

VIMALAKIRTI SUTRA -THE BUDDHA FIELD



SATCHIDANAND

DEDICATION

**With all Thanks, Love and Gratitude to Swami
Devi Dhyani and the Energy Enhancement
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these books possible.**

**With all Thanks, Love and Gratitude to my
Mother and Father and to all my other
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Berne, Gurdjieff, Father Bede Griffiths, Osho,
Zen Master Hogen, Swami Sivananda, Swami
Satchitananda, and all the other giants upon
whose shoulders I stand - who made me able
to be what... I AM – Swami Satchidanand**

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Vimalakirti Sutra - The Buddhafield

Buddhas, Bodhisattvas, Aryasravakas, and Pratyekabuddhas conquering demons, natural spiritual benefactors of all living beings, free from impurities, expert in knowing the spiritual faculties of all living beings, high resolve as hard as diamond, unbreakable in their faith in Buddha, Dharma and Sangha, they showered forth the rain of ambrosia that is released by the light rays of the jewel of the Dharma, which shines everywhere.



Vimalakirti Sutra Chapter 1: The Purification - the Removal of Energy Blockages - And the Augmentation of Psychic Powers - Caused by the Buddhafield

Reverence to all Buddhas, Bodhisattvas, Aryasravakas, and Pratyekabuddhas, in the past, the present, and the future.

Thus have I heard at one time.



The Lord Buddha was in residence in the garden of Amrapali, in the city of Vaisali, attended by a great gathering. Of bhikshus there were eight thousand, all saints. They were free from impurities and afflictions, and all had attained self-mastery.

Their minds were entirely liberated by perfect knowledge. They were calm and dignified, like royal elephants. They had

accomplished their work, done what they had to do, cast off their burdens, attained their goals, and totally destroyed the bonds of existence. They all had attained the utmost perfection of every form of mind control.

Of bodhisattvas there were thirty-two thousand, great spiritual heroes who were universally acclaimed. They were dedicated through the penetrating activity of their great super-knowledges and were sustained by the grace of the Buddha. Guardians of the city of Dharma, they upheld the true doctrine, and their great teachings resounded like the lion's roar throughout the ten directions.

Without having to be asked, they were the natural spiritual benefactors of all living beings.

They maintained unbroken the succession of the Three Jewels, conquering demons and foes and overwhelming all critics.

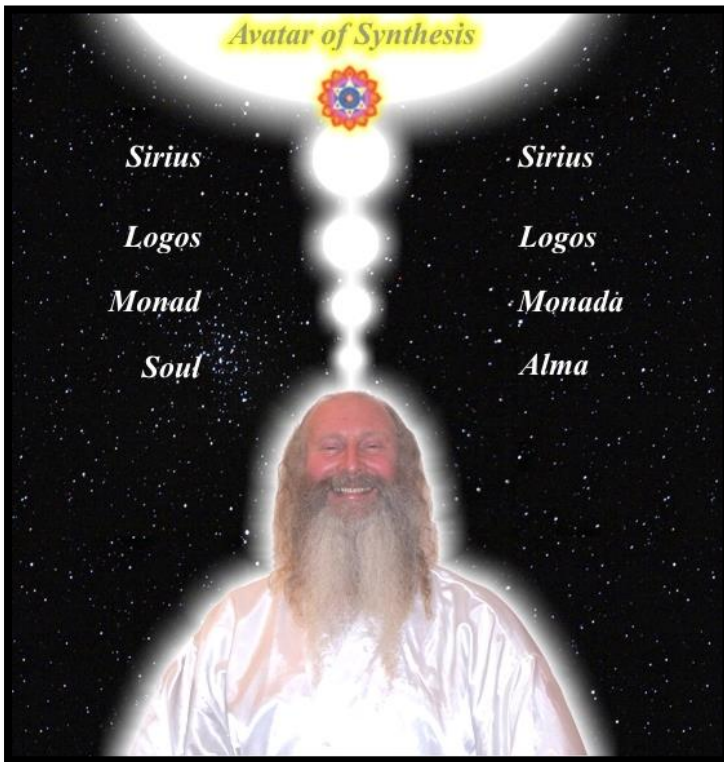


Their mindfulness, intelligence, realization, meditation, incantation, and eloquence all were perfected. They had attained the intuitive tolerance of the ultimate incomprehensibility of all things.

They turned the irreversible wheel of the Dharma. They were stamped with the insignia of signlessness. They were expert in knowing the spiritual faculties of all living beings.

They were brave with the confidence that overawes all assemblies. They had gathered the great stores of merit and of wisdom, and their bodies, beautiful without ornaments, were adorned with all the auspicious signs and marks.

They were exalted in fame and glory, like the lofty summit of Mount Sumeru. Their high resolve as hard as diamond, unbreakable in their faith in Buddha, Dharma and Sangha, they showered forth the rain of ambrosia that is released by the light rays of the jewel of the Dharma, which shines everywhere.



JEWEL IS THE CHAKRA.

*DHARMA - THE ENERGY AND WILL OF THE SOUL, IS THE
FIRST CHAKRA ABOVE THE HEAD*

Their voices were perfect in diction and resonance, and versatile in speaking all languages. They had penetrated the profound principle of relativity and had destroyed the persistence of the instinctual mental habits underlying all convictions concerning finitude and infinitude.

They spoke fearlessly, like lions, sounding the thunder of the magnificent teaching. Unequaled, they surpassed all measure. They were the best captains for the voyage of discovery of the treasures of the Dharma, the stores of merit and wisdom. They were expert in the way of the Dharma, which is straight, peaceful, subtle, gentle, hard to see, and difficult to realize.

They were endowed with the wisdom that is able to understand the thoughts of living beings, as well as their comings and goings. They had been consecrated with the anointment of the peerless gnosis of the Buddha. With their high resolve, they approached the ten powers, the four fearlessnesses, and the eighteen special qualities of the Buddha...



They had crossed the terrifying abyss of the bad migrations, and yet they assumed reincarnation voluntarily in all migrations for the sake of disciplining living beings. Great Kings of medicine,

understanding all the sicknesses of passions, they could apply the medicine of the Dharma appropriately.

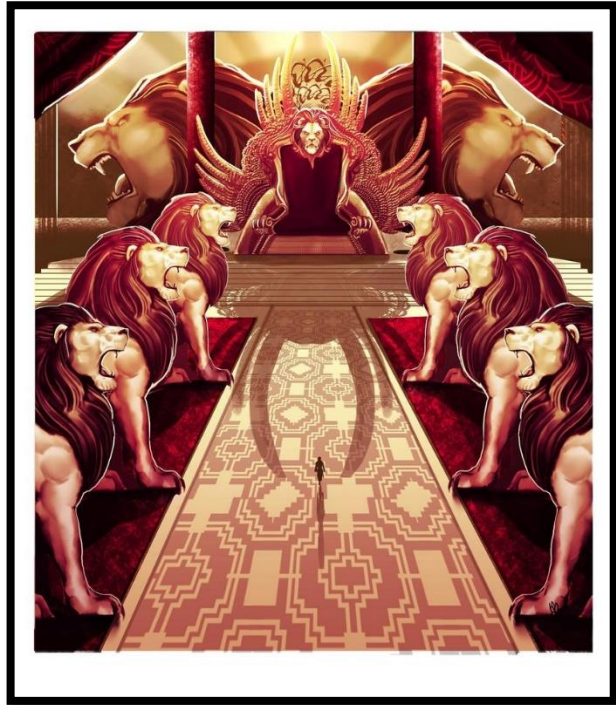
They were inexhaustible mines of limitless virtues, and they glorified innumerable buddhafi elds with the splendor of these virtues (Angel psychic gifts).

They conferred great benefit when seen, heard, or even approached. Were one to extol them for innumerable hundreds of thousands of myriads of aeons, one still could not exhaust their mighty flood of virtues (Angel psychic gifts).

These bodhisattvas were named: Samadarsana, Asamadarsana, Samadhivikurvitaraja, Dharmesvara, Dharmaketu, Prabhaketu, Prabhavyuha, Ratnavyuha, Mahavyuha, Pratibhanakuta, Ratnakuta, Ratnapani, Ratnamudrahasta, Nityapralambahasta, Nityotksipthasta, Nityatapta, Nityamuditendriya, Pramodyaraja, Devaraja, Pranidhanapravesaprapta, Prasiddhapratisamvitprapta, Gaganaganja, Ratnolkaparigrhita, Ratnasura, Ratnapriya, Ratnasri, Indrajala, Jaliniprabha, Niralambanadhyana, Prajnakuta, Ratnadatta, Marapramardaka, Vidyuddeva, Vikurvanaraja, Kutanimittasamatikranta, Simhanadanadin, Giryagrapramardiraja, Gandhahastin, Gandhakunjaranaga, Nityodyukta, Aniksiptadhura, Pramati, Sujata, Padmasrigarbha, Padmavyuha, Avalokitesvara, Mahasthamaprapta, Brahmajala, Ratnadandin, Marakarmavijeta, Ksetrasamalamkara, Maniratnacchattra, Suvarnacuda, Manicuda, Maitreya, Manjusrikumarabhuta, and so forth, with the remainder of the thirty-two thousand.

There were also gathered there ten thousand Brahmas, at their head Brahma Sikhin, who had come from the Asoka universe with its four sectors to see, venerate, and serve the Buddha and to hear the Dharma from his own mouth. There were twelve thousand Sakras, from various four-sector universes. And there were other powerful gods: Brahmas, Sakras, Lokapalas, devas, nagas, yaksas, gandharvas, asuras, garudas, kimnaras, and mahoragas. Finally, there was the fourfold community, consisting of bhikshus, bhikshunis, laymen, and laywomen.

The Lord Buddha, thus surrounded and venerated by these multitudes of many hundreds of thousands of living beings, sat upon a majestic lion-throne and began to teach the Dharma. Dominating all the multitudes, just as Sumeru, the king of mountains, looms high over the oceans, the Lord Buddha shone, radiated, and glittered as he sat upon his magnificent lion-throne.



Thereupon, the Licchavi bodhisattva Ratnakara, with five hundred Licchavi youths, each holding a precious parasol made of seven different kinds of jewels, came forth from the city of Vaisali and presented himself at the grove of Amrapali. Each approached the Buddha, bowed at his feet, circumambulated him clockwise seven times, laid down his precious parasol in offering, and withdrew to one side.

As soon as all these precious parasols had been laid down, suddenly, by the miraculous power of the Lord, they were transformed into a single precious canopy so great that it formed a covering for this entire billion-world galaxy. The surface of the entire billion-world galaxy was reflected in the interior of the great precious canopy, where the total content of this galaxy could be seen: limitless mansions of suns, moons, and stellar bodies; the realms of the devas, nagas, yaksas, gandharvas, asuras, garudas, kimnaras, and mahoragas, as well as the realms of the four Maharajas; 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 in all the worlds, the sounds reverberating in the space beneath the great precious canopy.

At this vision of the magnificent miracle effected by the supernatural power of the Lord Buddha, the entire host was ecstatic, enraptured, astonished, delighted, satisfied, and filled with awe and pleasure. They all bowed down to the Tathagata, withdrew to one side with palms pressed together, and gazed upon him with fixed attention. The young Licchavi Ratnakara knelt with his right knee on the ground, raised his hands, palms pressed together in salute of the Buddha, and praised him with the following hymn.



Pure are your eyes, broad and beautiful, like the petals of a blue lotus.

Pure is your thought, having discovered the supreme transcendence of all trances.

Immeasurable is the ocean of your virtues, the accumulation of your good deeds.

You affirm the path of peace.

Oh, Great Ascetic, obeisance to you!

Leader, bull of men, we behold the revelation of your miracle.
The superb and radiant fields of the Sugatas appear before us,
And your extensive spiritual teachings, that lead to immortality
Make themselves heard throughout the whole reach of space.

Dharma-King, you rule with the Dharma your supreme Dharma-kingdom,

And thereby bestow the treasures of the Dharma upon all living beings.

Expert in the deep analysis of things, you teach their ultimate meaning.

Sovereign Lord of Dharma, obeisance to you.

All these things arise dependently, from causes,

Yet they are neither existent nor nonexistent.

Therein is neither ego, nor experiencer, nor doer,

Yet no action, good or evil, loses its effects.

Such is your teaching.

O Sakyamuni, conquering the powerful host of Mara,

You found peace, immortality, and the happiness of that supreme enlightenment,

Which is not realized by any among the heterodox,

Though they arrest their feeling, thought and mental processes.

O Wonderful King of Dharma,

You turned the wheel of Dharma before men and gods,

With its threefold revolution, its manifold aspects,

Its purity of nature, and its extreme peace;

And thereby the Three Jewels were revealed.

Those who are well disciplined by your precious Dharma

Are free of vain imaginings and always deeply peaceful.

Supreme doctor, you put an end to birth, decay, sickness, and death.
Immeasurable ocean of virtue, obeisance to you!

Like Mount Sumeru, you are unmoved by honor or scorn.
You love moral beings and immoral beings equally.
Poised in equanimity, your mind is like the sky.
Who would not honor such a precious jewel of a being?

Great Sage, in all these multitudes gathered here,
Who look upon your countenance with hearts sincere in faith,
Each being beholds the Victor, as if just before him.
This is a special quality of the Buddha.

Although the Lord speaks with but one voice,
Those present perceive that same voice differently,
And each understands in his own language according to his own
needs.
This is a special quality of the Buddha.

From the Leader's act of speaking in a single voice,
Some merely develop an instinct for the teaching, some gain
realization,
Some find pacification of all their doubts.
This is a special quality of the Buddha.

Obeisance to you who command the force of leadership and the ten
powers!
Obeisance to you who are dauntless, knowing no fear!
Obeisance to you, leader of all living beings,
Who fully manifests the special qualities!

Obeisance to you who have cut the bondage of all fetters!
Obeisance to you who, having gone beyond, stand on firm ground!
Obeisance to you who save the suffering beings!
Obeisance to you who do not remain in the migrations!

You associate with living beings by frequenting their migrations.
Yet your mind is liberated from all migrations.

Just as the lotus, born of mud, is not tainted thereby,
So the lotus of the Buddha preserves the realization of voidness.

You nullify all signs in all things everywhere.
You are not subject to any wish for anything at all.
The miraculous power of the Buddhas is inconceivable.
I bow to you, who stand nowhere, like infinite space.

Then, the young Licchavi Ratnakara, having celebrated the Buddha with these verses, further addressed him:

"Lord, these five hundred young Licchavis are truly on their way to unexcelled, perfect enlightenment, and they have asked what is the bodhisattvas' purification of the buddhfield.

Please, Lord, explain to them the bodhisattvas' purification of the buddhfield!"



*THE MOON SYMBOLISES THE FIRST CHAKRA ABOVE THE
HEAD, THE DHARMA, THE SOUL*

Upon this request, the Buddha gave his approval to the young Licchavi Ratnakara: "Good, good, young man!

Your question to the Tathagata about the purification of the buddha-field is indeed good. Therefore, young man, listen well and remember! I will explain to you the purification of the buddhafield of the bodhisattvas."

