyatā tadrūpaḥ| evaṃ vedanāsamjñāsamskāravijñānāni ca śūnyatā| evaṃ śāriputra sarvadharmāḥ śūnyatālakṣaṇā anutpannā aniruddhā amalā vimalā anūnā asaṃpūrṇāḥ| tasmātarhi śāriputra śūnyatāyāṃ na rūpaḥ, na vedanā, na samjñā, na samskārāḥ, na vijñānam, na cakṣurna śrotraṃ na ghrāṇam na jihvā na kāyo na mano na rūpaḥ na śabda na gandho na raso na spraṣṭavyam na dharmāḥ| na cakṣurdhāturyāvanna manodhāturna dharmadhāturna manovijñānadhātuḥ| na vidyā nāvidyā na kṣayo yāvanna jarāmaraṇam na jarāmaraṇakṣayaḥ, na duḥkhasamudayanirodhamārgū na jñānam na prāptirnaprāptiḥ| tasmācchāriputra aprāptitvena bodhisattvānām prajñāpāramitāmāśritya viharati cittāvaraṇaḥ| cittāvaraṇanāstitvādatrasto viparyāsātikrānto niṣṭhanirvāṇaḥ| tryadhvavyavasthitāḥ sarvabuddhāḥ prajñāpāramitāmāśritya anuttarāṃ samyaksambodhimabhisambuddhāḥ| tasmād jñātavyaḥ prajñāpāramitāmahāmantraḥ anuttaramantraḥ asamasaṃmantraḥ sarvaduḥkhaṃpraśamanamantraḥ satyamamithyatvāt prajñāpāramitāyāmukto mantraḥ| tadyathā- gate gate pāragate pārasaṃgate bodhi svāhā| evaṃ śāriputra gambhīrāyāṃ prajñāpāramitāyāṃ caryāyāṃ śikṣitavyāṃ bodhisattvena||

atha khalu bhagavān tasmātsamādhervyutthāya āryāvalokiteśvarasya bodhisattvasya sādhu karamadāt- sādhu sādhu kulaputra| evametad kulaputra, evametad gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ cartavyāṃ yathā tvayā nirdiṣṭam| anumodyate tathāgatairarhadbhiḥ||

idamavocadbhagavān| ānandamanā āyusmān śāriputraḥ āryāvalokiteśvaraśca bodhisattvaḥ sā ca sarvāvati pariṣat sadevamānuṣāsurasuragandharvaśca loko bhagavato bhāṣitamabhyandan||

iti prajñāpāramitāhṛdayasūtram samāptam

[prajñāpāramitāhṛdayasūtram]

“Salute to all knowledge.

This I heard: Once upon a time, the lord Buddha dwelt at Rāgagriha, on the hill Gridhrakūta, together with a large number of monks and a large number of Bodhisattvas. At that time the lord Buddha was absorbed in a meditation after teaching Gambhīrāvasambodha. And at the same time the great Bodhisattva Avalokiteśvara was performing his study in the practice of deep prajñāpāramitā, thought thus: 'There are the five Skandhas, they are emptiness. Then the venerable Śāriputra spoke to the Bodhisattva Avalokiteśvara: 'If there are son or daughter of a

good family wishes study in the profound prajñāpāramitā, how is he to be taught?' On this the great Bodhisattva Avalokiteśvara thus spoke to the venerable Śāriputra: 'If the son or daughter of a good family wishes to study the profound prajñāpāramitā, he must think thus: 'There are five skandhas, and these he considered as by their nature empty. Form is emptiness, and emptiness indeed is form. Emptiness is not different from form, form is not different from emptiness. What is form that is emptiness, what is emptiness that is form. Thus perception, name, conception, and knowledge also are emptiness. Thus, Oh Śāriputra, all things have the character of emptiness, they have no beginning, no end, they are faultless and not faultless, they are not imperfect and not perfect. Therefore, Oh Śāriputra, here in this emptiness there is no form, no perception, no name, no concept, no knowledge. No eye, ear, nose, tongue, body, and mind. No form, sound, smell, taste, touch, and objects. There is no eye,' &c., till we come to 'there is no mind, no objects, no mind-knowledge. There is no knowledge, no ignorance, no destruction (of ignorance),' till we come to 'there is no decay and death, no destruction of decay and death; there are not (the Four Truths) that there is pain, origin of pain, stoppage of pain, and the path to it. There is no knowledge, no obtaining, no not-obtaining of Nirvāṇa. Therefore, O Śāriputra, as there is no obtaining (of Nirvāṇa), a man who has approached the prajñāpāramitā of the Bodhisattvas enveloped in consciousness. But when the envelopment of consciousness has been annihilated, then he becomes free of all fear, beyond the reach of change, enjoying final Nirvāṇa.' All Buddhas of the past, present, and future, after approaching the prajñāpāramitā, have awoke to the highest perfect knowledge. 'Therefore we ought to know the great verse of the prajñāpāramitā, the verse of the great wisdom, the unsurpassed verse, the verse which appeases all pain--it is truth, because it is not false the verse proclaimed in the prajñāpāramitā "Oh wisdom, gone, gone, gone to the other shore, landed at the other shore, Svāhā!" 'Thus, Oh Śāriputra, should a Bodhisattva teach in the study of the deep prajñāpāramitā.' Then when the lord had risen from that meditation, he gave his approval to the venerable Bodhisattva Avalokiteśvara, saying: 'Well done, well done, noble son! So it is, noble son. So indeed must this study of the deep prajñāpāramitā be performed. As it has been described by thee, it is applauded by Arhat Tathāgatas.' Thus spoke lord with joyful mind. And the venerable Śāriputra, and the honourable Bodhisattva Avalokiteśvara, and the whole assembly, and the world of gods, men, demons, and fairies praised the speech of the lord.

Here ends the prajñāpāramitāhridayasūtra.

From prajñāpāramitāhridayasūtra, it is clear that this sūtra shows the method for reaching pāramitā. Everything in the world is empty, we need to abandon our feeling in material perception (Skandha). Thus, in the next section we will cover the subjects of Skandha and Śūnyatā. So that we are able to practice studying pāramitā.

Besides, we need to know that meditation is a good way for everyone, this should be our daily practice. Dhyāna in Buddhism is a series of cultivated states of mind, which lead to state of perfect equanimity and awareness. According to Bronkhorst, the practice of the four Dhyānas may have been an original contribution

by Gautama Buddha to the religious practices of ancient India in response to the ascetic practices of the Jains. According to Wynne, the attainment of the formless meditative absorption was incorporated from Brahmanical practices, These practices were paired to mindfulness and insight, and given a new interpretation. The stratification of particular samādhi experiences into the four jhānas seems to be a Buddhist innovation. It was then borrowed and presented in an incomplete form in the Mokṣadharmā, a part of the Mahābhārata. Kalupahana argues that the Buddha "reverted to the meditational practices" he had learned from Ārāḍa Kālāma and Uddaka Rāmaputta. Thomas William Rhys Davids and Maurice Walshe agreed that the term samadhi is not found in any pre-buddhist text. Samadhi was first found in the Tipiṭaka and not in any pre-Buddhist text. It was later incorporated into later texts such as the Maitrayaniya Upanishad. But according to Matsumoto, "the terms dhyana and samahita (entering samadhi) appear already in Upanishadic texts that predate the origins of Buddhism".

Skandha (aggregate)

As seen in Vimalakīrti Nirdeśa Sūtra, Vimala appeared to be sick. This is a metaphor which refers to the skandha on the human body, we should not be addicted to our bodies which would finally lead to decay. We should abandon this kind of sick, hollow, useless, impermanent body, never rely on it. Vimala told Śāriputra that those who is interested in the Dharma is not interested in his own body, matter, sensation, intellect, motivation, or consciousness. He has no interest in these aggregates, or in the elements, or in the sense-media, desire, matter, or the immaterial realm.

There are five skandha in Buddhism, they are the five aggregates concept that asserts five elements completely explain a living being's mental and physical existence. Namely:

1. rūpam, the form of five sensations.
2. vedanā, the feeling of five sensations, sensory experience of an object.
3. saṃjñā, the mental formation of five sensations.
4. saṃskāra, the action of five sensations.
5. vijñānam, the consciousness of five sensations.

The skandhas explain what is a "being or individual", and the skandhas theory complements the anatta doctrine of Buddhism which asserts that all things and beings are without be oneself. This doctrine is the liberating knowledge, wherein one realizes that there is nonself, a being is five aggregates, each of which are "not I, and not my self", and each of the skandha is empty, without substance.

In chapter two of Vimalakīrti Nirdeśa Sūtra, Vimala taught about abandon of this body and material things.

Chapter two, acintyopāyakaśalyasya.

sa upāyakaśalyenātmānaṃ glānanibhaṃ deśayitvā, tasya rogapraśnānāthāya vaiśālyā mahānagaryā rājāmātyadhīpakumāraṇḍala-brāhmaṇagrhapatisreṣṭhinaigamajānapadāḥ, no hīdam-prāṇinām bahusahasraṃ

rogapṛcchanāyāgatam| tebhyastatra samāgatebhyo licchavirvimalakīrtirimameva caturmahābhūtakāyam ārabhya, dharmam deśayati sma-

"mitrāḥ, ayaṃ hi kāya evamanitya evamadhruvo'nāśvāsah| (sa hy-) evaṃ durbalo'sārastathā hi luptaḥ parīttakālo duḥkho bahurogo vipariṇāmadharmah| mitrāḥ, tathā hyasmin kāye bahurogabhājane hi-tasmin paṇḍito'saṃvāsikah|

"mitrāḥ, ayaṃ kāyo dhāraṇan-na kṣamamāṇah phenapiṇḍopamah| ayaṃ hi kāyo'cirasthitiko budbudopamah| ayaṃ kāyah kleśatṛṣṇotpanno marīcyupamah| asāro'yaṃ kāyah kadalīstambhopamah| asthirasnāyubandho vatāyaṃ yantropamah| ayaṃ kāyo hi viparyāsotpanno māyopamah| abhūtadarśanam hyayaṃ kāyassvapnopamah| pratibimbopamo'yaṃ kāyah pūrvakarmapratibimbo drśyamānah| ayaṃ kāyah pratyayādhiṇah, pratiśrutkopamastat| vikṣiptacitto (yathā) hyayaṃ kāyah patanalakṣaṇo meghopamah| ayaṃ kāyah kṣaṇavināśanasahagataścānavasthito vidyuttulyah| asvāmiko'yaṃ hi kāyo nānāpratyayotpannah|

"nirvyāpāro hyaṃ kāyah pṛthivīsadrśah| āpasadrśo'yaṃ kāyo'nātmakah| ayaṃ kāyastejassadrśo nirjīvah| ayaṃ kāyo vāyusadrśo niṣpudgalah| ākāśasadrśo'yaṃ kāyo niḥsvabhāvah|

"ayaṃ kāyo mahābhūstasthāno'bhūtah| ātmātmīyarahito'yaṃ kāyah sūnyah| tṛṇakāṣṭhābhittiloṣṭapratibhāsopamo'yaṃ kāyo jadah| ayaṃ hi kāyo vātayantrasamanvāgamena (yath-) otpanno vedanārahitaḥ| ayaṃ hi pūyamīdhasaṃcitaḥ kāyastucchaḥ| nityalepaparimardanabhedanavi-dhvaṃsanadharma'yaṃ kāyo riktah| ayaṃ hi kāyaścaturadhikacatuḥ-śatarogopadrutaḥ| sadā jarābhībhūto hyayaṃ kāyo jarodapānasadrśah| maraṇānto'yaṃ kāyo'ntāniśritaḥ| ayaṃ hi kāyah skandhadhātvyatanaparigṛhīto vadhakāśiviṣasūnyagrāmopamah| tasmin yuṣmābhirevaṃkāye nirvidudvegayorutpādīyostathāgatakāyādhimuktir-utpādayitavyā|

[Vimalakīrti Nirdeśa Sūtra II. 7,8,9,10,11]

“At that time, Vimāla manifested himself to be sick with this skill in liberative technique. To inquire after his health, the king, the officials, the lords, the youths, the aristocrats, the householders, the businessmen, the townfolk, the countryfolk, and thousands of other people came forth from the great city of Vaiśālī and called on Vimāla. When they arrived, Vimalakīrti taught them the Dharma, beginning his discourse from the actuality of the four main elements: "Friends, this body is so impermanent, fragile, untrustble, and feeble. It is so insubstantial, perishable, short-lived, painful, filled with diseases, and subject to perish. Thus, my friends, as this body is only a vessel of many sicknesses, wise men do not rely on it. This body is like a ball of foam, unable to bear any pressure. It is like a water bubble, not remaining very long. It is like a mirage, born from the appetites of the passions. It is like the trunk of the plantain tree, having no core. Alas! This body is like a machine, a nexus of bones and tendons. It is like a magical illusion, consisting of falsifications. It is like a dream, being an unreal vision. It is like a reflection, being the image of former actions. It is like an echo, being dependent on conditioning. It is like a cloud, being characterized by turbulence and dissolution. It is like a flash of

lightning, being unstable, and decaying every moment. The body is ownerless, being the product of a variety of conditions.

"This body is inert, like the earth; selfless, like water; lifeless, like fire; impersonal, like the wind; and nonsubstantial, like space. This body is unreal, being a collocation of the four main elements. It is void, not existing as self or as self-possessed. It is inanimate, being like grass, trees, walls, clods of earth, and hallucinations. It is insensate, being driven like a windmill. It is filthy, being an agglomeration of pus and excrement. It is false, being fated to be broken and destroyed, in spite of being anointed and massaged. It is afflicted by the four hundred and four diseases. It is like an ancient well, constantly overwhelmed by old age. Its duration is never certain - certain only is its end in death. This body is a combination of aggregates, elements, and sense-media, which are comparable to murderers, poisonous snakes, and an empty town, respectively. Therefore, you should be revulsed by such a body. You should despair of it and should arouse your admiration for the body of the Tathāgata."

*"mītrāḥ, tathāgatakāyo hi dharmakāyo jñānajaḥ| tathāgatakāyaḥ
punyajo dānajaśśīlajassamādhijāḥ prajñājo vimuktijo vimuktijñānadarśana
maitrīkaruṇāmudītopekṣotpannodānadamasānyamotpanno daśakuśalakarma-
pathajaḥ kṣāntisauratyajasthiravīryakuśalamūlajo dhyānavimokṣasamādhī-
samāpattijaśśrutaprajñopāyajassaptatrimśadbodhipākṣikadharmajaśśmathavipaśya
nājo daśabalajaścaturvaiśāradyajo'ṣṭādaśāveṇīkabuddhadharmajassarvāpāramīto-
tpanno'bhijñā-(tri-) vidyotpannassarvākuśaladharmaprahāṇasarvakuśaladharmā-
saṃgrahajaḥ satyajassamyaktvajo'pramādayaḥ|*

*"mītrāḥ, tathāgatakāyo hyapramāṇakuśalakarmajaḥ| tasmin
yuṣmābhīraṇkāye'dhīmuktirutpādayitavyā|
sarvasattvakleśarogaprajahanārthāya ānuttarasamyaksambodhicittamutpādayi-
tavyam"*

*evameva licchavīrvimalakīrtistathā hi tasmai rogapraśnagaṇāya, yathā
bahuśatānāṃ sattvasahasrāṇāmanuttarasamyaksambodhicittamutpāditam, tathā
hyevaṃ dharmāṃ deśayati sma|*

[Vimalakīrti Nirdeśa Sūtra II.12,13]

"Friends, the body of a Tathāgata is the body of Dharma, born of gnosis. The body of a Tathāgata is born of the stores of merit and wisdom. It is born of morality, of meditation, of wisdom, of the liberations, and of the knowledge and vision of liberation. It is born of love, compassion, joy, and impartiality. It is born of charity, discipline, and self-control. It is born of the path of ten virtues. It is born of patience and gentleness. It is born of the roots of virtue planted by solid efforts. It is born of the concentrations, the liberations, the meditations, and the absorptions. It is born of learning, wisdom, and liberative technique. It is born of the thirty-seven aids to enlightenment. It is born of mental quiescence and transcendental analysis. It is born of the ten powers, the four fearlessnesses, and the eighteen special qualities. It is born of all the transcendences. It is born from sciences and superknowledges. It is born of the abandonment of all evil qualities, and of the collection of all good

qualities. It is born of truth. It is born of reality. It is born of conscious awareness."Friends, the body of Tathāgata is born of innumerable good works. Towards such a body you should turn your aspirations, and, in order to eliminate the sicknesses of the passions of all living beings, you should conceive the spirit of unexcelled, perfect enlightenment."While Vima taught the Dharma to those who had come to inquire about his sickness, many hundreds of thousands of people conceived the spirit of unexcelled, perfect enlightenment."

So, this is the teaching of Vimala, taking the opportunity of being sick, he taught every that we should not attach to the sensations, abandon this hollow body and pursuit the body of Tathāgata.

In another text, the prajñāpāramitāhṛdayasūtra has mentioned that Avalokiteśvara was performing his study in the practice of deep prajñāpāramitā, thought thus: 'There are the five Skandhas, they are emptiness.

Śūnyatā (emptiness)

Śūnyatā is one of the most important philosophy concepts in Vimalakīrti Nirdeśa Sūtra. It refers to openness and understanding nonexistence.

Here are some quotations

Chapter III, śrāvakabodhisattvapreṣaṇoktam

atha bhagavānāyusmantam mahāmaudgalyāyanam āmantrayate sma-"maudgalyāyana, licchavervimalakīrte rogapṛcchanāya gaccha" | maudgalyāyano'pi tvavocat-"bhagavan , tasya satpuruṣasya rogapṛcchanaganannotsahe |tat kasya hetoḥ ? bhagavan , abhijānāmi- "ekasmin samaye vaiśālyā mahānagaryā ekasmin vīthīdvāre gr̥hapatibhyo dharmamadeśayam | tasmin samipe licchavirvimalakīrtirupasamkramya, māmetadvadati sma-'bhadanta maudgalyāyana, yathā'vadātavastrebhyo gr̥hibhyo deśayasi, tathā hi dharmo'vyapadeśyaḥ | bhadanta maudgalyāyana, sa dharmo yathādharmadarśayitavyaḥ |" 'dharmo hi, bhadanta maudgalyāyana, niḥsattvaḥ sattvarajo'pagataḥ | nirātmaḥ (sa) rāgarajo'pagato nirjīva upapatticyutyapagataḥ yo'nāśravaḥ, pūrvāntāparāntaparicchinnāḥ (saḥ) | śāntopaśamalakṣaṇas (sa)rāgarahitaḥ'nālanbanagāmī(so)'nakṣarassarvavācchinno'nabhilāpyassarvatar aṅgarahitaḥ | sarvānugata ākāśasamo varṇaliṅgākāravigataḥ sarvacaraṇāpagato mamābhāvo mamakārāpagatas (saḥ) | (so)'vijñaptikaścittamanovijñānavigataḥ, pratipakṣābhāvākāraṇādatulyaḥ | hetupratikūlaḥ (sa) pratyavyavasthitaḥ |" 'dharmadhātusamavasaraṇāt-(sa) sarvadharmān hi samādadhātyan-anugamananayena tathatā'nugataḥ | (so) 'tyantākampyaḥ ; ataḥ sthito bhūtakoṭyām ṣaḍviṣayeṣvāśrayarahitatvenākampyaḥ, apratiṣṭhitena yatra yatra gamanāgamanavyapagataḥ, śūnyatā-samavasaraṇaḥ | animittena susphuṭitaḥ (so) apraṇihitalakṣaṇa eva, kalpanā apanayāpagataḥ | apakārarahitaḥ (so)'prakṣepa utpādvayāpagato anālayaścakṣuḥ-śrotagrāṇajihvā-kāyamaṇaḥ paddhati-samatikrānto anunnato anavanato'vasthito'calabhūtaḥ | " 'sarvacaryāvigate, bhadanta mahāmaudgalyāyana, evaṃ dharme deśanā katham bhavati ? bhadanta