"Very good, Lord," replied Ratnakara and the five hundred young Licchavis, and they set themselves to listen.

THE BUDDHAFIELD



Thereupon the Lord touched the ground of this billion-world-galactic universe with his big toe, and suddenly it was transformed into a huge mass of precious jewels, a magnificent array of many hundreds of thousands of clusters of precious gems, until it resembled the universe of the Tathagata Ratnavyuha, called Anantagunaratnavyuha.

The Buddha said, "Noble sons, a buddhafield of bodhisattvas is a field of living beings.

Why so? A bodhisattva embraces a buddhafield to the same extent that he causes the development of living beings.

He embraces a buddhafield to the same extent that living beings become disciplined.

He embraces a buddhafield to the same extent that, through entrance into a buddhafield, living beings are introduced to the buddha-gnosis.

He embraces a buddhafield to the same extent that, through entrance into that buddhafield, living beings increase their holy spiritual faculties. Why so? Noble son, a buddhafield of bodhisattvas springs from the aims of living beings.

"For example, Ratnakara, should one wish to build in empty space, one might go ahead in spite of the fact that it is not possible to build or to adorn anything in empty space. In just the same way, should a bodhisattva, who knows full well that all things are like empty space, wish to build a buddhafield in order to develop living beings, he might go ahead, in spite of the fact that it is not possible to build or to adorn a buddhafield in empty space.

"Yet, Ratnakara, a bodhisattva's buddhafield is a field of positive thought.

When he attains enlightenment, living beings free of hypocrisy and deceit will be born in his buddhafield.

"Noble son, a bodhisattva's buddhafield is a field of high resolve.

When he attains enlightenment, living beings who have harvested the two stores and have planted the roots of virtue will be born in his buddhafield.

"A bodhisattva's buddhafield is a field of virtuous application.

When he attains enlightenment living beings who live by all virtuous principles will be born in his buddhafield.

"A bodhisattva's buddhafield is the magnificence of the conception of the spirit of enlightenment.

When he attains enlightenment, living beings who are actually participating in the Mahayana will be born in his buddhafield.

"A bodhisattva's buddhafield is a field of generosity.

When he attains enlightenment, living beings who give away all their possessions will be born in his buddhafield.

"A bodhisattva's buddhafield is a field of tolerance.

When he attains enlightenment, living beings with the transcendences of tolerance, discipline, and superior meditation - hence beautiful with the thirty-two auspicious signs - will be born in his buddhafield.

"A bodhisattva's buddhafield is a field of meditation.

When he attains enlightenment, living beings who are evenly balanced through mindfulness and awareness will be born in his buddhafield.

"A bodhisattva's buddhafield is a field of wisdom.

When he attains enlightenment, living beings who are destined for the ultimate will be born in his buddhafield.

"A bodhisattva's buddhafield consists of the four immeasurables. When he attains enlightenment, living beings who live by love, compassion, joy, and impartiality will be born in his buddhafield.

"A bodhisattva's buddhafield consists of the four means of unification.

When he attains enlightenment, living beings who are held together by all the liberations will be born in his buddhafield.

"A bodhisattva's buddhafield is skill in liberative technique.

When he attains enlightenment, living beings skilled in all liberative techniques and activities will be born in his buddhafield.

"A bodhisattva's buddhafield consists of the thirty-seven aids to enlightenment.

Living beings who devote their efforts to the four foci of mindfulness, the four right efforts, the four bases of magical power, the five spiritual faculties, the five strengths, the seven factors of enlightenment, and the eight branches of the holy path will be born in his buddhafield.

"A bodhisattva's buddhafield is his mind of total dedication.

When he attains enlightenment, the ornaments of all virtues will appear in his buddhafield.

"A bodhisattva's buddhafield is the doctrine that eradicates the eight adversities. When he attains enlightenment, the three bad migrations will cease, and there will be no such thing as the eight adversities in his buddhafield.

"A bodhisattva's buddhafield consists of his personal observance of the basic precepts and his restraint in blaming others for their transgressions. When he attains enlightenment, even the word 'crime' will never be mentioned in his buddhafield.

"A bodhisattva's buddhafield is the purity of the path of the ten virtues.

When he attains enlightenment, living beings who are secure in long life, great in wealth, chaste in conduct, enhanced by true speech, soft-spoken, free of divisive intrigues and adroit in reconciling factions, enlightening in their conversations, free of envy, free of malice, and endowed with perfect views will be born in his buddhafield.

"Thus, noble son, just as is the bodhisattva's production of the spirit of enlightenment, so is his positive thought. And just as is his positive thought, so is his virtuous application.

"His virtuous application is tantamount to his high resolve, his high resolve is tantamount to his determination, his determination is tantamount to his practice, his practice is tantamount to his total dedication, his total dedication is tantamount to his liberative technique, his liberative technique is tantamount to his development of living beings, and his development of living beings is tantamount to the purity of his buddhafield.

"The purity - the lack of energy blockages - of his buddhafield reflects the purity of living beings; the purity of the living beings reflects the purity of his gnosis; the purity of his gnosis reflects the purity of his doctrine; the purity of his doctrine reflects the purity of his transcendental practice; and the purity of his transcendental practice reflects the purity of his own mind."

Thereupon, magically influenced by the Buddha, the venerable Sariputra had this thought: "If the buddhafield is pure only to the extent that the mind of the bodhisattva is pure, then, when Sakyamuni Buddha was engaged in the career of the bodhisattva, his mind must have been impure. Otherwise, how could this buddhafield appear to be so impure?"

The Buddha, knowing telepathically the thought of venerable Sariputra, said to him, "What do you think, Sariputra? Is it because the sun and moon are impure that those blind from birth do not see them?"

Sariputra replied, "No, Lord. It is not so. The fault lies with those blind from birth, and not with the sun and moon."

The Buddha declared, "In the same way, Sariputra, the fact that some living beings do not behold the splendid display of virtues of the buddhafield of the Tathagata is due to their own ignorance. It is not the fault of the Tathagata. Sariputra, the buddhafield of the Tathagata is pure, but you do not see it."

Then the Brahma Sikhin said to the venerable Sariputra, "Reverend Sariputra, do not say that the buddhafield of the Tathagata is impure.

Reverend Sariputra, the buddhafield of the Tathagata is pure.

I see the splendid expanse of the buddhafield of the Lord Sakyamuni as equal to the splendor of, for example, the abodes of the highest deities."

Then the venerable Sariputra said to the Brahma Sikhin, "As for me, O Brahma, I see this great earth, with its highs and lows (Blockages), its thorns, its precipices, its peaks, and its abysses, as if it were entirely filled with ordure."

Brahma Sikhin replied, "The fact that you see such a buddhafield as this as if it were so impure, reverend Sariputra, is a sure sign that there are highs and lows (Blockages) in your mind and that your positive thought in regard to the buddha-gnosis is not pure either.

Reverend Sariputra, those whose minds are impartial toward all living beings and whose positive thoughts toward the buddha-gnosis are pure see this buddhafield as perfectly pure."

Thereupon the Lord touched the ground of this billion-world-galactic universe with his big toe, and suddenly it was transformed into a huge mass of precious jewels, a magnificent array of many hundreds of thousands of clusters of precious gems, until it resembled the universe of the Tathagata Ratnavyuha, called Anantagunaratnavyuha. Everyone in the entire assembly was filled with wonder, each perceiving himself seated on a throne of jeweled lotuses.





Then, the Buddha said to the venerable Sariputra, "Sariputra, do you see this splendor of the virtues of the buddhafiield?"

Sariputra replied, "I see it, Lord! Here before me is a display of splendor such as I never before heard of or beheld!"



The Buddha said, "Sariputra, this Buddhafiield is always thus pure, but the Tathagata makes it appear to be spoiled by many faults, in order to bring about the maturity of the inferior living beings.

For example, Sariputra, the gods of the Trayastrimsa heaven all take their food from a single precious vessel, yet the nectar which

nourishes each one differs according to the differences of the merits each has accumulated.

Just so, Sariputra, living beings born in the same buddhafiield see the splendor of the virtues of the buddhafiields of the Buddhas according to their own degrees of purity."

When this splendor of the beauty of the virtues of the Buddhafiield shone forth, eighty-four thousand beings conceived the spirit of unexcelled perfect enlightenment, and the five hundred Licchavi youths who had accompanied the young Licchavi Ratnakara all attained the conformatiive tolerance of ultimate birthlessness.

Then, the Lord withdrew his miraculous power and at once the buddhafiield was restored to its usual appearance. Then, both men and gods who subscribed to the disciple-vehicle thought, "Alas! All constructed things are impermanent."

Thereby, thirty-two thousand living beings purified their immaculate, undistorted Dharma-eye in regard to all things.

The eight thousand bhikshus were liberated from their mental defilements, attaining the state of non-grasping.

And the eighty-four thousand living beings who were devoted to the grandeur of the buddhafiield, having understood that all things are by nature but magical creations, all conceived in their own minds the spirit of unexcelled, totally perfect enlightenment.



**Vimalakirti Sutra Chapter 2 -
Inconceivable Skill in Enlightenment
Liberative Technique, Dharma,
Connection with the Infinite Chakras
above the Head - Gnosis, conquered
all demons, transcendence of wisdom,
tolerance and self-control, respected
by Indra, Brahma, and all the
Lokapalas**



Chapter 2: Inconceivable Skill in Enlightenment Liberative Technique

At that time, there lived in the great city of Vaisali a certain Licchavi, Vimalakirti by name.

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 played with the great super-knowledges.

He had attained the power of incantations and the fearlessnesses. He had conquered all demons and opponents. He had penetrated the profound way of the Dharma. He was liberated through the transcendence of wisdom. Having integrated his realization with skill in Enlightenment liberative technique, he was expert in knowing the thoughts and actions of living beings.

Knowing the strength or weakness of their faculties, and being gifted with unrivaled eloquence, he taught the Dharma appropriately to each. Having applied himself energetically to the Mahayana, he understood it and accomplished his tasks with great finesse.

He lived with the deportment of a Buddha, and his superior intelligence was as wide as an ocean. He was praised, honored, and commended by all the Buddhas and was respected by Indra, Brahma, and all the Lokapalas. In order to develop living beings with his skill in liberative technique, he lived in the great city of Vaisali.

His wealth was inexhaustible for the purpose of sustaining the poor and the helpless. He observed a pure morality in order to protect the immoral. He maintained tolerance and self-control in order to reconcile 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. He attained decisive wisdom in order to sustain the foolish.



He wore the white clothes of the layman, yet lived impeccably like a religious devotee. He lived at home, but remained aloof from the realm of desire, the realm of pure matter, and the immaterial realm.

He had a son, a wife, and female attendants, yet always maintained continence. He appeared to be

surrounded by servants, yet lived in solitude. He appeared to be adorned with ornaments, yet always was endowed with the auspicious signs and marks.

He seemed to eat and drink, yet 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, yet always kept unswerving loyalty to the Buddha. He understood the mundane and transcendental sciences and esoteric practices, yet always took pleasure in the delights of the Dharma. He mixed in all crowds, yet was respected as foremost of all.

In order to be in harmony with people, he associated with elders, with those of middle age, and with the young, yet always spoke in

harmony with the Dharma. He engaged in all sorts of businesses, yet had no interest in profit or possessions.

To train living beings, he would appear at crossroads and on street corners, and to protect them he participated in government. To turn people away from the Hinayana and to engage them in the Mahayana, he appeared among listeners and teachers of the Dharma.

To develop children, he visited all the schools.

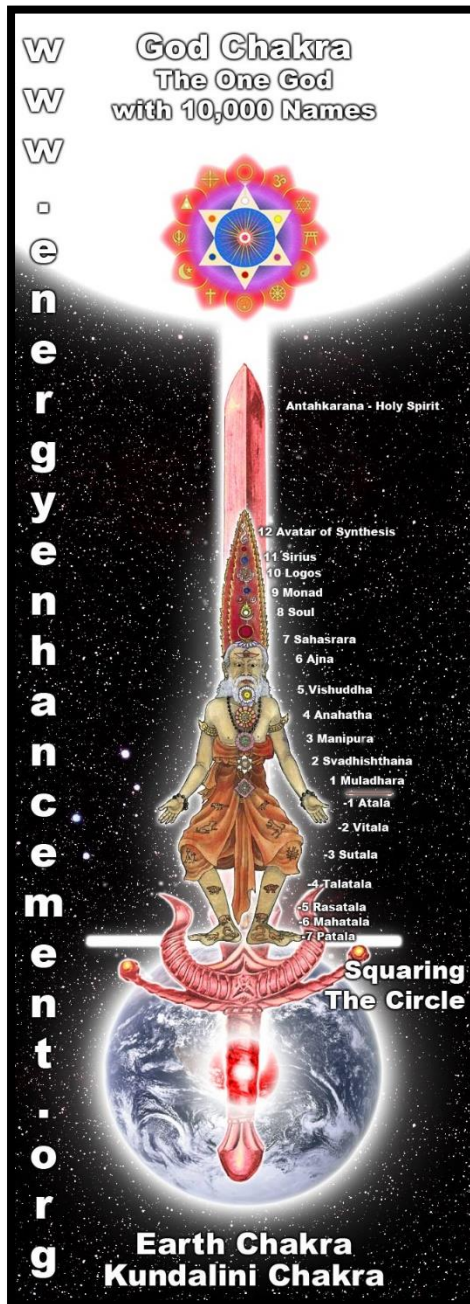
To demonstrate the evils of desire, he even entered the brothels.

To establish drunkards in correct mindfulness, he entered all the cabarets.

He was honored as the businessman among businessmen because he demonstrated the priority of the Dharma. He was honored as the landlord among landlords because he renounced the aggressiveness of ownership. He was honored as the warrior among warriors because he cultivated endurance, determination, and fortitude. He was honored as the aristocrat among aristocrats because he suppressed pride, vanity, and arrogance.

He was honored as the official among officials because he regulated the functions of government according to the Dharma. He was honored as the prince of princes because he reversed their attachment to royal pleasures and sovereign power. He was honored as a eunuch in the royal harem because he taught the young ladies according to the Dharma.

He was compatible with ordinary people because he appreciated the excellence of ordinary merits. He was honored as the Indra among Indras because he showed them the temporality of their lordship. He was honored as the Brahma among Brahmas because he showed them the special excellence of connection with the infinity of chakras above the Head, gnosis. He was honored as the Lokapala among Lokapalas because he fostered the development of all living beings.



*THE ENERGY ENHANCEMENT INFINITE CHAKRAS ABOVE
THE HEAD*

Thus lived the Licchavi Vimalakirti in the great city of Vaisali, endowed with an infinite knowledge of skill in liberative techniques.

At that time, out of this very skill in liberative technique, Vimalakirti manifested himself as if sick.

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 living beings came forth from the great city of Vaisali and called on the invalid.



When they arrived, Vimalakirti taught them the Dharma, beginning his discourse from the actuality of the four main elements:

"Friends, this body is so impermanent, fragile, unworthy of confidence, and feeble. It is so insubstantial, perishable, short-lived, painful, filled with diseases,

and subject to changes. 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 Tathagata, the Buddha.

WHAT IS UNENLIGHTENED HUMANITY MADE OF?

CATS AND SNAILS AND PUPPY DOGS
TAILS..

WHAT ARE BUDDHAS MADE OF?

SUGAR AND SPICE AND ALL THINGS
NICE..



THE BODY OF THE TATHAGATA - THE BUDDHA

"Friends, the body of a Tathagata is the body of Dharma, born of gnosis.

The body of a Tathagata is born of the stores of merit and wisdom.

The body of a Tathagata is born of morality, of meditation, of wisdom, of the liberations, and of the knowledge and vision of liberation.

The body of a Tathagata is born of love, compassion, joy, and impartiality. It is born of charity, discipline, and self-control.

The body of a Tathagata 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.

The body of a Tathagata is born of the concentrations, the liberations, the meditations, and the absorptions. It is born of learning, wisdom, and liberative technique.

The body of a Tathagata is born of the thirty-seven aids to enlightenment.

The body of a Tathagata is born of mental quiescence and transcendental analysis. It is born of the ten powers, the four fearlessnesses, and the eighteen special qualities.

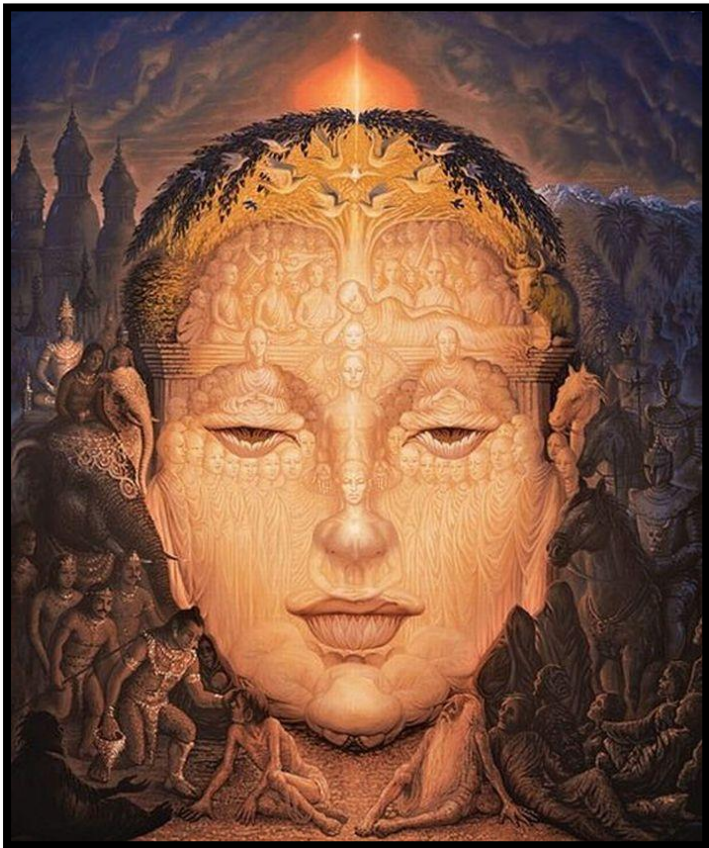
The body of a Tathagata is born of all the transcendences. It is born from sciences and superknowledges. It is born of the abandonment of all evil qualities, and of the collection of all good qualities. It is born of truth. It is born of reality. It is born of conscious awareness.

"Friends, the body of a Tathagata is born of innumerable good works. Toward 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 the Licchavi Vimalakirti thus taught the Dharma to those who had come to inquire about his sickness, many hundreds of thousands of living beings conceived the spirit of unexcelled, perfect enlightenment.



**Vimalakirti Sutra Chapter 3: The
Disciples' Reluctance to Visit
Vimalakirti - Meditation, The Dharma
- The Path of the Soul Chakra, The
First Chakra above the Head -
Renunciation, the Tathagata, the
Saint, the perfectly accomplished
Buddha, Gnosis with the Infinite
Chakras above the Head**



A Zen Master saw a child with a broken arm sitting miserably by the side of the road. This guy was so miserable that the Zen Master just knew he was impervious to being cheered up, To accepting good advice, to being told that, "Everything changes". So he took an iron bar and with it he broke his own arm. Sitting down by the young child he said, "Now we can talk!!"

Chapter 3: The Disciples' Reluctance to Visit Vimalakirti

Then, the Licchavi Vimalakirti thought to himself, "I am sick, lying on my bed in pain, yet the Tathagata, the saint, the perfectly accomplished Buddha, does not consider or take pity upon me, and sends no one to inquire after my illness."

The Lord knew this thought in the mind of Vimalakirti and said to the venerable Sariputra, "Sariputra, go to inquire after the illness of the Licchavi Vimalakirti."

Thus having been addressed, the venerable Sariputra answered the Buddha, "Lord, I am indeed reluctant to go to ask the Licchavi Vimalakirti about his illness.

Why? I remember one day, when I was sitting at the foot of a tree in the forest, absorbed in meditation, the Licchavi Vimalakirti came to the foot of that tree and said to me, 'Reverend Sariputra, this is not the way to absorb yourself in meditation.

You should absorb yourself in meditation so that neither body nor mind appear anywhere in the triple world.

You should absorb yourself in meditation in such a way that you can manifest all ordinary behavior without forsaking cessation.

You should absorb yourself in meditation in such a way that you can manifest the nature of an ordinary person without abandoning your cultivated spiritual nature.

You should absorb yourself in meditation so that the mind neither settles within nor moves without toward external forms.

You should absorb yourself in meditation in such a way that the thirty-seven aids to enlightenment are manifest without deviation toward any convictions.

You should absorb yourself in meditation in such a way that you are released in liberation without abandoning the passions that are the province of the world.

"Reverend Sariputra, those who absorb themselves in meditation in such a way are declared by the Lord to be truly absorbed in meditation.'

"Lord, when I heard this teaching, I was unable to reply and remained silent. Therefore, I am reluctant to go to ask that good man about his sickness."





Then, the Buddha said to the venerable Mahamaudgalyayana, "Maudgalyayana, go to the Licchavi Vimalakirti to inquire about his illness."

Maudgalyayana replied, "Lord, I am indeed reluctant to go to the Licchavi Vimalakirti to inquire about his illness. Why? I remember one day when I was teaching the Dharma - The Path of the Soul Chakra - The First Chakra above the Head - to the householders in a square in the great city of Vaisali, and the Licchavi Vimalakirti came along and said to me, 'Reverend Maudgalyayana, that is not the way to teach the Dharma - The Path of the Soul Chakra - The First Chakra above the Head - to the householders in their white clothes. The Dharma - The Path of the Soul Chakra - The First Chakra above the Head - must be taught according to reality.

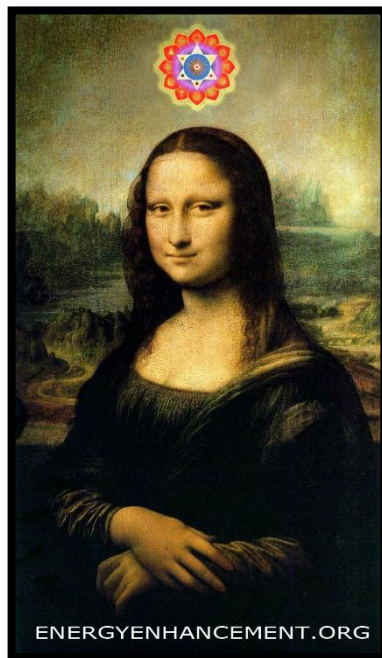
"Reverend Maudgalyayana, the Dharma - The Path of the Soul Chakra - The First Chakra above the Head - is without living beings, because it is free of the dust of living beings.

The Dharma - The Path of the Soul Chakra - The First Chakra above the Head - 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 - The Path of the Soul Chakra - The First Chakra above the Head - 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 - The Path of the Soul Chakra - The First Chakra above the Head - 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.



Soul Chakra - The First Chakra above the Head

"The Dharma - The Path of the Soul Chakra - The First Chakra above the Head - 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, emptiness, a vibration so high that it is not gross like matter, or emotion, or mind, it 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 Mahamaudgalyayana, how could there be a teaching in regard to such a Dharma - The Path of the Soul Chakra - The First Chakra above the Head? Reverend Mahamaudgalyayana, even the expression "to teach the Dharma - The Path of the Soul Chakra - The First Chakra above the Head -" 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 - The Path of the Soul Chakra - The First Chakra above the Head, no one to listen, and no one to understand. It is as if an illusory person were to teach the Dharma - The Path of the Soul Chakra - The First Chakra above the Head - to illusory people.

"Therefore, you should teach the Dharma - The Path of the Soul Chakra - The First Chakra above the Head - 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 Buddha, purifying your intentions, understanding the definitive expressions of the Dharma - The Path of the Soul Chakra - The First Chakra above the Head, you should teach the Dharma - The Path of the Soul Chakra - The First Chakra above the Head - in order that the continuity of the Three Jewels may never be interrupted.'

"Lord, when Vimalakirti had discoursed thus, eight hundred householders in the crowd conceived the spirit of unexcelled, perfect

enlightenment, and I myself was speechless. Therefore, Lord, I am indeed reluctant to go to this good man to inquire about his illness."

Then, the Buddha said to the venerable Mahakasyapa,
"Mahakasyapa, you go to the Licchavi Vimalakirti to inquire about his illness."



"Lord, I am indeed reluctant to go to the Licchavi Vimalakirti to inquire about his illness. Why? I remember one day, when I was in the street of the poor begging for my food, the Licchavi Vimalakirti came along and said to me, 'Reverend Mahakasyapa, to avoid the houses of the wealthy, and to favor the houses of the poor - this is partiality in benevolence. Reverend Mahakasyapa, 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 spiritually develop men and women. You should enter homes as if entering the family of the 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 with the Infinite Chakras above the Head, 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.



Dore - Gnosis with the Infinite Chakras above the Head

"Elder Mahakasyapa, if, equipoised in the eight liberations without transcending the eight perversions, you can enter the equanimity of reality by means of the equanimity of perversion, and if you can make a gift to all living beings and an offering to all the saints and Buddhas out of even a single measure of alms, then you yourself may eat. Thus, when you eat, after offering, you should be neither affected by passions nor free of passions, neither involved in concentration nor free from concentration, neither living in the world nor abiding in liberation.

Furthermore, those who give such alms, reverend, have neither great merit nor small merit, neither gain nor loss. They should follow the way of the Buddhas, not the way of the disciples. Only in this way, Elder Mahakasyapa, is the practice of eating by alms meaningful.'

"Lord, when I heard this teaching, I was astonished and thought: 'Reverence to all bodhisattvas! If a lay bodhisattva may be endowed with such eloquence, who is there who would not conceive the spirit of unexcelled, perfect enlightenment? From that time forth, I no longer recommend the vehicles of the disciples and of the solitary sages but recommend the Mahayana. And thus, Lord, I am reluctant to go to this good man to inquire about his illness."

Then, the Buddha said to the venerable Subhuti, "Subhuti, go to the Licchavi Vimalakirti to inquire about his illness."

Subhuti replied, "Lord, I am indeed reluctant to go to this good man to inquire about his illness. Why? My Lord,

I remember one day, when I went to beg my food at the house of the Licchavi Vimalakirti in the great city of Vaisali, he took my bowl and filled it with some excellent food and said to me, 'Reverend Subhuti, 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 folly, 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 knowledges 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, reverend Subhuti, if, without seeing the Buddha, hearing the Dharma - The Path of the Soul Chakra - The First Chakra above the Head, or serving the Sangha, you undertake the religious life under the six heterodox masters; namely, Purana Kasyapa, Maskarin Gosali-putra, Samjayin Vairatiputra, Kakuda Katyayana, Ajita Kesakambala, and Nirgrantha Jnaniputra, and follow the ways they prescribe.

"Take this food, reverend Subhuti, 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.'





*THE MARA - DEMON ENERGY BLOCKAGE - FACED DOWN BY
A BUDDHA*

"Lord, when I heard these words of the Licchavi Vimalakirti, I wondered what I should say and what I should do, but I was totally in the dark. Leaving the bowl, I was about to leave the house when the Licchavi Vimalakirti said to me, 'Reverend Subhuti, do not fear these words, and pick up your bowl. What do you think, reverend Subhuti?'

If it were an incarnation created by the Tathagata who spoke thus to you, would you be afraid?'

"I answered, 'No indeed, noble sir!' He then said, 'Reverend Subhuti, the nature of all things is like illusion, like a magical incarnation. So you should not fear them. Why? All words also have that nature, and thus the wise are not attached to words, nor do they fear them. Why? All language does not ultimately exist, except as liberation. The nature of all things is liberation.'

"When Vimalakirti had discoursed in this way, two hundred gods obtained the pure doctrinal vision in regard to all things, without obscurity or defilement, and five hundred gods obtained the conformativ tolerance. As for me, I was speechless and unable to respond to him. Therefore, Lord, I am reluctant to go to this good man to inquire about his illness."

Then, the Buddha said to the venerable Purnamaitrayaniputra, "Purna, go to the Licchavi Vimalakirti to inquire about his illness."

Purna replied, "Lord, I am indeed reluctant to go to this good man to inquire about his illness. Why? Lord, I remember one day, when I was teaching the Dharma - The Path of the Soul Chakra - The First Chakra above the Head - to some young monks in the great forest, the Licchavi Vimalakirti came there and said to me, 'Reverend Purna, first concentrate yourself, regard the minds of these young bhikshus, and then teach them the Dharma - The Path of the Soul Chakra - The First Chakra above the Head! 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!'

"Reverend Purna, 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!





SPIRITUAL FACULTIES

"Reverend Purna, all these monks were formerly engaged in the Mahayana 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.'

"At that moment, the Licchavi Vimalakirti entered into such a concentration that those monks were caused to remember their various former existences, in which they had produced the roots of virtue by serving five hundred Buddhas for the sake of perfect enlightenment.

As soon as their own spirits of enlightenment had become clear to them, they bowed at the feet of that good man and pressed their palms together in reverence.

He taught them the Dharma - The Path of the Soul Chakra - The First Chakra above the Head, and they all attained the stage of irreversibility from the spirit of unexcelled, perfect enlightenment. It occurred to me then, 'The disciples, who do not know the thoughts or the inclinations of others, are not able to teach the Dharma - The Path of the Soul Chakra - The First Chakra above the Head - to anyone. Why? These disciples are not expert in discerning the superiority and inferiority of the spiritual faculties of living beings, and they are not always in a state of concentration like the Tathagata, the Saint, the perfectly accomplished Buddha.'

"Therefore, Lord, I am reluctant to go to that good man to inquire about his health."

The Buddha then said to the venerable Mahakatyayana, "Katyayana, go to the Licchavi Vimalakirti to inquire about his illness."