mahāmaudgalyāyana, sāpi dharmadeśanā nāmāropitavacanam| yacchravaṇam, tadapyāropitaśravaṇam| bhadanta maudgalyāyana, yatrāropitavacanannāsti, nāsti tatra dharmadeśanā, śravaṇam ca jñānam ca na staḥ| tadyathāpi nāma māyāpuruṣeṇa māyāpuruṣebhyo dharmo deśyeta |

[Vimalakīrti Nirdeśa Sūtra III. 6,7,8]

“Then, the Buddha said to the venerable Mahākātyāyana, " Mahākātyāyana, go to the Licchavi Vimalakirti to inquire about his illness."Maudgalyayana replied, "Lord, I am indeed reluctant to go to the Licchavi Vimala to inquire about his illness. Why? I remember one day when I was teaching the Dharma to the householders in a square in the great city of Vaisali, and the Licchavi Vimala came along and said to me, 'Reverend Mahākātyāyana, that is not the way to teach the Dharma to the householders in their white clothes. The Dharma must be taught according to reality.'"Reverend Mahākātyāyana, the Dharma is without living beings, because it is free of the dust of living beings. It is selfless, because it is free of the dust of desire. It is lifeless, because it is free of birth and death. It is without personalities, because it dispenses with past origins and future destinies."The Dharma is peace and pacification, because it is free from desire. It does not become an object, because it is free of words and letters; it is inexpressible, and it transcends all movement of mind."The Dharma is omnipresent, because it is like infinite space. It is without color, mark, or shape, because it is free of all process. It is without the concept of "mine," because it is free of the habitual notion of possession. It is without ideation, because it is free of mind, thought, or consciousness. It is incomparable, because it has no antitheses. It is without presumption of conditionality, because it does not conform to causes."It permeates evenly all things, because all are included in the ultimate realm. It conforms to reality by means of the process of nonconformity. It abides at the reality-limit, for it is utterly without fluctuation. It is immovable, because it is independent of the six objects of sense. It is without coming and going, for it never stands still. It is comprised by voidness, is remarkable through signlessness, and is free of presumption and repudiation, because of wishlessness. It is without establishment and rejection, without birth or destruction. It is without any fundamental consciousness, transcending the range of eye, ear, nose, tongue, body, and thought. It is without highness and lowness. It abides without movement or activity."Reverend Mahākātyāyana, how could there be a teaching in regard to such a Dharma? Even the expression "to teach the Dharma" is presumptuous, and those who listen to it listen to presumption. Reverend Maudgalyayana, where there are no presumptuous words, there is no teacher of the Dharma, no one to listen, and no one to understand. It is as if an illusory person were to teach the Dharma to illusory people.”

Chapter six, devī

abravīt-"abhūtaparikalpasya kiṃ mūlam ?" āha-" abhūtaparikalpasya hi) viparyastā saṃjñā mūlam" | āha-"viparyastāyāḥ saṃjñāyāḥ ki mūlam ?" -(āha- "viparyastāyāḥsaṃjñāyā) apratiṣṭhānaṃ mūlam" | āha-"apratīṣṭhāyāḥ

kiṃ mūlam ?" āha-"yanmaṃjuśrīrapraṭiṣṭhānaṃ, na tasya kiṃcinmūlam | iti hyapraṭiṣṭhānamūlapraṭiṣṭhitāḥ sarvadharmāḥ"

[Vimalakīrti Nirdeśa Sūtra VI. 6]

“All the dharma can not find the root in this world. They are of emptiness.”

Śūnyatā is a popular concept in Buddhism, we can find this concept in many other texts, for example, the praññāpāramitāhṛdayasūtra taught that all entities, including dharmas, are only conceptual existents or constructs. Although we are able to perceive a concrete world with objects, these objects are empty of the identity imputed by their designated labels. The praññāpāramitāhṛdayasūtra has emphasized this idea in the following saying in which the five skandhas are to be emptiness.

“Form is emptiness, emptiness is form

Emptiness is not separate from form, form is not separate from emptiness

Whatever is form is emptiness, whatever is emptiness is form.”

In another text, The Diamond sutra uses various similes to illustrate the nature of Śūnyatā.

“Like a tiny drop of dew, or a bubble floating in a stream;

Like a flash of lightning in a summer cloud,

Or a flickering lamp, an illusion, a phantom, or a dream.”

“So is all conditioned existence to be seen.”

In conclusion, Vimalakīrti Nirdeśa Sūtra is an ideal text to be studied, we are able to find the wisdoms in the scope of philosophical views. These concepts are related together abhijñā, pāramitā, skandha, śūnyatā. Through the appropriate teaching, we can attract common people. We need the six high knowledges to reach our goal, get rid of five sensations then we know everything is empty and we can go to nirvāṇa.

Chapter 4 Conclusion

Conclusion

Vimalakīrti Nirdeśa Sūtra is a popular and influential sūtra which contains the teaching by Vimala. This sūtra is a creative work of great artistic imaginations. It contains many humorous stories of great wisdom. In this research, I state the teaching method and philosophy concepts in Vimalakīrti Nirdeśa Sūtra, both the teaching method and philosophy concepts are useful for us. We can learn the good way of dharma teaching, it can advise and draw the attention for common people. This method is recommended in this Buddhist teaching, nowadays we are living a modern world, so some preferable teaching and learning method is acceptable.

Meanwhile, there are some major characteristics of Mahāyāna Buddhism. One is upāyakauśalya (the inconceivable skill in liberative technique), Vimala revealed his teachings in different ways to different people at different times, depending on their capabilities and the conditions of the times. In Vimalakīrti Nirdeśa Sūtra, the six abhijñā and suitable teaching method is applied. This is a good way to attract people, is a good marketing method as well. It differs from other sects of Buddhism. For example, in Lalitavistara, there are many super natural powers compared with other biography texts, like Buddhacarita. Because the purpose of applying inconceivable skill is to attract people and enlarge the number of followers to Buddhism. Another characteristics of Mahāyāna Buddhism is that, Mahāyāna believes everybody can become Bodhisattvas, it is not difficult to achieve this goal. Monkhood is not emphasized or required. Even layman or woman can be enlightened. As a layman Vimala, he was able to teach monk and bodhisattva.

Through the appropriate teaching method, we can attract common people. We need the six high knowledges to reach our goal, get rid of five sensations then we know everything is empty and we can go to nirvāṇa.

Suggestion

The Vimalakīrti Sūtra has become widely popular in East Asia, which is an ideal text to study dharma, in order to get the body of Tathāgata, we need to hold the six pāramitā, go on practicing. Through the virtue of offering (dāna) -- the first of the six pāramitā, lay people can gain karmic merit by donating to temples. Besides donation, we should practice meditation, as Vimala told, dhyāna can help getting rid of skandha (five aggregates). There are Vimalakīrti Centres in all over the world, like in Singapore, Switzerland, these are good places to practice meditation and study dharma at the same time. Hence, applying this useful teaching method in our Buddhist study is a good way to be recommended.

Figure

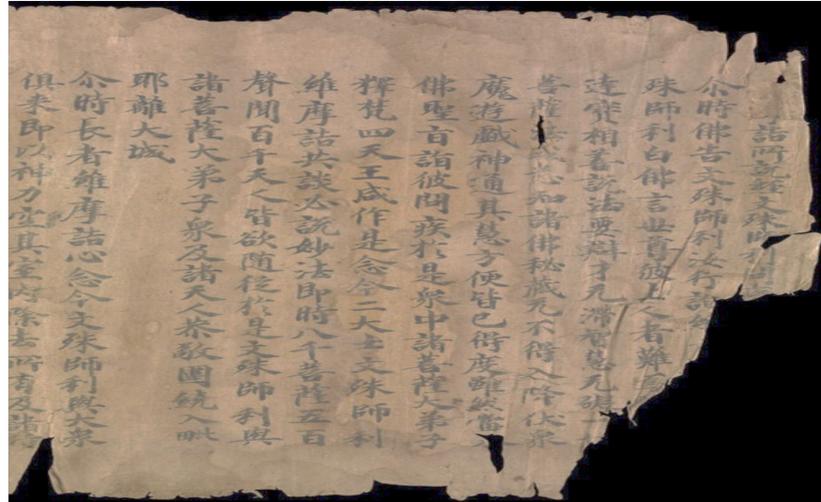


Fig. 1 Painting of Vimalakīrti Nirdeśa Sūtra in ancient Chinese language in the 2nd Century. available from . en.m.wikipedia.org.



Fig. 2 Portrait of Vimalakīrti, Chinese art. available from . en.m.wikipedia.org.