Katyayana replied, "Lord, I am indeed reluctant to go that good man to inquire about his illness. Why? Lord, I remember one day when, after the Lord had given some brief instruction to the monks, I was defining the expressions of that discourse by teaching the meaning of impermanence, suffering, selflessness, and peace; the Licchavi Vimalakirti came there and said to me, 'Reverend Mahakatyayana, do not teach an ultimate reality endowed with activity, production, and destruction! Reverend Mahakatyayana, 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 aggregates, 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.

Therefore, Lord, I am reluctant to go to that good man to inquire about his illness."

The Buddha then said to the venerable Aniruddha, "Aniruddha, go to the Licchavi Vimalakirti to inquire about his illness."

"My Lord, I am indeed reluctant to go that good man to inquire about his illness. Why? I remember, Lord, one day when I was taking a walk, the great Brahma named Subhavyuha 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, 'Reverend 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, the Licchavi Vimalakirti 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 uncompounded in nature?'

If it is compounded in nature, it is the same as the superknowledges of the heterodox. If it is uncompounded 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?'

"Vimalakirti 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.'

"Having heard these words, the ten thousand Brahmas were inspired with high resolve and conceived the spirit of unexcelled, perfect enlightenment. Having paid homage and respect both to me and to that good man, they disappeared. As for me, I remained speechless,

and therefore I am reluctant to go to that good man to inquire about his illness."

The Buddha then said to the venerable Upali, "Upali, go to the Licchavi Vimalakirti to inquire about his illness."



ENERGY BLOCKAGES STOP THE LIGHT

Upali replied, "Lord, I am indeed reluctant to go to that good man to inquire about his illness. Why? Lord, I remember that 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 Upali, we have both committed an infraction but are too ashamed to appear before the Buddha. Venerable Upali, kindly remove our anxieties by absolving us of these infractions.'

"Lord, while I was giving those two monks some religious discourse, the Licchavi Vimalakirti came there and said to me, 'Reverend Upali, do not aggravate further the sins of these two monks. Without perplexing them, relieve their remorse. Reverend Upali, 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."

"Reverend Upali, 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.

"Reverend Upali, this nature of the mind, by virtue of which your mind, reverend, is liberated - does it ever become afflicted?"

"Never,' I replied.

"Reverend Upali, the minds of all living beings have that very nature. Reverend Upali, passions consist of Energy Blockages.

The ultimate nonexistence of these Energy Blockages and imaginary fabrications - that is the purity that is the intrinsic nature of the mind.

Energy Blockages are passions. The ultimate absence of Energy Blockages is the intrinsic nature of the mind.

The presumption of ego-self is passion.

The absence of ego-self is the intrinsic nature of the mind.

Reverend Upali, all things are without production, destruction, and duration, like magical illusions, clouds, and lightning; all things are evanescent, not remaining even for an instant; all things are like dreams, hallucinations, and unreal visions; all things are like the reflection of the moon in water and like a mirror-image; they are born of mental construction Energy Blockages.

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 Upali, who was proclaimed by the Lord as the foremost of the upholders of the discipline, is not his equal.'

"I then said to the two monks, 'Do not entertain the notion that he is a mere householder! Why? With the exception of the Tathagata himself, there is no disciple or bodhisattva capable of competing with his eloquence or rivaling the brilliance of his wisdom.'

"Thereupon, the two monks, delivered from their anxieties and inspired with a high resolve, conceived the spirit of unexcelled, perfect enlightenment. Bowing down to that good man, they made the wish: 'May all living beings attain eloquence such as this!' Therefore, I am reluctant to go to that good man to inquire about his illness."



The Buddha then said to the venerable Rahula, "Rahula, go to the Licchavi Vimalakirti to inquire about his illness."

Rahula replied, "Lord, I am indeed reluctant to go to that good man to inquire about his illness. Why? Lord, I remember that one day

many young Licchavi gentlemen came to the place where I was and said to me, 'Reverend Rahula, 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, the Licchavi Vimalakirti came there and, having greeted me, said, 'Reverend Rahula, 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.

Reverend Rahula, 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.

Reverend Rahula, renunciation is not material but is free of matter.

Renunciation is free of the extreme views of beginning and end. It is the path of liberation.

Renunciation is praised by the wise, embraced by the saints, and causes the defeat of all Maras.

Renunciation 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.

Renunciation 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.'

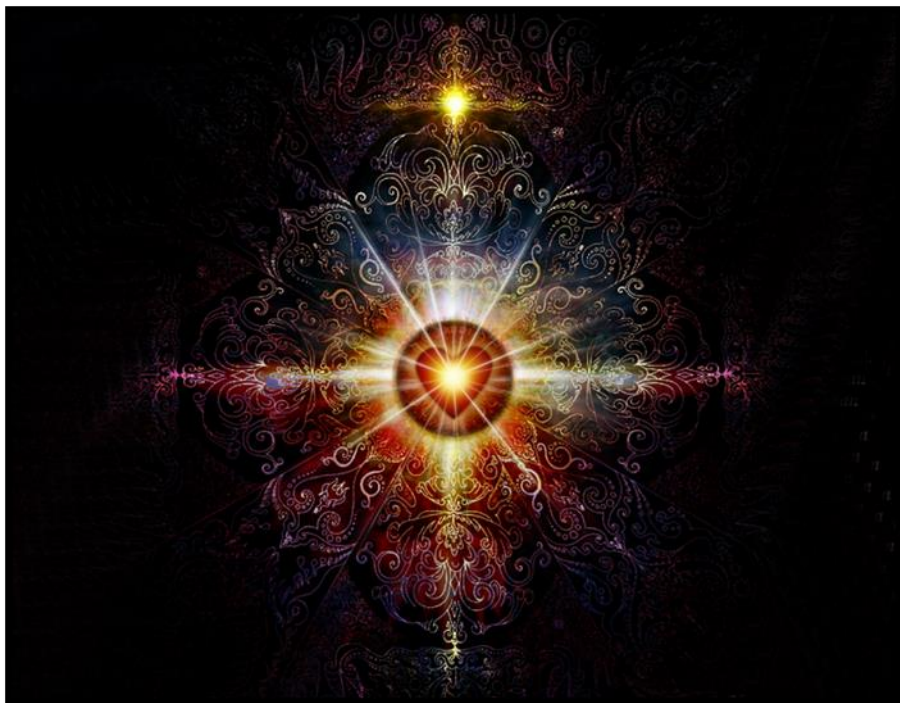
"The young men complained: 'But, householder, we have heard the Tathagata declare that one should not renounce the world without the permission of one's parents.'

"Vimalakirti answered: '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!'

"Thereupon, thirty-two of the Licchavi youths conceived the spirit of unexcelled, perfect enlightenment.

Therefore, Lord, I am reluctant to go to that good man to inquire about his illness."





The Buddha then said to the venerable Ananda, "Ananda, go to the Licchavi Vimalakirti to inquire about his illness."

Ananda replied, "Lord, I am indeed reluctant to go to that good man to inquire about his illness. Why? Lord, 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. The Licchavi Vimalakirti came there, and, having saluted me, said, 'Reverend Ananda, 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.'

"Vimalakirti then said to me, 'Reverend Ananda, do not say such a thing! Reverend Ananda, the body of the Tathagata 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?

"Reverend Ananda, 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 Buddhafields to hear such words.

"Reverend Ananda, a universal monarch, who is endowed only with a small root of virtue, is free of diseases.

How then could the Lord, who has an infinite root of virtue, have any disease? It is impossible.

"Reverend Ananda, do not bring shame upon us, but go in silence, lest the heterodox sectarians should hear your words. They would say, "For shame! The teacher of these people cannot even cure his own sicknesses. How then can he cure the sicknesses of others?" Reverend Ananda, go then discreetly so that no one observes you.

"Reverend Ananda, the Tathagatas have the body of the Dharma - The Path of the Soul Chakra - The First Chakra above the Head - not a body that is sustained by material food.

The Tathagatas have a transcendental body that has transcended all mundane qualities.

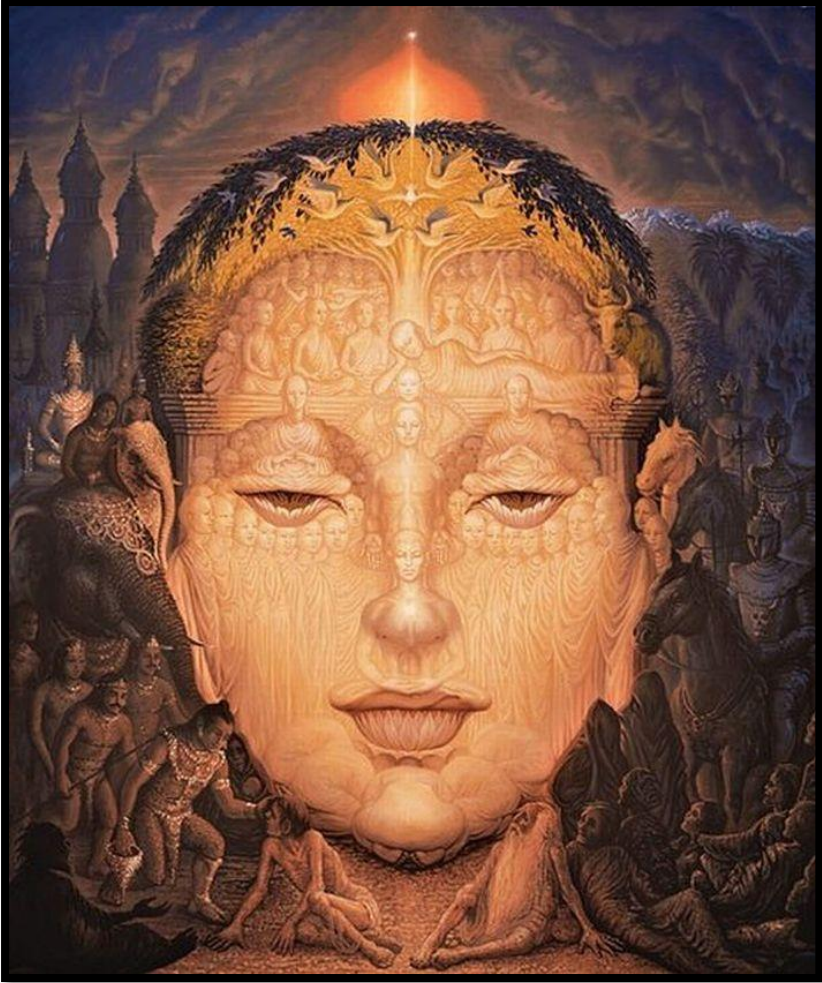
There is no injury to the body of a Tathagata, as it is rid of all defilements. The body of a Tathagata is uncompounded and free of all formative activity. Reverend Ananda, to believe there can be illness in such a body is irrational and unseemly!

"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: 'Ananda! 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, Ananda, do not be ashamed, and go and get the milk!

"Lord, such was my conversation with the Licchavi Vimalakirti, and therefore I am reluctant to go to that good man to inquire about his illness."

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



Licchavi Vimalakirti

**Vimalakirti Sutra Chapter 4 - The
Reluctance of the Bodhisattvas,
Maitraya, Enlightenment is the
Removal of All Energy Blockages,
Mara Demon Energy Blockages,
Bodhisattvas, Joy in the pleasures of
the Dharma - the Soul - The First
Chakra above the Head, The Dharma
- the Soul - The First Chakra above
the Head-sacrifice.**



BUDDHA MAITRAYA

Then, the Buddha said to the bodhisattva Maitreya, "Maitreya, go to the Licchavi Vimalakirti to inquire about his illness."

Maitreya replied, "Lord, I am indeed reluctant to go to that good man to inquire about his illness. Why? Lord, I remember that one day I was engaged in a conversation with the gods of the Tusita heaven, the god Samtusita and his retinue, about the stage of nonregression of the great bodhisattvas. At that time, the Licchavi Vimalakirti came there and addressed me as follows:

"Maitreya, the Buddha has prophesied that only one more birth stands between you and unexcelled, perfect enlightenment. What kind of birth does this prophecy concern, Maitreya? Is it past? Is it future? Or is it present? If it is a past birth, it is already finished. If it is a future birth, it will never arrive. If it is a present birth, it does not abide. For the Buddha has declared, "Bhikshus, in a single moment, you are born, you age, you die, you transmigrate, and you are reborn."

"Then might the prophecy concern birthlessness? But birthlessness applies to the stage of destiny for the ultimate, in which there is neither prophecy nor attainment of perfect enlightenment.

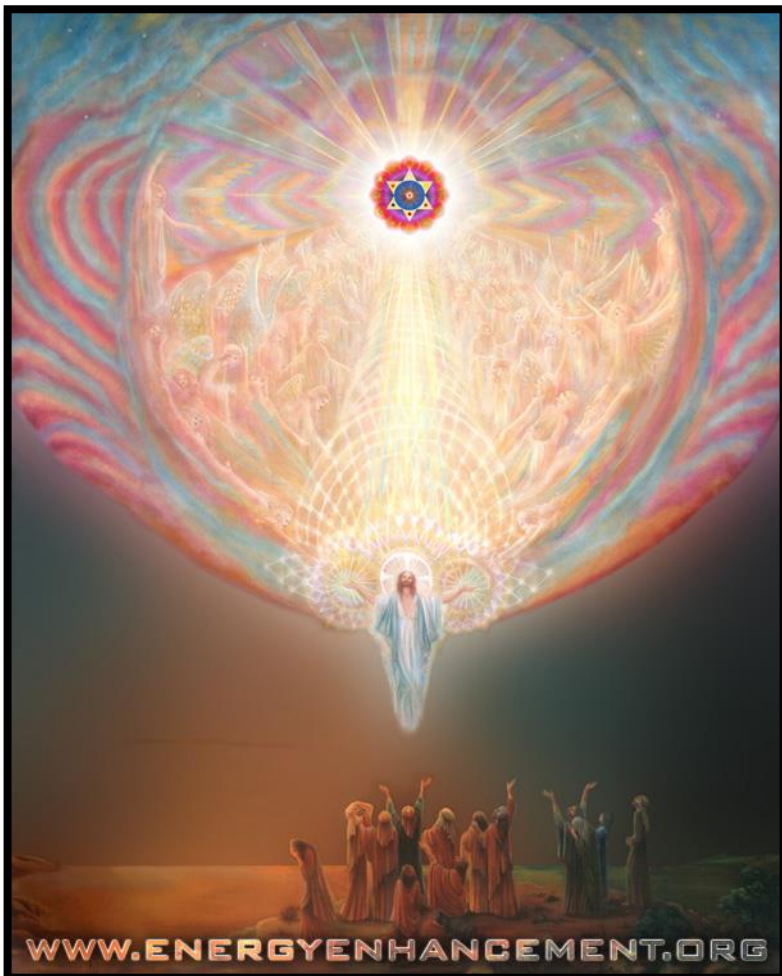
"Therefore, Maitreya, is your reality from birth? Or is it from cessation? Your reality as prophesied is not born and does not cease, nor will it be born nor will it cease. Furthermore, your reality is just the same as the reality of all living beings, the reality of all things, and the reality of all the holy ones.