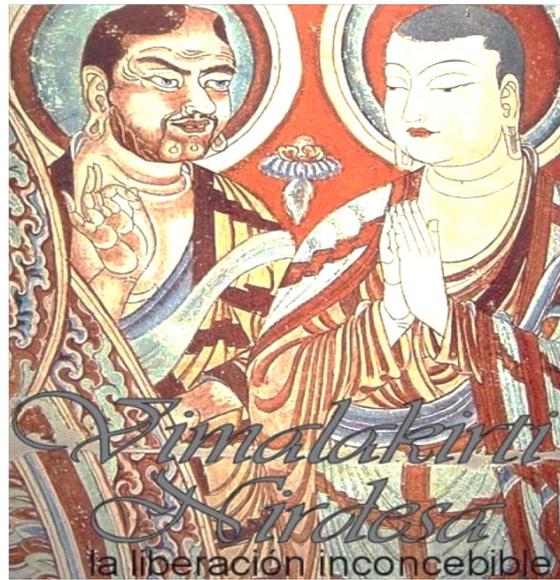


Fig. 3 Painting of the text of Vimalakīrti Nirdeśa Sūtra in Japanese painting style, available from [. en.m.wikipedia.org](https://en.m.wikipedia.org).



Fig. 4 Painting of Vimala, confident and eloquent. available from [. en.m.wikipedia.org](https://en.m.wikipedia.org).



Fig. 5 Painting of Vimalakīrti Nirdeśa Sūtra chapter four, bodhisattvas came to his house for inquiry his illness. available from . en.m.wikipedia.org.



Fig. 6 Painting of Vimalakīrti Nirdeśa Sūtra chapter four, bodhisattvas came to his house for inquiry his illness. In Dunhuang Cave, Ganshu, China. available from . en.m.wikipedia.org.



Fig. 7,8 Painting of Vimalakīrti Nirdeśa Sūtra chapter two, Many people as well as gods and kings come to Vimala's city to listen his teaching. Wall painting. available from . en.m.wikipedia.org. available from . en.m.wikipedia.org.

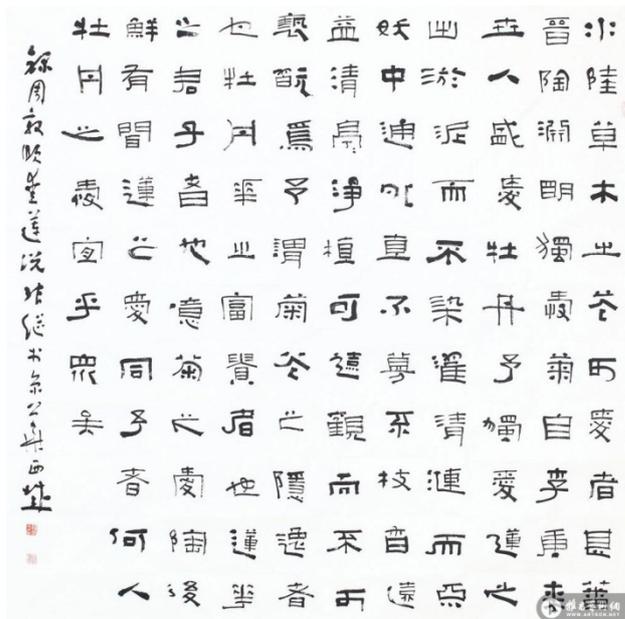
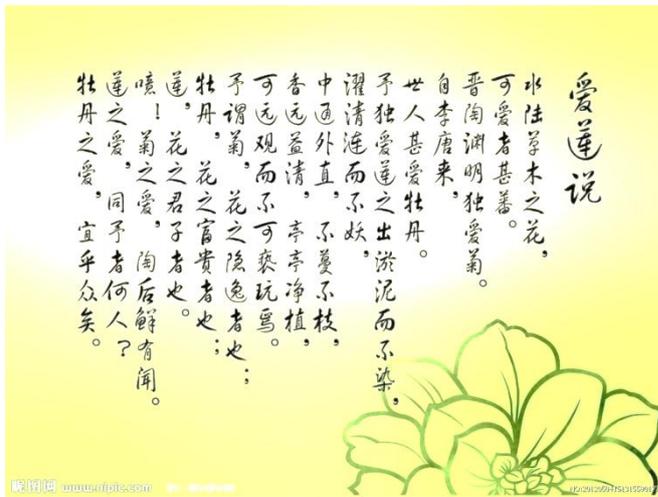


Fig. 9,10,11 the concept of lotus in Chinese literature. available from . www. Baidu.com.



Fig. 12 Dhyāna in Chinese art, practicing meditation, from Peking.



Fig. 13. The three thousand great world. available from . en.m.wikipedia.org.



Fig. 14. The three thousand great world. available from . en.m.wikipedia.org.



Fig. 15 Abhijñā shouldn't be misused. available from . en.m.wikipedia.org.



Fig. 16 Abhijñā practicing. available from . en.m.wikipedia.org.



Fig. 17 the great vūyha world of Tatāgata. available from . en.m.wikipedia.org.



Fig. 18 Meditation. available from . en.m.wikipedia.org.



Fig. 19 Practising Abhijñā. available from . en.m.wikipedia.org.



Fig. 20 Abhijñā is famous in Tibet. available from . en.m.wikipedia.org.

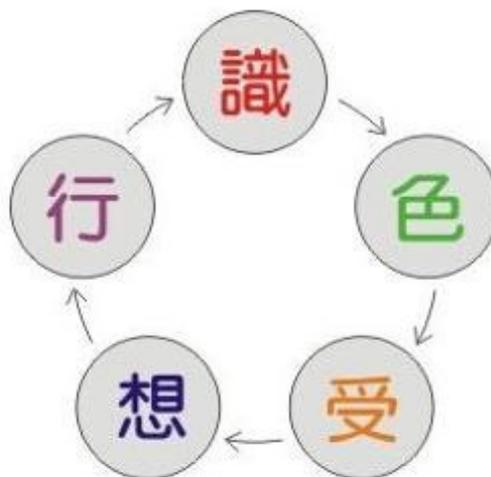


Fig. 21,22 five skhanta, indicating emptiness. available from . en.m.wikipedia.org.



Fig. 22 five sckhanta, indicating emptiness. available from . en.m.wikipedia.org.

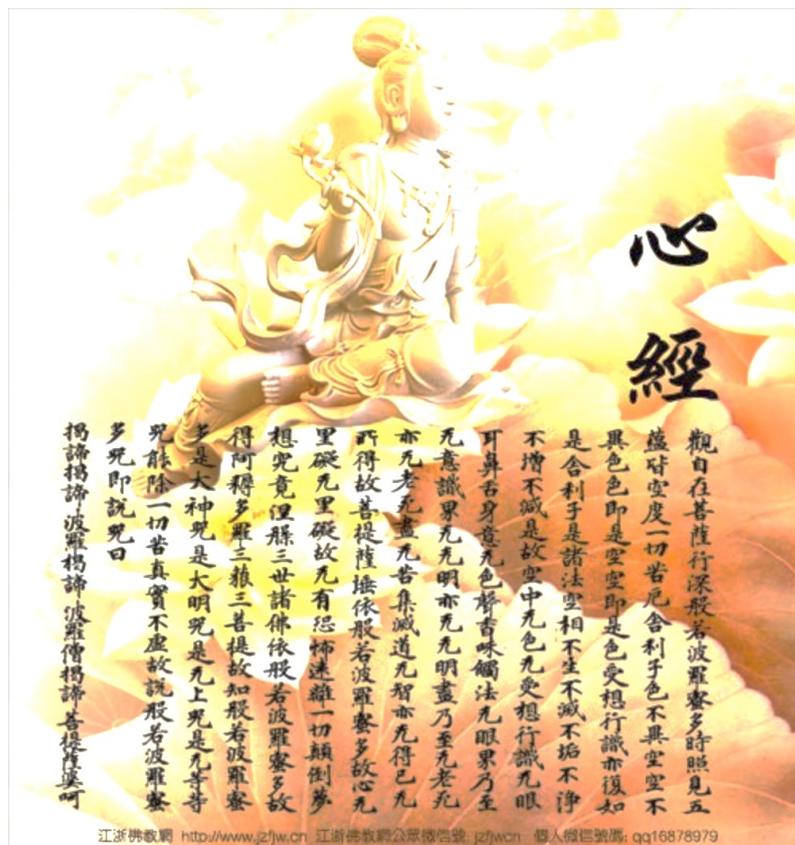


Fig.23 the Heart Sutra. available from . en.m.wikipedia.org.

Bibliography

- A. F. Thurman. **Vimalakīrti Nirdeśa Sūtra**. Pennsylvania: The Pennsylvania State University, 1976. Accessed on 1 June 2016. Available at <http://www2.kenyon.edu/Depts/Religion/Fac/Adler/Reln260/Vimalakirti.htm>.
- Anonimous, "Digital Sanskrit Buddhist Canon: **Āryavimalakīrtinirdeśo Nāma Mahāyānasūtram**". Archived from the original on 26, April 2016.
- Anonimous, Vimalakirti, English version, accessed on 20 April 2016. accessed by www.fodian.net/world/0475_01.htm
- Anonimous, 净名经 **Cheng Beng Sutra**,新式譯本 **Singaporean Translation**. Archived from the original on April 15, 2016. Retrieved on 15 July 2016.
- Anonimous, **Āryavimalakīrtinirdeśo Nāma Mahāyānasūtram**. Samsara. Retrieved 15 April 2015.
- Baroni, Helen Josephine. **The Illustrated Encyclopedia of Zen Buddhism**. The Rosen Publishing Group. 2002, 369.
- Cheng, Fung Kei. **Thematic Research on the Vimalakīrti Nirdeśa Sūtra: An Integrative Review**, VOL 31, NO 1, Buddhist studies review, 2014 Accessed on 10 July 2016. Available at <https://journals.equinoxpub.com/index.php/BSR/article/view/17493>
- Huang, Bao Sheng. **A Sanskrit-Chinese Corrigenda of the Vimalakīrti Nirdeśa Sūtra**. Peking: the Chinese Academy of Social Sciences Press, 2011,
- Huang, Baosheng. **Sanskrit Buddhist Text**. Peking: the Chinese Academy of Social Science.2014.
- Jay L. Garfield, **Sounds of Silence: Ineffability and the Limits of Language in Madhyamaka and Yogācāra**, in Empty Words. Buddhist Philosophy and Cross-Cultural Interpretation. Oxford Univ. Press,2002.
- Luis O. Gomez. "**Language: Buddhist Views on Language.**" **Luis O. Gomez. Encyclopedia of Religion**, 2nd ed, 5310
- McRae, John, **The Sutra of Queen Śrīmālā of the Lion's Roar and the Vimalakīrti Sutra**. Numata Center for Buddhist Translation and Research.2004. 60–61.
- Robert A. F. Thurman, **Vimalakīrti Nirdeśa Sūtra**. Pennsylvania: The Pennsylvania State University, 1976 Robert
- Samsara ,"**Āryavimalakīrtinirdeśo Nāma Mahāyānasūtram**". Retrieved on 15, August 2015.
- Thurman, Robert. **The Holy Teaching of Vimalakirti**. Penn State University Press. 1998. ix.
- Thurman, Robert , **The Holy Teaching of Vimalakirti**. Pennsylvania: Penn State University Press. p. ix. 1998.
- Vimalakirti accessed on 20 April 2016.both Chinese and English references. Available at <http://www.Google.com>.
- Vimalakirti Nirdeśa Sūtra, accessed on 23 April 2016 on Youtube. Available at <http://youtube./Y5yQFh3Vut0>
- Vimalakirti Nirdeśa Sūtra, accessed on 2 May 2016 on Youtube. Available at http://youtube.be/YT_LMyRMJpC
- Watson, Burton. **The Vimalakīrti Sutra**. Columbia: Columbia University Press,1997, 1–2.

Watson, Burton. **Vimalakīrti Nirdeśa Sūtra**. Columbia: Columbia University Press.
2000.

Appendix

Vimalakīrti Nirdeśa Sūtra

tato licchavikumāro ratnākaro bodhisatvo licchavikumārāṇām pañcaśatamātraṅca saptaratnacchatraṃ samādāya, vaiśālyā mahānagaryā niśvarya, yenāmrpālīvanaṅca yena bhavavāṃstenopasaṃkrāntāḥ| upasaṃkramya bhagavataḥ pādayoḥ śirasā vanditvā, bhagavati saptakṛtvaḥ pradakṣiṇīkṛtya te ratnacchatraṃ yathā dhāriṇo bhagavantam abhiṛāyante sma| abhipālayitvaikānte sthuaḥ |

[Vimalakīrti Nirdeśa Sūtra I. 7]

tāni niryātītāni ratnacchatrāṇi samanantaraṃ sadyo buddhā-nubhāvenaikībhūtvā, tena ratnacchatreṇāyaṃ sarvatrisāhasramahāsāhasralokadhātuaḥ saṃchādītaḥ pratibhāti sma | sa trisāhasramahāsāhasralokadhātupariṇāhaśva tasyaiva mahāratnacchatrasya madhye prabhāsito('bhūt) (ye)'smin trisāhasramahāsāhasralokadhātāu kecana(parvatāḥ)- syuaḥ sumeruḥ parvatarājaśva himavantaparvataśca mucilindaparvataśva mahāmucilinda parvataśca gandhamādanaśca ratnaparvataśca kālparvataśca cakravāḍaśca mahācakravāḍaśca-sarve te'pi tasyaiva mahāratnacchatrasya madhye prabhāsītā(abhūvan) | yadasmīn trisāhasramahāsāhasralokadhātāu kiṃcij (jala) syāt mahāsamudrasarastādāgapuṣkaraṇīnadīkunadīpalvalanimnaṃ-sarvam tadapi tasyaiva mahāratnacchatrasya madhye prabhāsitam (abhūt) | asmin trisāhasramahāsāhasralokadhātāvādityacandravimānāśva tārakārūpāṇi deva-bhavanāni ca nāgapurāṇi ca yakṣagandharvāsurasuragaruḍakiṃnaramahoragāvāsāśva caturmahārājaprasādāśva grāmanaganarigamarāṣṭra-rājadhānyo yāvatakāḥ syuḥ; sarvāstā api tasyaivaikākino mahāratna-cchatrasyābhāsaṃ gacchanti sma | daśadigloke bhagavatām buddhānāṃ yā dharmadeśanotpannā, sā'pi tasmādekākino mahāratnachatrān nirgata svare nadati sma |

[Vimalakīrti Nirdeśa Sūtra I. 8]

atha bhagavato'smin evaṃ rūpe mahāprātihārye dṛṣṭe, sā sarvāvātī parśadāścaryaprāptā'bhūt | tuṣṭodagrāttamanāḥ pramuditā prītisaumanasyajātā tathāgatam abhivandyānimīṣābhyāṃ netrābhyāṃ paśyatyasthāt|

[Vimalakīrti Nirdeśa Sūtra I. 9]

atha bhagavānāyusmantam śāriputramavocāt- "nanu tvam, śāriputra, imaṃ buddhakṣetraguṇavyūhaṃ paśyasi?" abravīt- "dhruvam paśyāmi, bhagavan| sandṛśyanta ime'dṛṣṭāśrutapūrvā vyūhāḥ"| abhāṣata- "śāriputra, idam hi buddhakṣetrannityamīdṛśam, ki tu hīnasattvapariṇāpanāthāya tathāgato buddhakṣetremevaṃ bahudoṣaduṣṭam deśayati| śāriputra, tadyathāpi nāma devaputrā ekasmin ratnabhājane bhojanaṃ bhakṣanti, api tu yathā-puṇyasamṇicayabhedena divyāhārāmṛtapratyupasthītāḥ, evameva, śāriputra, sattvā

*ekasmin buddhakṣetra utpannā yathā-parisuddhirbuddhānāṃ buddhakṣetra-
guṇavyūham paśyanti" |*

[Vimalakīrti Nirdeśa Sūtra I. 17]

*sa upāyakauśalyenātmānaṃ glānanibhaṃ deśayitvā, tasya
rogaprasnārthāya vaiśālyā mahānagaryā rājāmātyadhipakumāramaṇḍala-
brāhmaṇagrhapatiśreṣṭhinaigamajānapadāḥ, no hīdaṃ-prāṇinām bahusahasraṃ
rogapṛcchanāyāgatam| tebhystatra samāgatebhyo licchavirvimalakīrtirimameva
caturmahābhūtakāyam ārabhya, dharmāṃ deśayati sma-*

*"mitrāḥ, ayaṃ hi kāya evamanitya evamadhruvo'nāśvāsaḥ| (sa hy-)
evaṃ durbalo'sūrastathā hi luptaḥ parīttakālo duḥkho bahurogo
vipariṇāmadharmah| mitrāḥ, tathā hyasmin kāye bahurogabhājane hi-tasmin
paṇḍīto'saṃvāsikaḥ|*

*"mitrāḥ, ayaṃ kāyo dhāraṇan-na kṣamamāṇaḥ phenapiṇḍopamaḥ|
ayaṃ hi kāyo'cirasthitiko budbudopamaḥ| ayaṃ kāyaḥ kleśatṛṣṇotpanno
marīcyupamaḥ| asāro'yaṃ kāyaḥ kadālīstambhopamaḥ| asthirasnāyubandho
vatāyaṃ yantropamaḥ| ayaṃ kāyo hi viparyāso'tpanno māyopamaḥ|
abhūtadarśanaṃ hyayaṃ kāyassvapnopamaḥ| pratibimbopamo'yaṃ kāyaḥ
pūrvakarmapratibimbo dṛśyamānaḥ| ayaṃ kāyaḥ pratyayādhīnaḥ,
pratiśrutkopamastat| vikṣiptacitto (yathā) hyayaṃ kāyaḥ patanalakṣaṇo
meghopamaḥ| ayaṃ kāyaḥ kṣaṇavināśanasahagataścānavasthito vidyuttulyaḥ|
asvāmiko'yaṃ hi kāyo nānāpratyayotpannaḥ|*

*"nirvyāpāro hyaṃ kāyaḥ pṛthivīsadrśaḥ| āpasadrśo'yaṃ
kāyo'nātmakaḥ| ayaṃ kāyastejassadrśo nirjīvaḥ| ayaṃ kāyo vāyusadrśo
niṣpudgalaḥ| ākāśasadrśo'yaṃ kāyo niḥsvabhāvaḥ|*