If your enlightenment can be prophesied in such a way, so can that of all living beings. Why? Because reality does not consist of duality or of diversity. Maitreya, whenever you attain Buddhahood, which is the perfection of enlightenment, at the same time all living beings will also attain ultimate liberation.

Why? The Tathagatas do not enter ultimate liberation until all living beings have entered ultimate liberation. For, since all living beings are utterly liberated, the Tathagatas see them as having the nature of ultimate liberation.

"Therefore, Maitreya, do not fool and delude these deities! No one abides in, or regresses from, enlightenment.

Maitreya, you should introduce these deities to the repudiation of all discriminative constructions, the Removal of All Energy Blockages, concerning enlightenment.



"Enlightenment is perfectly realized neither by the body nor by the mind.

Enlightenment is the eradication of all Energy Blockages.

Enlightenment is free of presumptions concerning all objects.

Enlightenment is free of the functioning of all intentional thoughts.

Enlightenment is the annihilation of all convictions.

Enlightenment is free from all discriminative constructions.

Enlightenment is the Removal of All Energy Blockages.

Enlightenment is free from all vacillation, mentation, and agitation.

Enlightenment is not involved in any commitments. Enlightenment is the arrival at detachment, through freedom from all habitual attitudes. The ground of enlightenment is the ultimate realm. Enlightenment is realization of reality. Enlightenment abides at the limit of reality.

Enlightenment is without duality, since therein are no minds and no things. Enlightenment is equality, since it is equal to infinite space.

"Enlightenment is unconstructed, because it is neither born nor destroyed, neither abides nor undergoes any transformation.

Enlightenment is the complete knowledge of the thoughts, deeds, and inclinations of all living beings.

Enlightenment is not a door for the six media of sense.

Enlightenment is unadulterated, since it is free of the passions of the instinctually driven succession of lives.

Enlightenment is neither somewhere nor nowhere, abiding in no location or dimension.

Enlightenment, not being contained in anything, does not stand in reality.

Enlightenment is merely a name and even that name is unmoving.

Enlightenment, free of abstention and undertaking, is energyless.

There is no agitation in enlightenment, as it is utterly pure by nature.

Enlightenment is radiance, pure in essence.

Enlightenment is without subjectivity and completely without object.

Enlightenment, which penetrates the equality of all things, is undifferentiated.

Enlightenment, which is not shown by any example, is incomparable.

Enlightenment is subtle, since it is extremely difficult to realize.

Enlightenment is all-pervasive, as it has the nature of infinite space.

Enlightenment cannot be realized, either physically or mentally. Why? The body is like grass, trees, walls, paths, and hallucinations. And the mind is immaterial, invisible, baseless, and unconscious.'

"Lord, when Vimalakirti had discoursed thus, two hundred of the deities in that assembly attained the tolerance of birthlessness. As for me, Lord, I was rendered speechless. Therefore, I am reluctant to go to that good man to inquire about his illness."

The Buddha then said to the young Licchavi Prabhavyuha, "Prabhavyuha, go to the Licchavi Vimalakirti to inquire about his illness."

Prabhavyuha replied, "Lord, I am indeed reluctant to go to that good man to inquire about his illness. Why? Lord, I remember one day,

when I was going out of the great city of Vaisali, I met the Licchavi Vimalakirti coming in. He greeted me, and I then addressed him: 'Householder, where do you come from?' He replied, 'I come from the seat of enlightenment.' I then inquired, 'What is meant by "seat of enlightenment"?'



He then spoke the following words to me, 'Noble son, the seat of enlightenment is the seat of positive thought because it is without artificiality. It is the seat of effort, because it releases energetic activities. It is the seat of high resolve, because its insight is superior. It is the seat of the great spirit of enlightenment, because it does not neglect anything.

"The seat of enlightenment is the seat of generosity, because it has no expectation of reward. It is the seat of morality, because it fulfills all commitments. It is the seat of tolerance, because it is free of anger toward any living being. It is the seat of effort, because it does not turn back. It is the seat of meditation, because it generates fitness of mind. It is the seat of wisdom, because it sees everything directly.

"The seat of enlightenment is the seat of love, because it is equal to all living beings. It is the seat of compassion, because it tolerates all injuries. It is the seat of joy, because it is joyfully devoted to the bliss of the Dharma - the Soul - The First Chakra above the Head. It is the seat of equanimity, because it abandons affection and aversion.

"The seat of enlightenment is the seat of paranormal perception, because it has the six superknowledges. It is the seat of liberation, because it does not intellectualize. It is the seat of liberative technique, because it develops living beings. It is the seat of the means of unification, because it brings together living beings.

The seat of enlightenment is the seat of learning, because it makes practice of the essence. It is the seat of decisiveness, because of its precise discrimination. It is the seat of the aids to enlightenment, because it eliminates the duality of the compounded and the uncompounded. It is the seat of truth, because it does not deceive anyone.

"The seat of enlightenment is the seat of interdependent origination, because it proceeds from the exhaustion of ignorance to the exhaustion of old age and death. It is the seat of eradication of all passions, because it is perfectly enlightened about the nature of reality. It is the seat of all living beings, because all living beings are

without intrinsic identity. It is the seat of all things, because it is perfectly enlightened with regard to voidness.

"The seat of enlightenment is the seat of the conquest of all devils, because it never flinches. It is the seat of the triple world, because it is free of involvement. It is the seat of the heroism that sounds the lion's roar, because it is free of fear and trembling. It is the seat of the strengths, the fearlessnesses, and all the special qualities of the Buddha, because it is irreproachable in all respects. It is the seat of the three knowledges, because in it no passions remain. It is the seat of instantaneous, total understanding of all things, because it realizes fully the gnosis of omniscience with the infinite chakras above the head.

"Noble son, when bodhisattvas are thus endowed with the transcendences, the roots of virtue, the ability to develop living beings, and the incorporation of the holy Dharma - the Soul - The First Chakra above the Head, whether they lift up their feet or put them down, they all come from the seat of enlightenment. They come from the qualities of the Buddha, and stand on the qualities of the Buddha.'

"Lord, when Vimalakirti had explained this teaching, five hundred gods and men conceived the spirit of enlightenment, and I became speechless. Therefore, Lord, I am reluctant to go to that good man to inquire about his illness."

The Buddha then said to the bodhisattva Jagatimdhara, "Jagatimdhara, go to the Licchavi Vimalakirti to inquire about his illness."

Jagatimdhara replied, "My Lord, I am indeed reluctant to go to that good man to inquire about his illness. Why? Lord, I remember that one day, when I was at home, the wicked Mara Demon Energy Blockage, disguised as Indra and surrounded with twelve thousand heavenly maidens, approached me with the sounds of music and singing. Having saluted me by touching my feet with his head, he withdrew with his retinue to one side. I then, thinking he was Sakra, the king of the gods, said to him, 'Welcome, O Kausika! You should

remain consciously aware in the midst of the pleasures of desire. You should often think on impermanence and strive to utilize the essential in body, life, and wealth.'

"Mara Demon Energy Blockage then said to me, 'Good sir, accept from me these twelve thousand divine maidens and make them your servants.'

"I replied, 'O Kausika, do not offer me, who am religious and a son of the Sakya, things which are not appropriate. It is not proper for me to have these maidens.'

"No sooner had I said these words than the Licchavi Vimalakirti came there and said to me, 'Noble son, do not think that this is Indra! This is not Indra but the evil Mara Demon Energy Blockage, who has come to ridicule you.'



The Buddha tamed a celestial Ogre, Alavaka, who then took refuge in the Triple Gem of Buddhism.

"Then the Licchavi Vimalakirti said to Mara, 'Evil Mara Demon Energy Blockage, since these heavenly maidens are not suitable for this religious devotee, a son of the Sakya, give them to me.'

"Then Mara Demon Energy Blockage was terrified and distressed, thinking that the Licchavi Vimalakirti had come to expose him. He tried to make himself invisible, but, try as he might with all his

magical powers, he could not vanish from sight. Then a voice resounded in the sky, saying, 'Evil One, give these heavenly maidens to the good man Vimalakirti, and only then will you be able to return to your own abode.'

"Then Mara Demon Energy Blockage was even more frightened and, much against his will, gave the heavenly maidens.

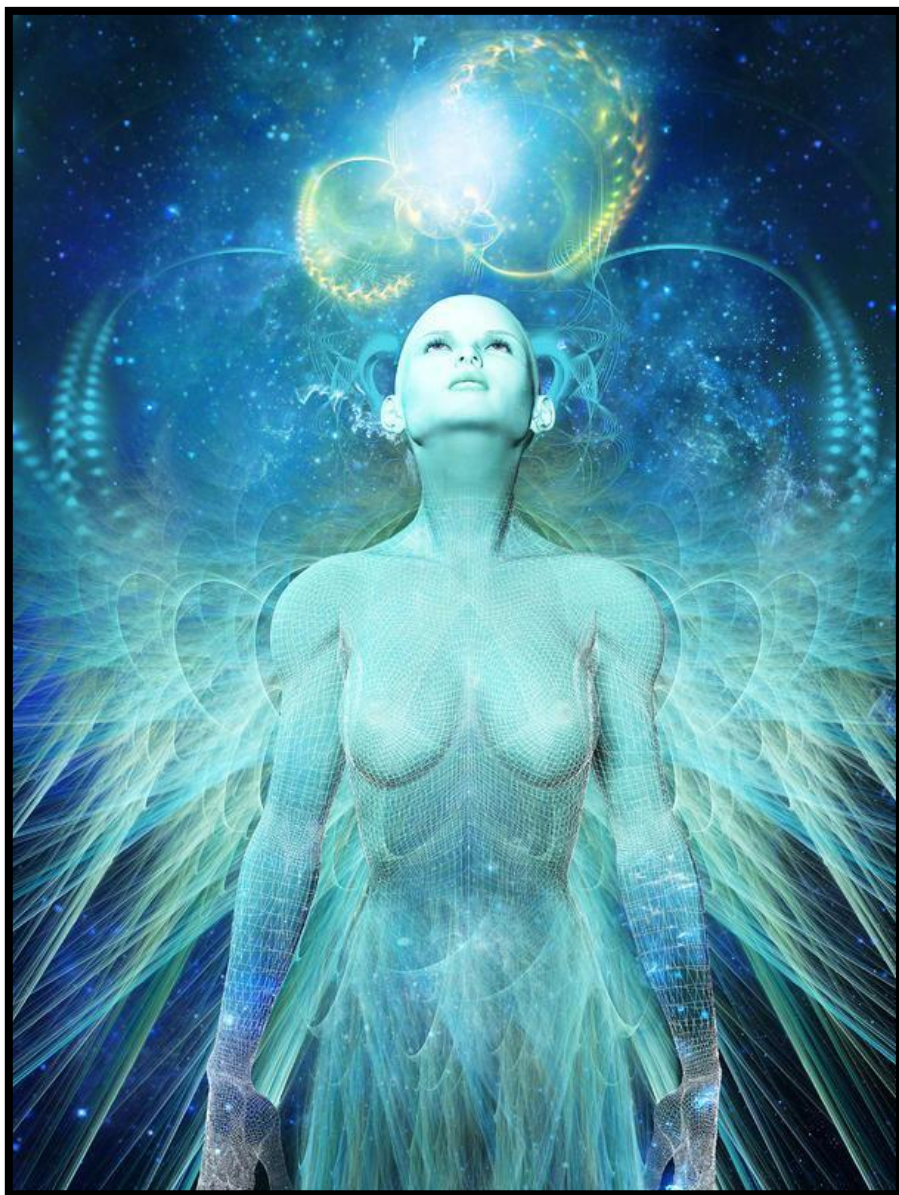
"The Licchavi Vimalakirti, having received the goddesses, said to them, 'Now that you have been given to me by Mara Demon Energy Blockage, you should all conceive the spirit of unexcelled, perfect enlightenment.'

"He then exhorted them with discourse suitable for their development toward enlightenment, and soon they conceived the spirit of enlightenment. He then said to them, 'You have just conceived the spirit of enlightenment.

From now on, you should devote yourselves to find joy in pleasures of the Dharma - the Soul - The First Chakra above the Head, and should take no pleasure in desires.'

"They then asked him, 'What is "joy in the pleasures of the Dharma - the Soul - The First Chakra above the Head"?"





*Joy in the pleasures of the Dharma - the Soul - The First Chakra
above the Head*

"He declared, 'Joy in the pleasures of the Dharma - the Soul - The First Chakra above the Head is the joy of unbreakable faith in the Buddha, of wishing to hear the Dharma - the Soul - The First Chakra

above the Head, of serving the Sangha and honoring the spiritual benefactors without pride.

Joy in the pleasures of the Dharma - the Soul - The First Chakra above the Head is the joy of renunciation of the whole world, of not being fixed in objects, of considering the five aggregates to be like murderers, of considering the elements to be like venomous serpents, and of considering the sense-media to be like an empty town.

Joy in the pleasures of the Dharma - the Soul - The First Chakra above the Head is the joy of always guarding the spirit of enlightenment, of helping living beings, of sharing through generosity, of not slackening in morality, of control and tolerance in patience, of thorough cultivation of virtue by effort, of total absorption in meditation, and of absence of passions in wisdom.

Joy in the pleasures of the Dharma - the Soul - The First Chakra above the Head is the joy of extending enlightenment, of conquering the Mara Demon Energy Blockages, of destroying the passions, and of purifying the Buddhafield.

Joy in the pleasures of the Dharma - the Soul - The First Chakra above the Head is the joy of accumulating all virtues, in order to cultivate the auspicious marks and signs.

Joy in the pleasures of the Dharma - the Soul - The First Chakra above the Head is the joy of the liberation of nonintimidation when hearing the profound teaching.

Joy in the pleasures of the Dharma - the Soul - The First Chakra above the Head is the joy of exploration of the three doors of liberation, and of the realization of liberation.

Joy in the pleasures of the Dharma - the Soul - The First Chakra above the Head is the joy of being an ornament of the seat of enlightenment, and of not attaining liberation at the wrong time.

Joy in the pleasures of the Dharma - the Soul - The First Chakra above the Head is the joy of serving those of equal fortune, of not hating or resenting those of superior fortune, of serving the spiritual benefactors, and of avoiding sinful friends.

Joy in the pleasures of the Dharma - the Soul - The First Chakra above the Head is the joy of the superior gladness of faith and devotion to the Dharma - the Soul - The First Chakra above the Head. It is the joy of acquiring liberative techniques and of the conscious cultivation of the aids to enlightenment. Thus, the bodhisattva admires and finds joy in the delights of the Dharma - the Soul - The First Chakra above the Head.'

"Thereupon, Mara Demon Energy Blockage said to the goddesses, 'Now come along and let us return home.'

"They said, 'You gave us to this householder. Now we should enjoy the delights of the Dharma - the Soul - The First Chakra above the Head and should no longer enjoy the pleasures of desires.'

"Then Mara Demon Energy Blockage said to the Licchavi Vimalakirti, 'If it is so that the bodhisattva, the spiritual hero, has no mental attachment, and gives away all his possessions, then, householder, please give me these goddesses.'

"Vimalakirti replied, 'They are given, Mara Demon Energy Blockage. Go home with your retinue.

May you fulfill the religious aspirations of all living beings!'

"Then the goddesses, saluting Vimalakirti, said to him, 'Householder, how should we live in the abode of the Mara Demon Energy Blockages?'

"Vimalakirti replied, 'Sisters, there is a door of the Dharma - the Soul - The First Chakra above the Head called "The Inexhaustible Lamp." Practice it!

What is it? Sisters, a single lamp may light hundreds of thousands of lamps without itself being diminished.

Likewise, sisters, a single bodhisattva may establish many hundreds of thousands of living beings in enlightenment without his mindfulness being diminished. In fact, not only does it not diminish, it grows stronger. Likewise, the more you teach and demonstrate virtuous qualities to others, the more you grow with respect to these virtuous qualities.

This is the door of the Dharma - the Soul - The First Chakra above the Head called "The Inexhaustible Lamp."

When you are living in the realm of the Mara Demon Energy Blockage, inspire innumerable gods and goddesses with the spirit of enlightenment. In such a way, you will repay the kindness of the Tathagata, and you will become the benefactors of all living beings.'



Mara (Evil One) and his army failed to prevent the Bodhisattva from attaining Enlightenment and finally also failed to capture the Golden Throne as well.

*When you are living in the realm of the Mara Demon Energy
Blockages*

"Then, those goddesses bowed at the feet of the Licchavi Vimalakirti and departed in the company of Mara Demon Energy Blockage.

Thus, Lord, I saw the supremacy of the magical power, wisdom, and eloquence of the Licchavi Vimalakirti, and therefore I am reluctant to go to that good man to inquire about his illness."

The Buddha then said to the merchant's son, Sudatta, "Noble son, go to the Licchavi Vimalakirti 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 Licchavi Vimalakirti came there and said, 'Merchant's son, you should not celebrate a sacrifice in this way. You should celebrate a Dharma - the Soul - The First Chakra above the Head-sacrifice. What is the use of the sacrifice of material things?'

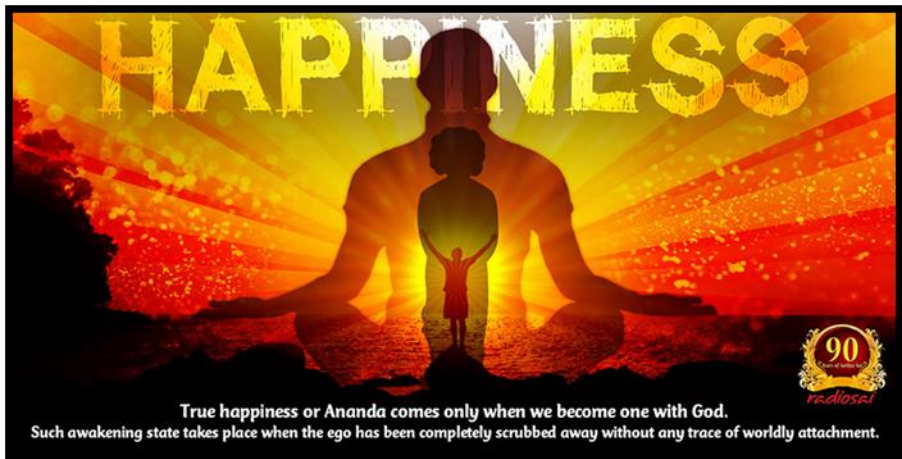
"I then asked him, 'How does one give a Dharma - the Soul - The First Chakra above the Head-sacrifice?'

"He replied, 'A Dharma - the Soul - The First Chakra above the Head-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 - the Soul - The First Chakra above the Head 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 - the Soul - The First Chakra above the Head-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 with the infinite chakras above the head.

"The Dharma - the Soul - The First Chakra above the Head-sacrifice consists of the meditation of voidness, consummated in effectiveness in the development of all living beings; of the meditation of signlessness, consummated in the purification of all compounded things; and of the meditation of wishlessness, consummated in voluntarily assuming rebirths.



"The Dharma - the Soul - The First Chakra above the Head-sacrifice consists of heroic strength, consummated in the upholding of the holy Dharma - the Soul - The First Chakra above the Head; of the power of life, consummated in the means of unification; of the absence of pride, consummated in becoming the slave and the disciple of all living beings; of the gain of body, health, and wealth, consummated by the extraction of essence from the essenceless; of

mindfulness, consummated by the six remembrances; of positive thought, consummated through the truly enjoyable Dharma - the Soul - The First Chakra above the Head; of purity of livelihood, consummated by correct spiritual practice; of the respect of saints, consummated by joyful and faithful service; of soberness of mind, consummated by absence of dislike for ordinary people; of high resolve, consummated by renunciation; of skill in erudition, consummated by religious practice; of retirement in solitary retreats, consummated by understanding things free of passions; of introspective meditation, consummated by attainment of the Buddha-gnosis with the infinite chakras above the head; of the stage of the practice of yoga, consummated by the yoga of liberating all living beings from their passions.

"The Dharma - the Soul - The First Chakra above the Head-sacrifice consists of the store of merit which is consummated by the auspicious signs and marks, the ornaments of the buddha-fields, and all other means of development of living beings; of the store of knowledge which is consummated in the ability to teach the Dharma - the Soul - The First Chakra above the Head according to the thoughts and actions of all living beings; of the store of wisdom, which is consummated in the uniform gnosis with the infinite chakras above the head free of acceptance and rejection in regard to all things; of the store of all roots of virtue, consummated in the abandonment of all passions, obscurations, and unvirtuous things; and of the attainment of all the aids to enlightenment, consummated in the realization of the gnosis of omniscience as well as in accomplishment of all virtue.

"That, noble son, is the Dharma - the Soul - The First Chakra above the Head-sacrifice. The bodhisattva who lives by this Dharma - the Soul - The First Chakra above the Head-sacrifice is the best of sacrificers, and, through his extreme sacrifice, is himself worthy of offerings from all people, including the gods.'

"Lord, as soon as the householder had discoursed thus, two hundred Brahmans among the crowd of Brahmans present conceived the spirit of unexcelled, perfect enlightenment. And I, full of astonishment, having saluted this good man by touching his feet

with my head, took from around my neck a necklace of pearls worth one hundred thousand pieces of gold and offered it to him. But he would not accept it. I then said to him, 'Please accept, good man, this necklace of pearls, out of compassion for me, and give it to whomsoever you wish.'

"Then, Vimalakirti took the pearls and divided them into two halves. He gave one half of them to the lowliest poor of the city, who had been disdained by those present at the sacrifice. The other half he offered to the Tathagata Dusprasaha. And he performed a miracle such that all present beheld the universe called Marici and the Tathagata Dusprasaha.

On the head of the Tathagata Dusprasaha, the pearl necklace took the form of a pavilion, decorated with strings of pearls, resting on four bases, with four columns, symmetrical, well constructed, and lovely to behold. Having shown such a miracle, Vimalakirti said, 'The giver who makes gifts to the lowliest poor of the city, considering them as worthy of offering as the Tathagata himself, the giver who gives without any discrimination, impartially, with no expectation of reward, and with great love - this giver, I say, totally fulfills the Dharma - the Soul - The First Chakra above the Head-sacrifice.'

"Then the poor of the city, having seen that miracle and having heard that teaching, conceived the spirit of unexcelled, perfect enlightenment. Therefore, Lord, I am reluctant to go to that good man to inquire about his illness."

In the same way, all the bodhisattvas, great spiritual heroes, told the stories of their conversations with Vimalakirti and declared their reluctance to go to him.

**Vimalakirti Sutra Chapter 5 - The
Consolation of the Invalid, intellect,
Buddhas, Bodhisattvas, disciples,
Sakras, Brahmas, Lokapalas, Gods,
and Goddesses, The infinite chakra
above the head, emptiness, nirvana,
civilizing all the abodes of Devils,
Mara Energy Blockages, consummate
in wisdom and liberative technique**



Then, the Buddha said to the crown prince, Manjusri, "Manjusri, go to the Licchavi Vimalakirti to inquire about his illness."

Manjusri replied, "Lord, it is difficult to attend upon the Licchavi Vimalakirti. He 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 superknowledges. He is consummate in wisdom and liberative technique.

He has attained the supreme excellence of the indivisible, nondual sphere of the ultimate realm, the infinite chakra above the head. He is skilled in teaching the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head 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."

Thereupon, in that assembly, the bodhisattvas, the great disciples, the Sakras, the Brahmas, the Lokapalas, and the gods and goddesses,

all had this thought: "Surely the conversations of the young prince Manjusri and that good man will result in a profound teaching of the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head."

Thus, eight thousand bodhisattvas, five hundred disciples, a great number of Sakras, Brahmas, Lokapalas, and many hundreds of thousands of gods and goddesses, all followed the crown prince Manjusri to listen to the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head. And the crown prince Manjusri, surrounded and followed by these bodhisattvas, disciples, Sakras, Brahmas, Lokapalas, gods, and goddesses, entered the great city of Vaisali.



*PRINCE MANJUSHRI AND HIS SWORD OF DIS-CRIME-
INATION*

Meanwhile, the Licchavi Vimalakirti thought to himself, "Manjusri, the crown prince, is coming here with numerous attendants. Now, may this house be transformed into emptiness!"

Then, magically his house became empty. Even the doorkeeper disappeared. And, except for the invalid's couch upon which Vimalakirti himself was lying, no bed or couch or seat could be seen anywhere.

Then, the Licchavi Vimalakirti saw the crown prince Manjusri and addressed him thus: "Manjusri! Welcome, Manjusri! You are very welcome! There you are, without any coming. You appear, without any seeing. You are heard, without any hearing."

Manjusri declared, "Householder, it is as you say. Who comes, finally comes not. Who goes, finally goes not.

"Why? Who comes is not known to come. Who goes is not known to go. Who appears is finally not to be seen.

The infinite chakra above the head, emptiness, neither comes nor goes, it is always present.

"Good sir, is your condition tolerable? Is it livable? Are your physical elements not disturbed? Is your sickness diminishing? Is it not increasing? The Buddha asks about you - if you have slight trouble, slight discomfort, slight sickness, if your distress is light, if you are cared for, strong, at ease, without self-reproach, and if you are living in touch with the supreme happiness.

"Householder, whence came this sickness of yours? How long will it continue? How does it stand? How can it be alleviated?"

Vimalakirti replied, "Manjusri, my sickness comes from ignorance and the thirst for existence and it will last as long as do the sicknesses of all living beings.

Were all living beings to be free from sickness, I also would not be sick. Why? Manjusri, a bodhisattva enters into births and deaths for

the sake of all living beings, and births and deaths always accompany sicknesses.

Were all living beings free of sickness, the bodhisattva also would be free of sickness.

For example, Manjusri, when the only son of an elder is sick, both his parents become sick on account of the sickness of their son. And the parents will suffer as long as that only son does not recover from his sickness.

Just so, Manjusri, the bodhisattva loves all living beings as if each were his only child. He becomes sick when they are sick and is cured when they are cured. You ask me, Manjusri, whence comes my sickness; the sicknesses of the bodhisattvas arise from great compassion."

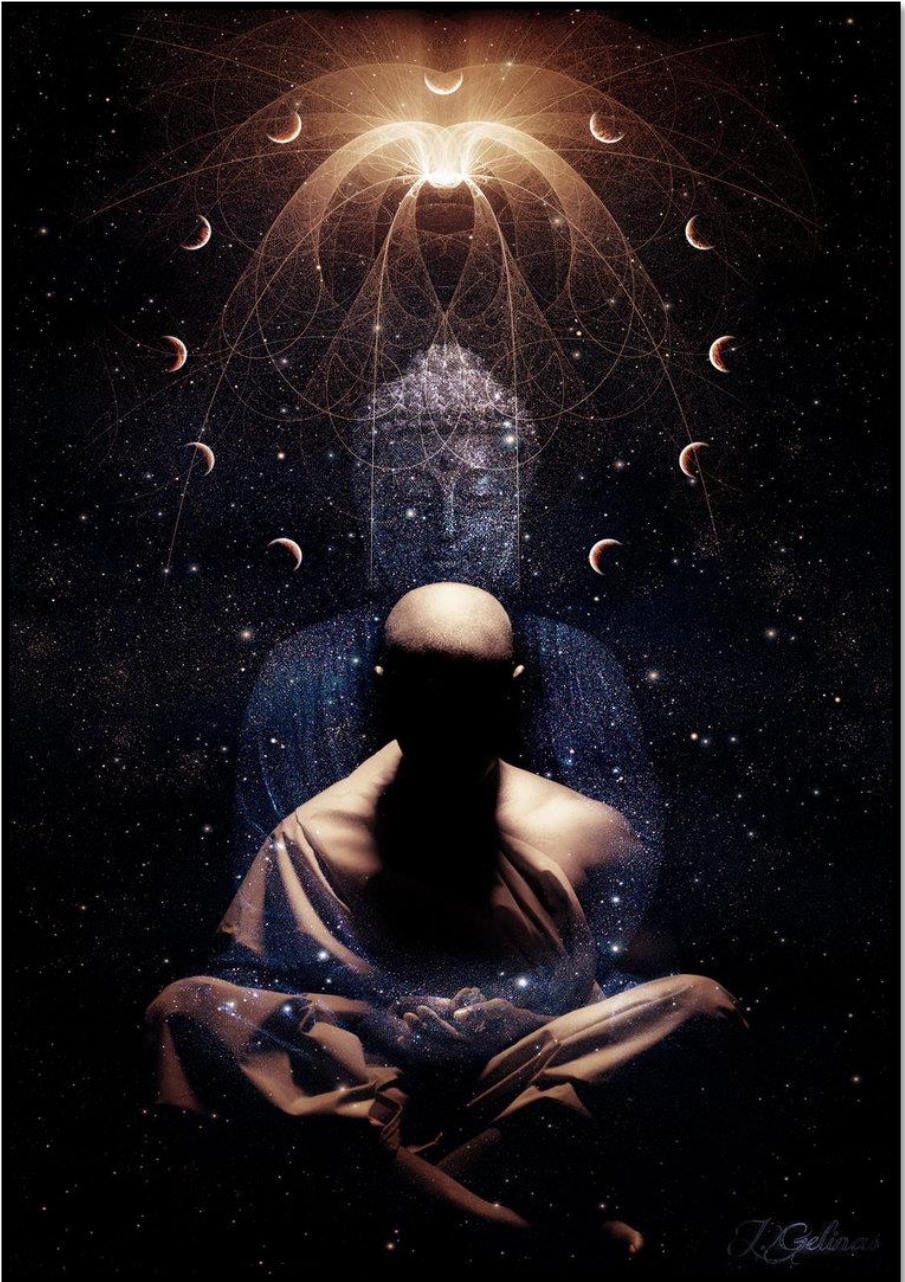
Manjusri: Householder, why is your house empty? Why have you no servants?