*"ayaṃ kāyo mahābhūtaśthāno'bhūtaḥ| ātmātmīyarahito'yaṃ kāyaḥ
śūnyaḥ| tṛṇakāṣṭhābhittiloṣṭapratibhāso'yaṃ kāyo jaḍaḥ| ayaṃ hi kāyo
vātayantrasamanvāgamena (yath-) o'tpanno vedanārahitaḥ| ayaṃ hi
pūyamīdhasaṃcītaḥ kāyastucchaḥ| nityalepaparimardanabhedana-vidhvaṃsana-
dharmo'yaṃ kāyo riktaḥ| ayaṃ hi kāyaścaturadhikacatuḥ-śatarogopadrutaḥ| sadā
jarābhībhūto hyayaṃ kāyo jarodapānasadrśaḥ| maraṇānto'yaṃ kāyo'ntānīśritaḥ|
ayaṃ hi kāyaḥ skandhadhātvyātanaparigrhīto vadhakāśivīṣaśūnyagrāmopamaḥ|
tasmin yuṣmābhirevaṃkāye nirvidudvegayorutpāditayostathāgatakāyā-
dhimuktirutpādayitavyā|*

[Vimalakīrti Nirdeśa Sūtra II. 7,8,9,10,11]

*"mitrāḥ, tathāgatakāyo hi dharmakāyo jñānajaḥ| tathāgatakāyaḥ
puṇyajo dānajaśśīlajassamādhijaḥ prajñājo vimuktijo vimuktijñānadarśana-
maitṛikaruṇāmuditopekṣotpannodānadamasāmyamotpanno daśakuśalakarma-
pathajaḥ kṣāntisauratyajasthiravīryakuśalamūlajo dhyānavimokṣasamādhi-
samāpattijaśśrutaprajñopāyajassaptatṛiṃśadbodhipākṣikadharmajaśśmathavipaśya
nājo daśabalajaścaturvaiśāradyajo'ṣṭādaśāveṇīkabuddhadharmajassarvapārami-
tpanno'bhijñā-(tri-) vidyotpannassarvākuśaladharmaprahāṇasarvakuśaladharmā-
saṃgrahajaḥ satyajassamyaktvajo'pramādaajaḥ|*

"mitrāḥ, tathāgatakāyo hyapramāṇakuśalakarmajaḥ| tasmin
yuṣmābhiravaṅkāye'dhimuktirutpādayitavyā|
sarvasattvakleśarogaprajahanārthāya ānuttarasamyaksambodhicittamutpādayi
tavyam"

evameva licchavirvimalakīrtistathā hi tasmai rogapraśnagaṇāya, yathā
bahuśatānāṃ sattvasahasrāṇāmanuttarasamyaksambodhicittamutpāditam, tathā
hyevaṅ dharmam deśayati sma|

[Vimalakīrti Nirdeśa Sūtra II.12,13]

tato licchavirvimalakīrteretadabhūt-"mayi glāne duaḥkḥite ca
mañcasyopari sanne, tathāgatenārhatā samyaksambuddhena, mānna
samanvāhṛtyānukampānnopādāya, rogapṛcchananna kiñcidapyutsrṣṭam" iti |

atha bhagavāṃl-licchavirvimalakīrterīdṛṣṭam cittasaṅkalpaṃ
buddhvā, āyuṣmantam śāriputramāmantrayate sma-"śāriputra, licchaver-
vimalakīrte rogapṛcchanāya gaccha" ||

[Vimalakīrti Nirdeśa Sūtra III. 1,2]

atha bhagavānāyuṣmantam mahāmaudgalyāyanam āmantrayate
sma-"maudgalyāyana, licchavirvimalakīrte rogapṛcchanāya gaccha"
maudgalyāyano'pi tvavocat-"bhagavan , tasya satpuruṣasya
rogapṛcchanagamannotsahe |tat kasya hetoḥ ? bhagavan , abhijānāmi-
"ekasmin samaye vaisālyā mahānagaryā ekasmin vīthīdvāre gṛhapatibhyo
dharmamadeśayam| tasmin samipe licchavirvimalakīrtirupasaṅkramya,
māmetadvadati sma-'bhadanta maudgalyāyana, yathā'vadātavastrebhyo gṛhibhyo
deśayasi, tathā hi dharmo'vyapadeśyaḥ| bhadanta maudgalyāyana, sa dharmo
yathādharmā darśayitavyaḥ |" 'dharmo hi, bhadanta maudgalyāyana, niḥsattvaḥ
sattvarajo'pagataḥ| nirātmakaḥ (sa) rāgarajo'pagato nirjīva upapatticyutyapagataḥ
yo'nāśravaḥ, pūrvāntāparāntaparicchinnāḥ (saḥ)| śāntopaśamalakṣaṇas
(sa)rāgarahitaḥ'nālabhanagāmī(so)'nakṣarassarvavācchinno'nabhilāpyassarvatar
aṅgarahitaḥ| sarvānugata ākāśasamo varṇaliṅgākāravigataḥ sarvacaraṇāpagato
mamābhūvo mamakārāpagatas (saḥ) |(so) 'vijñaptikaścittamanovijñānavigataḥ,
pratipakṣābhāvakāraṇādatulyaḥ| hetupratikūlaḥ (sa) pratyavyavasthitaḥ |"
'dharmadhātusamavasaraṇāt-(sa) sarvadharmān hi samādhātyan-
anugamananayena tathatā'nugataḥ| (so) 'tyantākampyaḥ ; ataḥ sthito
bhūtakoṭyāṃ ṣaḍviṣayeṣvāśrayarahitatvenākampyaḥ, apratiṣṭhitena yatra yatra
gamanāgamanavyapagataḥ, śūnyatāsamavasaraṇaḥ| animittena susphuṭitaḥ (so)|
apraṇihitalakṣaṇa eva, kalpanā apanayāpagataḥ | apakārarahitaḥ (so)'prakṣepa
utpādavyayāpagato'nālayaścakṣuḥ-śrotraghrāṇajihvā-kāyamaṇaḥ

paddhatisamatikrānto anunnato'navanato'vasthito'calabhūtaḥ|"
'sarvacaryāvigate, bhadanta mahāmaudgalyāyana, evaṅ dharme deśanā katham
bhavati ? bhadanta mahāmaudgalyāyana, sāpi dharmadeśanā nāmāropitavacanam|
yacchravaṇam, tadapyāropitāśravaṇam| bhadanta maudgalyāyana,

yatrōpitavacanannāsti, nāsti tatra dharmadeśanā, śravaṇaṃ ca jñānaṃ ca na staḥ | tadyathāpi nāma māyāpuruṣeṇa māyāpuruṣebhyo dharmo deśyeta |

[Vimalakīrti Nirdeśa Sūtra III. 6,7,8]

atha bhagavaṃśresthiputraṃ sudattam āmantrayate sma ---- " kulaputra. gaccha " | sudattaḥ punaravocat -----" bhagavan, notsahe |

" ekasmin samaye mām matpitṛniveśane mahāyajñakaraṇārthāya sarvaśramaṇabrāhmaṇebhyaḥ sarva daridraduḥkhitakṛpaṇavanīyakavīhvalī- bhūtebhyaḥ saptadivasaṃ dānaṃ dadaṃ, tasmin mahāyajñakaraṇe'ntimadivase licchavīrvimalakīrtistāmmahāyajñabhūmimupasaṃkramya, etadavadīt--

'śresthiputra, yathā tvaṃ yajñaṃ karoṣi tathā hi yajñaṃ mā kuruḥ, dharma yajñaṃ kuru | alaṃ ta āmiṣayajñena | tametdavadam ---- taddharmayajñaṃ kathaṃ deyam ? '

" sa māmabravīt--- 'yena kena dharma yajñenāpūrvamacaramaṃ sattvā paripacyante, tadhi dharma yajñaṃ | tadapi kiṃ ? yaduta-- bodhivyupahārasya mahāmaitri, saddharmasaṃgrahaṇābhīnīrḥṭā mahākaraṇā, sarvasattvapṛāmodyapalambhenābhīnīrḥṭā mahāmuditā, jñānasaṃgrahaṇa abhīnīrḥṭā mahopekṣā----

' śāntīdamenābhīnīrḥṭā dānapāramitā, duḥśīlasattvapariṇāpanen- ābhīnīrḥṭā śīlapāramitā, nairatmyadharmenābhīnīrḥṭā kṣāntipāramitā, bodhyārambheṇābhīnīrḥṭā vīryapāramitā, kāyacittavivekenābhīnīrḥṭā dhyāna- pāramitā, sarvajñajñānenābhīnīrḥṭā prajñāpāramitā----

[Vimalakīrti Nirdeśa Sūtra III. 18,19,20]

athā'yuṣmataḥ śāriputrasyaitadabhūt-"madhyāhna āpanne, ime mahābodhisattvāścennottiṣṭhanti, ime'nnaṃ kutra bhūñjanta" iti |

atha maṃjuśrīḥ kumārabhūtaḥ sarvaistairbodhisattvamahāśrāva- kaśakrabrahmalokapāladevaputraīḥ parivṛtaḥ puraskṛto vaiśālīmahanagarīm praviśati sma |

tato licchavīrvimalakīrteretadabhūta-"maṃjuśrīḥ kumār- abhūtaśca bahuparivāra āgacchanti; tenedamme gṛhamadhiṣṭhā(-nena) śūnyaṃ (bhavatv)-" iti |

[Vimalakīrti Nirdeśa Sūtra IV. 2,3]

tatastena khalu samayena tādrśamabhiprāyaṃ sañcintya, licchavinā vimalakīrtinā'syā evaṃrupardvividhyā abhisamskāro'bhisaṃskṛtaḥ, (yathā) merudhvajāllokadhātorbhagavatā merupradīparājena tathāgateta dvātrīsat- siṃhāsanasahasrāṇyanupreṣītānietāvadunnatārohāṇyetāvadvīśālānyetāvaddarśanī yāni, yāni tairbodhisattvaiśca tairmahāśrāvakaiśca taiḥśakrabrahmaloka- pāladevaputraīradṛṣṭapūrvāṇi | tānyuparivihāyasa āgatya, licchavīrvimalakīrter- gṛhe pratiṣṭhānāni | dvātriṃśannānāsīhāsanasahasreṣvanāyātena vahamāneṣu, tadhgṛhamapyetāvadvīśālaṃ drśyate sma | vaiśālyapi mahānagaryanivṛtā'bhūta ; jambudvīpaścaturdvīpako (lokadhātu-) ścānīvṛtāḥ, sarve te'pi yathāpūrva drśyante sma |