Vimalakirti: Manjusri, all Buddhafields are also empty.

The infinite chakra above the head, emptiness, nirvana, is at such a high frequency, such a high energy, that it appears not to be there, but this emptiness, brighter than 10,000 suns, powers the whole universe.

The infinite chakra above the head,
emptiness, nirvana, neither comes nor
goes; it is always present.





*The infinite chakra above the head, emptiness,
nirvana, neither comes nor goes; it is always
present - even to those in Darkness!!*

Manjusri: What makes them empty?

Vimalakirti: They are empty because of emptiness.

Manjusri: What is "empty" about emptiness?

Vimalakirti: Constructions are empty, because of emptiness.

Manjusri: Can emptiness be conceptually constructed?

Vimalakirti: Even that concept is itself empty, and emptiness cannot construct emptiness.

Manjusri: Householder, where should emptiness be sought?

Vimalakirti: Manjusri, emptiness should be sought among the sixty-two convictions.

Manjusri: Where should the sixty-two convictions be sought?

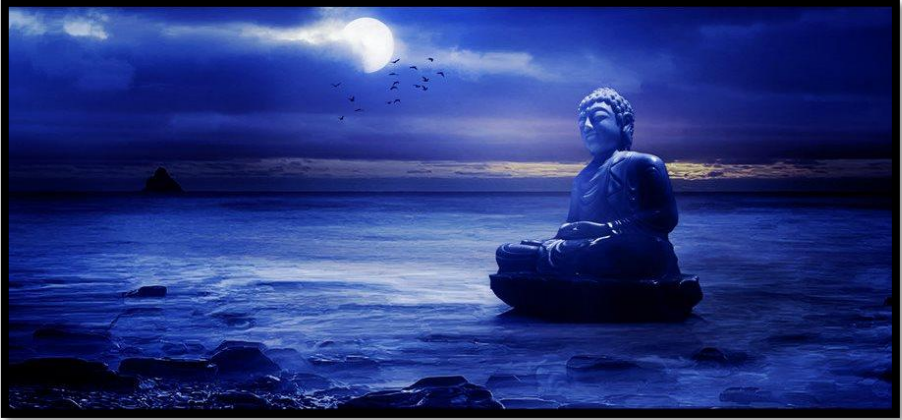
Vimalakirti: They should be sought in the liberation of the Tathagatas.

Manjusri: Where should the liberation of the Tathagatas be sought?

Vimalakirti: It should be sought in the prime mental activity of all living beings, which is blockageless - without Mara Energy Blockage Demons - and therefore free access to the infinite chakras above the head and their intelligent and intuitive energy which is higher than the intellect - the column of connection to the infinite chakras above the head - brighter than 10,000 suns it shines alone!!

Manjusri, you ask me why I am without servants, but all Mara Energy Blockage Demons and opponents are my servants. Why? The Mara Energy Blockage Demons desire this life of birth and death and the bodhisattva does not avoid life. The heterodox opponents, not in accordance with our established or accepted doctrines or opinions, advocate convictions, and the bodhisattva is

not troubled by convictions. Therefore, all Mara Energy Blockage Demons and opponents are my servants.



*THE BUDDHA AND THE MOON, HIDDEN BY BLACK CROW
MARA ENERGY BLOCKAGES*

The Mara Energy Blockage Demons desire this life of birth and death and the bodhisattva does not avoid life. Therefore, all Mara Energy Blockage Demons and opponents are my servants.

Manjusri: Householder, of what sort is your sickness?

Vimalakirti: It is immaterial and invisible.

Manjusri: Is it physical or mental?

Vimalakirti: It is not physical, since the body is insubstantial in itself. It is not mental, since the nature of the mind is like illusion.

Manjusri: Householder, which of the four main elements is disturbed - earth, water, fire, or air?

Vimalakirti: Manjusri, I am sick only because the elements of all living beings are disturbed by sicknesses.

Manjusri: Householder, how should a bodhisattva console another bodhisattva who is sick?

Vimalakirti: He should tell him that the body is impermanent, but should not exhort him to renunciation or disgust. He should tell him that the body is miserable, but should not encourage him to find solace in liberation; that the body is selfless, but that living beings should be developed; that the body is peaceful, but not to seek any ultimate calm.

He should urge him to confess his evil deeds, but not for the sake of absolution. He should encourage his empathy for all living beings on account of his own sickness, his remembrance of suffering experienced from beginningless time, and his consciousness of working for the welfare of living beings.

He should encourage him not to be distressed, but to manifest the roots of virtue, to maintain the primal purity of his connection with the infinite chakras above the head and the lack of Mara Energy Blockage Demon craving, and thus to always strive to become the king of healers, who can cure all sicknesses. Thus should a bodhisattva console a sick bodhisattva, in such a way as to make him happy.

Manjusri asked, "Noble sir, how should a sick bodhisattva control his own mind?"

Vimalakirti replied, "Manjusri, a sick bodhisattva should control his own mind with the following consideration:

Sickness arises from total involvement in the process of misunderstanding from beginningless time.

It arises from the passions that result from unreal mental constructions, energy blockages, and hence ultimately nothing is perceived which can be said to be sick as these energy blockages can be removed by the Energy Enhancement Seven Step Process, thus impermanent.

Why? The body is the issue of the four main elements, and in these elements there is no owner and no agent. There is no self in this

body, and except for arbitrary insistence on self, ultimately no "I" which can be said to be sick can be apprehended.

Therefore, thinking "I" should not adhere to any self, and "I" should rest in the knowledge of the root of illness,' he should abandon the conception of himself as a personality and produce the conception of himself as a thing, thinking, "This body is an aggregate of many things; when it is born, only things are born; when it ceases, only things cease; these things have no awareness or feeling of each other; when they are born, they do not think, "I am born." When they cease, they do not think, "I cease.""

"Furthermore, he should understand thoroughly the conception of himself as a thing by cultivating the following consideration: 'Just as in the case of the conception of "self," so the conception of "thing" is also a misunderstanding, and this misunderstanding is also a grave sickness; I should free myself from this sickness and should strive to abandon it.'

"What is the elimination of this sickness? It is the elimination of energy blockage egoism and possessiveness. What is the elimination of energy blockage egoism and possessiveness? It is the freedom from dualism. What is freedom from dualism? It is the absence of involvement with either the external or the internal. What is absence of involvement with either external or internal? It is nondeviation, nonfluctuation, and nondistractedness from equanimity. What is equanimity? It is the equality of everything from self to liberation.

Why? Because both self and liberation are void. How can both be void? As verbal designations, they both are void, and neither is established in reality. Therefore, one who sees such equality makes no difference between sickness and voidness; his sickness is itself voidness, and that sickness as voidness is itself void.

"The sick bodhisattva should recognize that sensation is ultimately nonsensation, but he should not realize the cessation of sensation. Although both pleasure and pain are abandoned when the buddha-qualities are fully accomplished, there is then no sacrifice of the great compassion for all living beings living in the bad migrations.

Thus, recognizing in his own suffering the infinite sufferings of these living beings, the bodhisattva correctly contemplates these living beings and resolves to cure all sicknesses.

As for these living beings, there is nothing to be applied, and there is nothing to be removed; one has only to teach them the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head for them to realize the basis from which sicknesses arise.



The Soul, the first chakra above the head

What is this basis? It is object-perception.

Insofar as apparent objects are perceived, they are the basis of sickness.

What things are perceived as objects? The three realms of existence are perceived as objects. What is the thorough understanding of the basic, apparent object? It is its nonperception, as no objects exist ultimately. What is nonperception?

The internal subject and the external object are not perceived dualistically. Therefore, it is called nonperception.

"Manjusri, thus should a sick bodhisattva control his own mind in order to overcome old age, sickness, death, and birth. Such, Manjusri, is the sickness of the bodhisattva. If he takes it otherwise, all his efforts will be in vain. For example, one is called 'hero' when one conquers the miseries of aging, sickness, and death.

"The sick bodhisattva should tell himself: 'Just as my sickness is unreal and nonexistent, so the sicknesses of all living beings are unreal and nonexistent.' Through such considerations, he arouses the great compassion toward all living beings without falling into any sentimental compassion.

The great compassion that strives to eliminate the accidental passions does not conceive of any life in living beings. Why?

Because great compassion that falls into sentimentally purposive views only exhausts the bodhisattva in his reincarnations.

But the great compassion which is free of involvement with sentimentally purposive views does not exhaust the bodhisattva in all his reincarnations. He does not reincarnate through involvement with such views but reincarnates with his mind free of involvement.

Hence, even his reincarnation is like a liberation.

Being reincarnated as if being liberated, he has the power and ability to teach the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head, which liberates living beings from their bondage.

As the Lord declares: 'It is not possible for one who is himself bound to deliver others from their bondage. But one who is himself liberated is able to liberate others from their bondage.' Therefore, the bodhisattva should participate in liberation and should not participate in bondage.

"What is bondage? And what is liberation? To indulge in liberation from the world without employing liberative technique is bondage for the bodhisattva. To engage in life in the world with full employment of liberative technique is liberation for the bodhisattva.

To experience the taste of contemplation, meditation, and concentration without skill in liberative technique is bondage. To experience the taste of contemplation and meditation with skill in liberative technique is liberation.



To experience the taste of contemplation and meditation with skill in liberative technique is liberation.

Wisdom not integrated with liberative technique is bondage, but wisdom integrated with liberative technique is liberation. Liberative

technique not integrated with wisdom is bondage, but liberative technique integrated with wisdom is liberation.

"How is wisdom not integrated with liberative technique a bondage? Wisdom not integrated with liberative technique consists of concentration on voidness, signlessness, and wishlessness, and yet, being motivated by sentimental compassion, failure to concentrate on cultivation of the auspicious signs and marks, on the adornment of the Buddhafield, and on the work of development of living beings it is bondage.

"How is wisdom integrated with liberative technique a liberation? Wisdom integrated with liberative technique consists of being motivated by the great compassion and thus of concentration on cultivation of the auspicious signs and marks, on the adornment of the Buddhafield, and on the work of development of living beings, all the while concentrating on deep investigation of voidness, signlessness, and wishlessness - and it is liberation.



THE OPEN HEART

Wisdom integrated with liberative technique consists of being motivated by the great compassion and thus of concentration on cultivation of the auspicious signs and marks, on the adornment of the Buddhafield, and on the work of development of living beings, all the while concentrating on deep investigation of voidness, signlessness, and wishlessness - and it is liberation.

The infinite chakras above the head become more empty, more void, higher in frequency, the higher they go. True emptiness arrives at infinity, the highest chakra above the head. Brighter than 10,000 suns it shines alone - the ultimate power source of all the chakras, all the universe, all humanity.



The infinite chakra above the head - Brighter than 10,000 suns it shines alone - the ultimate power source of all the chakras, all the universe, all humanity.

Wishlessness is desirelessness and is accomplished by removing the energy blockages from within the infinite higher chakras above the head in the energy column of the antahkarana.

"What is the bondage of liberative technique not integrated with wisdom?

The bondage of liberative technique not integrated with wisdom consists of the bodhisattva's planting of the roots of virtue without dedicating them for the sake of enlightenment, while living in the grip of dogmatic energy blockage convictions, passions, attachments, resentments, and their subconscious instincts.

"What is the liberation of liberative technique integrated with wisdom? The liberation of liberative technique integrated with wisdom consists of the bodhisattva's dedication of his roots of virtue for the sake of enlightenment, without taking any pride therein, while forgoing all energy blockage convictions, passions, attachments, resentments, and their subconscious instincts.

"Manjusri, thus should the sick bodhisattva consider things. His wisdom is the consideration of body, mind, and sickness as impermanent, miserable, empty, and selfless. His liberative technique consists of not exhausting himself by trying to avoid all physical sickness, and in applying himself to accomplish the benefit of living beings, without interrupting the cycle of reincarnations. Furthermore, his wisdom lies in understanding that the body, mind, and sickness are neither new nor old, both simultaneously and sequentially. And his liberative technique lies in not seeking cessation of body, mind, or sicknesses.

"That, Manjusri, is the way a sick bodhisattva should concentrate his mind; he should live neither in control of his mind, nor in indulgence of his mind. Why? To live by indulging the mind is proper for fools and to live in control of the mind is proper for the disciples. Therefore, the bodhisattva should live neither in control nor in indulgence of his mind. Not living in either of the two extremes is the domain of the bodhisattva.

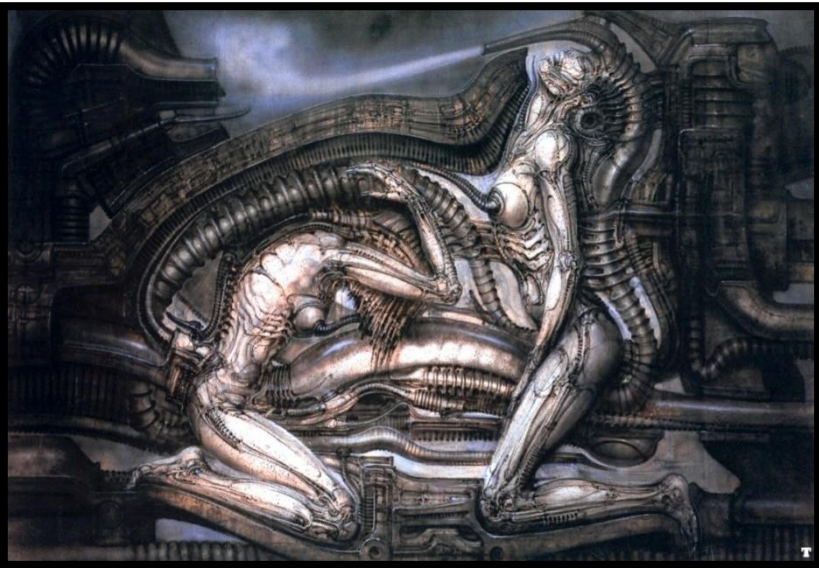
"Not the domain of the ordinary individual and not the domain of the saint, such is the domain of the bodhisattva.

The domain of the world yet not the domain of the passions, such is the domain of the bodhisattva. Where one understands liberation, yet does not enter final and complete liberation, there is the domain of the bodhisattva.

Where the four Mara demon energy blockages manifest, yet where all the works of Mara demon energy blockages are transcended, there is the domain of the bodhisattva.



*THE MARA - DEMON ENERGY BLOCKAGE - FACED DOWN BY
A BUDDHA*



*Where the four Mara demon energy blockages manifest, yet where
all the works of Mara demon energy blockages are transcended,
there is the domain of the bodhisattva.*

Where one seeks the gnosis of omniscience, yet does not attain this gnosis at the wrong time, there is the domain of the bodhisattva. Where one knows the Four Holy Truths, yet does not realize those truths at the wrong time, there is the domain of the bodhisattva. A domain of introspective insight, wherein one does not arrest voluntary reincarnation in the world, such is the domain of the bodhisattva.