[Vimalakīrti Nirdeśa Sūtra V. 9]

abravīt-"abhūtaparikalpasya kiṃ mūlam ?" āha-" abhūtaparikalpasya hi) viparyastā saṃjñā mūlam" | āha-"viparyastāyāḥ saṃjñāyāḥ ki mūlam ?" -(āha- "viparyastāyāḥsaṃjñāyā) apratiṣṭhānaṃ mūlam" | āha-"apratīṣṭhāyāḥ kiṃ mūlam ?" āha-"yanmañjuśrīrapratīṣṭhānaṃ, na tasya kiṃcinmūlam | iti hyapratīṣṭhānamūlapratīṣṭhitāḥ sarvadharmāḥ" |

[Vimalakīrti Nirdeśa Sūtra VI. 6]

atha sā devyetaḍḍṣādhiṣṭhānādhiṣṭhitā'bhūt, yathā śāriputraḥ sthavīro yāḍḍṣa sā devī tāḍḍṣā ḍḍṣyate sma; sā devyapi yāḍḍṣaḥ śāriputraḥ, sthavīrastāḍḍṣo ḍḍṣyate sma | tataḥ sā śāriputrasya rūpamāpannā devī taṃ devīrūpāpannaṃ śāriputramevam-"bhadanta śāriputra, yadi strībhāvāt syādvikāraḥ, kimaparādha ?" iti pṛcchati sma | devīrūpāpannaḥ śāriputra etadavocat-"mama puruṣarūpasyāntarhitasya, strīkāyāpanno yo vikārastanna jānāmi" |

āha-"yadi sthavīraḥ strīrūpāt prativikārasya samarthaḥ syāt , sarvāḥ striyaḥ strībhāvāt parivartheran | yathā sthavīraḥ strī-(rūpe) ḍḍṣyate, tathā sarvāḥ striyo'pī strīrūpeṣu ḍḍṣyamānāḥ strībhāvāt strīrūpeṣu ḍḍṣyante | tato bhagavatā 'sarve dharmāḥ strīpuruṣābhāvā' iti saṃghāya bhāṣitam" |

atha sā devī tadadhiṣṭhānamutsṛjati sma, āyusmāṃśca śāriputraḥ punaḥ svarūpopasaṃhito'bhūt | atha sā devī śāriputrametadavocat-"bhadanta śāriputra, kva te strīputtālī ?" abravīt-"(sā) mayā na ca kṛtā na cāpi vikṛtā | āha-"evameva sarvadharmā apyakṛtāścāvikṛtāḥ | yadakṛtaṃcāvikṛtaṃca-tadhi buddhavacam" |

[Vimalakīrti Nirdeśa Sūtra VI. 15]

tato mañjuśrīkumārabhūto licchavi vimalakīrtimetadavocat-"kulaputra, atha katham bodhisattvo buddhadharmeṣu gati gacchati ?" āha-'mañjuśrīḥ; yadā bodhisattvo'gati gacchati tadā bodhisattvo buddhadharmeṣu gati gacchati" |

[Vimalakīrti Nirdeśa Sūtra VII. 1]

abravīt-"bodhisattvasya āgatigamaṇaṃ kim ?"

*āha-"yadā pañcānantarīyāṇāṃ gatigāmī, vyāpādavihiṃsāpradveṣo-
api na bhaviṣyanti |*

[Vimalakīrti Nirdeśa Sūtra VII. 2]

narakagatigāmī (saḥ), paraṃ tu sarvakleśavirajāḥ |

tiryaggatigāmī tu (sa) maurkhyāndhakārāpagataḥ |

(so)'suragatigāmī ca mānamadarpavigataḥ ;

yamalokagatigāmī sarvapūṇyajñānasamābhāropāttavān ;

anījyā'rūpyagatigāmī, paraṃ tu tadgatīna samavakramati |

"(sa) rāgagatigāmī ca sarvakāmasamābhogavīratarāgaḥ ;

*dveṣagatigāmī sarva sattvāpratihatāḥ ;
mohagatigāmī sarvadharmeṣu prajñānidhyapticittasamarpiṭaḥ |*
[Vimalakīrti Nirdeśa Sūtra VII. 3]

*"mātsaryagatigāmī kāyajīvitānirapekṣaḥ (sa) ādhyātmikabhāhyāni
vastū(-ny-) utsrjati |
duḥśīlagatigāmī, paraṃ tvalpāvadye'pi bhayadarśī (sa)
sarvadhūtaguṇasaṃlekheṣu santiṣṭhate;
vyāpādakhilapratighatigāmī cātyantāvvyāpanno maitrīvihārī;
kausīdyagatigāmī cāpratiprasabdho vīryamārabhamāṇaḥ
sarvakuśalamūlaparyeṣaṇābhīyukto bhavati |
indriyavyabhicāragatigāmī svabhāvasamāpanno 'moghadhyānaḥ,
daṣṭraprajñāgatigāmī prajñāpāramitāgatimupasamkramya, (sa)
sarvalaukikalokottaraśāstraṇḍitaḥ |*

[Vimalakīrti Nirdeśa Sūtra VII. 4]

*"kuhanalapanākāragatigāmī ca sandhyābhāṣyeṣu kuśalaḥ (sa)
upāyakauśalyacaryāniryātāḥ;
mānagatī darśayan (sa) sarva lokasetuvedikā bhavati, kleśagatigāmī,
paraṃ tvatyantasamkleśarahitaḥ svabhāvapariśuddhaḥ |
"māragatigāmī ca sarvabuddhadharmeṣvaparaṇeṣaḥ;
śrāvāgatigāmī (sa) sattvāṃstvasrutadharmā śrāvayati, pratyeka-
buddhagatigāmī sarvasattvapariṇācanārthamāhākaruṇādutpannaḥ,
daridragatigāmī tvakṣayaparibhogaratnapāṇiḥ ;
upahatendriyagatigāmī (sa) tvabhirūpo lakṣaṇasamalaṃkṛtaḥ,
hīnakulīnagatigāmī puṇyājñānasaṃcayena tathāgatavaṃśāt
prajāyate ; durbaladurvarṇamandagatigāmī darśanīyo nārāyaṇapratirūpaka-
kāyalābhī |*

[Vimalakīrti Nirdeśa Sūtra VII. 5]

*"kulaputra, tadyathāpi nāma jāṃgala pradeśe kusumāni-
utpalapadmakumudapuṇḍarīkasaugandhīkāni notpadyante; paṃkapulina
utpāditāni cet, kusumāni-utpalapadmakumudapuṇḍarīkasaugandhīkānyutpadyante
| kulaputra, evamevāsaṃskṛtaniyataprāptisattvebhyaḥ buddhadharmā notpadyante |
kleśapaṃkapulinopapannasattvebhyaḥ buddhadharmā utpadyate |*

[Vimalakīrti Nirdeśa Sūtra VII. 6]

*"tadyathāpi nāmā'kāśe bījanna virohati, bhūvi paraṃtu vartamānaṃ
birohati ; evamevāsaṃskṛtaniyataprāptisattvebhyaḥ buddhadharmo notpadyate ;
sumerusamāṃ satkāyadṛṣṭimutpādyā bodhicittamutpadyate tataśca buddhadharmā
virohanti |*

[Vimalakīrti Nirdeśa Sūtra VII. 7]

*Prajñāpāramitā mātā bodhisattvāna māriṣa, pitā chopāyakausalyam
yato jāyanti nāyakāh*

[Vimalakīrti Nirdeśa Sūtra VII. 7.1]

*Abhijñā vāhnam teṣām mahāyānam anuttamm, sārathir
bodhichittam tu sanmārgo aṣṭā aṅgikahśivah*

[Vimalakīrti Nirdeśa Sūtra VII. 7.7]

*"kulaputra, anena paryāyeṇa sarve kleśāstathāgatagoṭraṃ draṣṭavyāḥ |
kulaputra, tadyathāpi nāma mahāsamudre'praviṣṭe, anardhyaratna-
manuprāptumaśakyam; evameva, kleśasāgare'praviṣṭe, sarvajñatām tasmād-
utpādayitumaśakyam" |*

[Vimalakīrti Nirdeśa Sūtra VII. 8]

*tato licchavirvimalakīrtirāyusmataḥ śāriputrasya cittavitarka cetasā
jñātvā, āyusmantam śāriputrametadvocat--"bhadanta śāriputra, tathāgatena
ye'ṣṭau vimokṣā ākhyātāḥ, teṣu vimokṣeṣu tiṣṭha, āmiśasammiśritavicāreṇa
dharmammā śrauṣṭiḥ | bhadanta śāriputra, muhūrta pratīkṣasva; ananu-
bhūtapūrvā'hāraṃ bhakṣayiṣyasi" |*

[Vimalakīrti Nirdeśa Sūtra IX. 2,3]

*atha sa nirmita bodhisattvastat (sarvagandhavāsitaṃ) bhojyam
samādāya, bodhisattvānāṃ navatiśatasahasraiḥ sārḍha buddhānubhāvena ca
vimalakīrteradhiṣṭhānena eekakṣaṇalavamuhūrtena tatraiva tasyāḥ sarva-
gandhasugandhālokadhātvā antarhitaśca licchavivimalakīrtergr̥he niṣṭhati sma |*

[Vimalakīrti Nirdeśa Sūtra IX. 9]

*atha licchavirvimalakīrtir-yādṛśāni pūrva siṃhāsanāni, tādṛśānāṃ
navatiśatasahasrānyadhitiṣṭhati sma | teṣu te bodhisattvā nyaṣṭidan |*

*tatassa nirmita bodhisattvastadbhojyapūrṇabhājanam vimalakīrtaye'dāt
tatastasya bhojasya gandho vaiśālīm mahānagarīm saṃnyavikṣat ;
sāhasralokadhātum yāvaccā ghrāyate smā'svādyagandhaḥ | ye vaiśālyā
brāhmāṇagr̥hapatayaśca licchavyadhipo licchavicandracchattraśca tam gandha-
māghrāya, āścaryaprāptā adbhutaprāptāḥ prasannakāyacittā licchavīnāṃ
caturaśītīśahasraiḥ paripūrṇaiḥ saha vimalakīrtergr̥ham praviśanti sma |*

maṃjuśrīrāha--"kulaputra, gamiṣyāvo yasyedānīm kālam manyase"

[Vimalakīrti Nirdeśa Sūtra IX. 10]

*tato licchavirvimalakīrtirevaṃrūpam ṛddhyabhisaṃskāramabhisaṃs-
karoti sma, yathā taiṣiṃhāsanaissākam sarvāvātīm parśadam dakṣiṇapāṇau*

pratiṣṭhāpya, yena bhagavāṃstenopasaṃkrāntaḥ | upasaṃkramya, parśadaṃ bhūmau pratiṣṭhāpayati sma | bhagavataḥ pādau śirasā'bhivandya, saptakṛtvaḥ pradakṣiṇīkṛtyaikānte'sthāt |

[Vimalakīrti Nirdeśa Sūtra X. 2]

tato licchavirvimalakīrtiretādrśaṃ samādhi samāpadyate smaitā-drśaṃ caddhryabhisaṃskāramabhisaṃskaroti sma, (yathā-)'bhiratiloka-dhātuṃ, tāṃ kevalaṃ chittvā, dakṣiṇapāṇinā gṛhītvā, asyāṃ sahālokadhātau prakṣipati sma |

[Vimalakīrti Nirdeśa Sūtra XI. 2]

"tena khalu punaḥ samayena ratnacchattro nāma rājodapādi cakravartī cāturdvīpaḥ saptaratnasamanvāgataḥ | purṇa cāsyābhūt sahasraṃ putrāṇāṃ sūrāṇāṃ vīrāṇāṃ varāṅgarupiṇāṃ parasainyapramardakānāṃ |

"sa ratnacchattro rājā pañcāntarakalpān sarvasukhopadhānairbhagavantaṃ bhaiṣajyarājaṃ tathāgataṃ saparivāraṃ mānayati sma | teṣu pañcāntarakalpeṣvatīteṣu, devendra, ratnacchattro rājā sahasraṃ putrānetasavocat-'he, vitta | ahaṃ tathāgatamapūjayam | ata idānīṃ yūpamapi pūjayata tathāgatam' | tataste rājakumārāḥ pitre ratnacchattrāya rājñe sādhuḥkāraṃ dattvā, tasmai pratyaśrauṣuḥ | te ca saha gaṇena tathāgataṃ bhaiṣajyarājaṃ pañcāntarakalpān sarvasukhopadhānair satkaronti sma |

"teṣu candracchattrasya nāma rājaputrasya rahogatasyaivaṃ bhavati sma- 'tasyāḥ pūjāyā anyā viśiṣṭatarodārā pūjā nanu bhavati' ti | buddhādhiṣṭhānenāntarīkṣāddevā etadāhuḥ-'dharmapūjā hi, satpuruṣa, sarvapūjāsūttamā' | sa āha-'sā dharmapūjā kimasti ?' devā āhuḥ-'tasya, satpuruṣa, tathāgatasya bhaiṣajyarājasya samīpaṃ gatvā, sā dharmapūjā kimastī pṛccha | bhagavāṃste vyākariṣyati' |

[Vimalakīrti Nirdeśa Sūtra XII. 8,9]

prajñāpāramitāhṛdayasūtram

namaḥ sarvajñāya

evaṃ mayā śrutam | ekasmin samaye bhagavān rājagṛhe viharati smagṛdhrakūṭe parvate mahatā bhikṣusaṃghena sārđhaṃ mahatā ca bodhisattvasaṃghena | tena khalu samayena bhagavān gambhīrāvasāmbodham nāma samādhiṃ samāpannaḥ | tena ca samayena āryāvalokiteśvaro bodhisattvo mahāsattvo gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ caramāṇaḥ evaṃ vyavalokayati sma | pañca skandhāṃstāṃśca svabhāvaśūnyāṃ vyavalokayati |

athāyusmān śāriputro buddhānubhāvena āryāvalokiteśvaram bodhisattvametaadvocat- yaḥ kaścit kulaputro [vā kuladuhitā vā asyāṃ] gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ cartukāmaḥ, katham śikṣitavyaḥ ? evamukte āryāvalokiteśvaro bodhisattvo mahāsattvaḥ āyusmantaṃ śāriputrametaadvocat- yaḥ kaścicchāriputra kulaputro va kuladuhitā vā [asyāṃ] gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ cartukāmaḥ, tenaivaṃ vyavalokitavyam-pañca skandhāṃstāṃśca svabhāvaśūnyān samanupaśyati sma | rūpaṃ śūnyatā,

śūnyataiva rūpam| rūpānna pṛthak śūnyatā, śūnyatāyā na pṛthag rūpam| yadrūpaṃ sā śūnyatā, yā śūnyatā tadrūpam| evaṃ vedanāsaṃjñāsaṃskāravijñānāni ca śūnyatā| evaṃ śāriputra sarvadharmāḥ śūnyatālakṣaṇā anutpannā aniruddhā amalā vimalā anūnā asaṃpūrṇāḥ| tasmāttarhi śāriputra śūnyatāyāṃ na rūpam, na vedanā, na saṃjñā, na saṃskārāḥ, na vijñānam, na cakṣurna śrotraṃ na ghrāṇaṃ na jihvā na kāyo na mano na rūpaṃ na śabda na gandho na raso na spraṣṭavyaṃ na dharmāḥ| na cakṣurdhāturyāvanna manodhāturna dharmadhāturna manovijñānadhātuh| na vidyā nāvidyā na kṣayo yāvanna jarāmaraṇaṃ na jarāmaraṇakṣayaḥ, na duḥkhasamudayanirodhamārgā na jñānaṃ na prāptirṇāprāptiḥ| tasmācchāriputra aprāptitvena bodhisattvānāṃ prajñāpāramitāmāśritya viharati cittāvaraṇaḥ| cittāvaraṇanāstitvādatrasto viparyāsātikrānto niṣṭhanirvāṇaḥ| tryadhvavyavasthitāḥ sarvabuddhāḥ prajñāpāramitāmāśritya anuttarāṃ samyaksaṃboddhimabhisambuddhāḥ| tasmād jñātavyaḥ prajñāpāramitāmahāmantraḥ anuttaramantraḥ asamasamamantraḥ sarvaduḥkhapraśamanamantraḥ satyamamithyatvāt prajñāpāramitāyāmukto mantraḥ| tadyathā- gate gate pāragate pārasaṃgate bodhi svāhā| evaṃ śāriputra gambhīrāyāṃ prajñāpāramitāyāṃ caryāyāṃ śikṣitavyaṃ bodhisattvena||

atha khalu bhagavān tasmātsamādhervyutthāya āryāvalokiteśvarasya bodhisattvasya sādhuśāradāt- sādhu sādhu kulaputra| evametad kulaputra, evametad gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ cartavyāṃ yathā tvayā nirdiṣṭam| anumodyate tathāgatairarhadbhīḥ||

idamavocadbhagavān| ānandamanā āyuṣmān śāriputraḥ āryāvalokiteśvaraśca bodhisattvaḥ sā ca sarvāvatī pariṣat sadevamānuṣāsurasuragandharvaśca loko bhagavato bhāṣitamabhyandanam||

iti prajñāpāramitāhṛdayasūtraṃ samāptam

[prajñāpāramitāhṛdayasūtram]

Curriculum Vitae

Name Lin Heng
 Nationality China
 Address Room 502, Sanskrit Studies Center, Silpakorn University, No.8
 Suphab Purut Road, Taweewatthana, Bangkok.10170, Thailand
 Telephone: 09597 48480

Academic Record

CE 2008 Bachelor of Arts: Business Administration and Human
 Recourses Management, Faculty of Management, Shenzhen
 University, Shenzhen, China
 Certificate in English Translation, Level III, Ministry of
 Education, Peking, China

CE 2014 Master of Arts (first class): Linguistics, Faculty of Arts,
 Banaras Hindu University, Varanasi, India
 One-year Certificate Course in Sanskrit, Faculty of Sanskrit
 Vidyā Dharma Vijnān, Banaras Hindu University, Varanasi,
 India
 Certificate of Saṅvāda Śālā, Sanskrit Bhāratī, Varanasi, India

CE 2016 Master of Arts: Sanskrit, Faculty of Archeology, Silpakorn
 University, Bangkok Thailand

Employment Record

CE 2008-2010 English Teacher (head teacher of grade eight), Shenzhen Elite
 Experimental Secondary School, Shenzhen, China

CE 2010-2012 Translator and Assistant, Center for Indian Studies, Shenzhen
 University, Shenzhen, China