A domain where one realizes birthlessness, yet does not become destined for the ultimate, such is the domain of the bodhisattva. Where one sees relativity without entertaining any convictions, there is the domain of the bodhisattva. Where one associates with all beings, yet keeps free of all afflictive instincts, there is the domain of the bodhisattva. A domain of solitude with no place for the exhaustion of body and mind, such is the domain of the bodhisattva. The domain of the triple world, yet indivisible from the ultimate realm, such is the domain of the bodhisattva. The domain of voidness, yet where one cultivates all types of virtues, such is the domain of the bodhisattva. The domain of signlessness, where one keeps in sight the deliverance of all living beings, such is the domain of the bodhisattva. The domain of wishlessness, where one voluntarily manifests lives in the world, such is the domain of the bodhisattva.

"A domain essentially without undertaking, yet where all the roots of virtue are undertaken without interruption, such is the domain of the bodhisattva. The domain of the six transcendences, where one attains the transcendence of the thoughts and actions of all living beings, such is the domain of the bodhisattva. The domain of the six superknowledges, wherein defilements are not exhausted, such is the domain of the bodhisattva.

The domain of living by the holy Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head, without even perceiving any evil paths, such is the domain of the bodhisattva. The domain of the four immeasurables, where one does not accept rebirth in the heaven of Brahma, such is the domain of the bodhisattva.



The domain of the four immeasurables, where one does not accept rebirth in the heaven of Brahma, such is the domain of the bodhisattva.

The domain of the six remembrances, unaffected by any sort of defilement, such is the domain of the bodhisattva. The domain of contemplation, meditation, and concentration, where one does not reincarnate in the formless realms by force of these meditations and concentrations, such is the domain of the bodhisattva.

The domain of the four right efforts, where the duality of good and evil is not apprehended, such is the domain of the bodhisattva. The domain of the four bases of magical powers, where they are effortlessly mastered, such is the domain of the bodhisattva. The domain of the five spiritual faculties, where one knows the degrees of the spiritual faculties of living beings, such is the domain of the bodhisattva.

The domain of living with the five powers, where one delights in the ten powers of the Tathagata, such is the domain of the bodhisattva. The domain of perfection of the seven factors of enlightenment,

where one is skilled in the knowledge of fine intellectual distinctions, such is the domain of the bodhisattva.

The domain of the holy eightfold path, where one delights in the unlimited path of the Buddha, such is the domain of the bodhisattva. The domain of the cultivation of the aptitude for mental quiescence and transcendental analysis, where one does not fall into extreme quietism, such is the domain of the bodhisattva.

The domain of the realization of the unborn nature of all things, yet of the perfection of the body, the auspicious signs and marks, and the ornaments of the Buddha, such is the domain of the bodhisattva. The domain of manifesting the attitudes of the disciples and the solitary sages without sacrificing the qualities of the Buddha, such is the domain of the bodhisattva.

The domain of conformity to all things utterly pure in nature while manifesting behavior that suits the inclinations of all living beings, such is the domain of the bodhisattva. A domain where one realizes that all the Buddhafields are indestructible and uncreatable, having the nature of infinite space, yet where one manifests the establishment of the qualities of the Buddhafields in all their variety and magnitude, such is the domain of the bodhisattva.

The domain where one turns the wheel of the holy Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head and manifests the magnificence of ultimate liberation, yet never forsakes the career of the bodhisattva, such is the domain of the bodhisattva!"





When Vimalakirti had spoken this discourse, eight thousand of the gods in the company of the crown prince Manjusri conceived the spirit of unexcelled, perfect enlightenment..

**Vimalakirti Chapter 6 The
Inconceivable Liberation Living
Immortally – Immortality Sariputra,
Dharma issues not from the intellect of
the mind but from the Soul, the first
chakra above the head.**

**Universes can be created in the Chakras Above
the Head by those pure of energy blockages,
channelling the energy of God, living
immortally, helping all humanity to become
pure and to gain sufficient talent, sufficient size,
density of psychic body, to create their own
universes where they can live forever**

**Bodhisattvas, great disciples, Sakras, Brahmas,
Lokapalas, and other gods the abodes of the
gods, the nagas, the yaksas, the gandharvas, the
asuras, the garudas, the kimnaras, and the
mahoragas.**

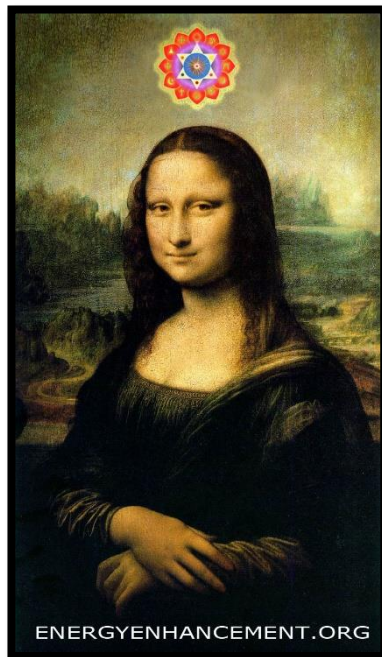


Thereupon, the venerable Sariputra had this thought: "There is not even a single chair in this house. Where are these disciples and bodhisattvas going to sit?"

The Licchavi Vimalakirti read the thought of the venerable Sariputra and said, "Reverend Sariputra, did you come here for the sake of the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head? Or did you come here for the sake of a chair?"

Sariputra replied, "I came for the sake of the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head, not for the sake of a chair."

Vimalakirti continued, "Reverend Sariputra, he who is interested in the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head is not interested even in his own body, much less in a chair.



The Soul, the first chakra above the head

Reverend Sariputra, he who is interested in the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head has no interest in matter, sensation, intellect, motivation, or consciousness. He has no interest in these aggregates, or in the elements, or in the sense-media.

Interested in the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head, he has no interest in the realm of desire, the realm of matter, or the immaterial realm.

Interested in the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head, he is not interested in attachment to the Buddha, attachment to the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head, or attachment to the Sangha.

Reverend Sariputra, he who is interested in the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head is not interested in recognizing suffering, abandoning its origination, realizing its cessation, or practicing the path.

Why? The Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head 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 which issues not from the intellect of the mind but from the Soul, the first chakra above the head but is interested in verbalization.

"Reverend Sariputra, the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head is calm and peaceful.

Those who are engaged in production and destruction are not interested in the Dharma which issues not from the intellect of the

mind but from the Soul, the first chakra above the head, are not interested in solitude, but are interested in production and destruction.

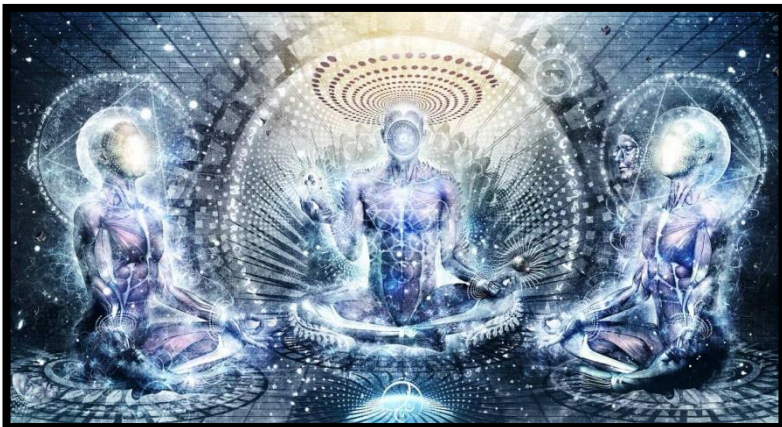
"Furthermore, reverend Sariputra, the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head is without taint and free of defilement.

He who is attached to anything, even to liberation, is not interested in the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head but is interested in the taint of desire.

The Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head is not an object.

He who pursues objects is not interested in the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head but is interested in objects.

The Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head is without acceptance or rejection. He who holds on to things or lets go of things is not interested in the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head but is interested in holding and letting go.



The Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head is not a secure refuge. He who enjoys a secure refuge is not interested in the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head but is interested in a secure refuge.

The Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head is without sign. He whose consciousness pursues signs is not interested in the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head but is interested in signs.

The Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head is not a society. He who seeks to associate with the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head is not interested in the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head but is interested in association.

The Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head is not a sight, a sound, a category, or an idea. He who is involved in sights, sounds, categories, and ideas is not interested in the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head but is interested in sights, sounds, categories, and ideas.

Reverend Sariputra, the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head is free of compounded things and uncompounded things. He who adheres to compounded things and uncompounded things is not interested in the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head but is interested in adhering to compounded things and uncompounded things.

"Thereupon, reverend Sariputra, if you are interested in the Dharma which issues not from the intellect of the mind but from the Soul,

the first chakra above the head, you should take no interest in anything."

When Vimalakirti had spoken this discourse, five hundred gods obtained the purity of the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head-eye in viewing all things.

Then, the Licchavi Vimalakirti said to the crown prince, Manjusri, "Manjusri, you have already been in innumerable hundreds of thousands of Buddhafields throughout the Universe created in the Chakras Above the Heads of the ten directions.

Universes can be created in the chakras above the head by those pure of energy blockages, channelling the energy of God, living immortally, helping all humanity to become pure and to gain sufficient talent, sufficient size, density of psychic body, sufficient to create their own universes where they can live forever.

Hell Universes can also be created by impure beings who have cut themselves off from god by blockages above the Soul, or higher, above the Monad Chakra, or even higher, vampirising the energies of all beings because they can no longer channel the energies of God, unable to live immortally because of the deterioration of Time, but instead, Dying of the Light, of God.



In which Buddhafield did you see the best lion-thrones with the finest qualities?"

Manjusri replied, "Noble sir, if one crosses the Buddhafields to the east, which are more numerous than all the grains of sand of thirty-two Ganges rivers, one will discover a Universe created in the Chakras Above the Head called Merudhvaja.

There dwells a Tathagata called Merupradiparaja. His body measures eighty-four hundred thousand leagues in height, and the height of his throne is sixty-eight hundred thousand leagues. The bodhisattvas there are forty-two hundred thousand leagues tall and their own thrones are thirty-four hundred thousand leagues high. Noble sir, the finest and most superb thrones exist in that Universe created in the Chakras Above the Head Merudhvaja, which is the Buddhafield of the Tathagata Merupradiparaja."

At that moment, the Licchavi Vimalakirti, having focused himself in concentration, performed a miraculous feat such that the Lord Tathagata Merupradiparaja, in the Universe created in the Chakras Above the Head Merudhvaja, sent to this Universe created in the Chakras Above the Head, thirty-two hundred thousand thrones.

These thrones were so tall, spacious, and beautiful that the bodhisattvas, great disciples, Sakras, Brahmas, Lokapalas, and other

gods had never before seen the like. The thrones descended from the sky and came to rest in the house of the Licchavi Vimalakirti. The thirty-two hundred thousand thrones arranged themselves without crowding and the house seemed to enlarge itself accordingly. The great city of Vaisali did not become obscured; neither did the land of Jambudvipa, nor the world of four continents.

Everything else appeared just as it was before.

Then, the Licchavi Vimalakirti said to the young prince Manjusri, "Manjusri, let the bodhisattvas be seated on these thrones, having transformed their bodies to a suitable size!"

Then, those bodhisattvas who had attained the superknowledges transformed their bodies to a height of forty-two hundred thousand leagues and sat upon the thrones.

But the beginner bodhisattvas were not able to transform themselves to sit upon the thrones. Then, the Licchavi Vimalakirti taught these beginner bodhisattvas a teaching that enabled them to attain the five superknowledges, and, having attained them, they transformed their bodies to a height of forty-two hundred thousand leagues and sat upon the thrones.

But still the great disciples were not able to seat themselves upon the thrones.





The Licchavi Vimalakirti said to the venerable Sariputra, "Reverend Sariputra, take your seat upon a throne."

He replied, "Good sir, the thrones are too big and too high, and I cannot sit upon them."

Vimalakirti said, "Reverend Sariputra, bow down to the Tathagata Merupradiparaja, and you will be able to take your seat."

Then, the great disciples bowed down to the Tathagata Merupradiparaja and they were seated upon the thrones.

Then, the venerable Sariputra said to the Licchavi Vimalakirti, "Noble sir, it is astonishing that these thousands of thrones, so big and so high, should fit into such a small house and that the great city of Vaisali, the villages, cities, kingdoms, capitals of Jambudvipa, the other three continents, the abodes of the gods, the nagas, the yaksas, the gandharvas, the asuras, the garudas, the kimnaras, and the

mahoragas - that all of these should appear without any obstacle, just as they were before!"

The Licchavi Vimalakirti replied, "Reverend Sariputra, for the Tathagatas and the bodhisattvas, there is a liberation called 'Inconceivable.'

The bodhisattva who lives in the inconceivable liberation can put the king of mountains, Sumeru, which is so high, so great, so noble, and so vast, into a mustard seed. He can perform this feat without enlarging the mustard seed and without shrinking Mount Sumeru. And the deities of the assembly of the four Maharajas and of the Trayastrimsa heavens do not even know where they are.

Only those beings who are destined to be disciplined by miracles see and understand the putting of the king of mountains, Sumeru, into the mustard seed. That, reverend Sariputra, is an entrance to the domain of the inconceivable liberation of the bodhisattvas.

"Furthermore, reverend Sariputra, the bodhisattva who lives in the inconceivable liberation can pour into a single pore of his skin all the waters of the four great oceans, without injuring the water-animals such as fish, tortoises, crocodiles, frogs, and other creatures, and without the nagas, yaksas, gandharvas, and asuras even being aware of where they are. And the whole operation is visible without any injury or disturbance to any of those living beings.

"Such a bodhisattva can pick up with his right hand this billion-world-galactic Universe created in the Chakras Above the Head as if it were a potter's wheel and, spinning it round, throw it beyond Universes created in the Chakras Above the Head, 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.



"Furthermore, reverend Sariputra, there are beings who become disciplined after an immense period of evolution, and there are also those who are disciplined after a short period of evolution. 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.

"Thus, a bodhisattva who lives in the inconceivable liberation can manifest all the splendors of the virtues of all the Buddhafields within a single Buddhafield. Likewise, he can place all living beings

in the palm of his right hand and can show them with the supernatural speed of thought all the Buddhafields without ever leaving his own Buddhafield. He can display in a single pore all the offerings ever offered to all the Buddhas of the ten directions, and the orbs of all the suns, moons, and stars of the ten directions.

He can inhale all the hurricanes of the cosmic wind-atmospheres of the ten directions into his mouth without harming his own body and without letting the forests and the grasses of the Buddhafields be flattened.

He can take all the masses of fire of all the supernovas that ultimately consume all the Universe created in the Chakras Above the Heads of all the Buddhafields into his stomach without interfering with their functions.

Having crossed Buddhafields as numerous as the sands of the Ganges downward, and having taken up a Buddhafield, he can rise up through Buddhafields as numerous as the sands of the Ganges and place it on high, just as a strong man may pick up a jujube leaf on the point of a needle.

"Thus, a bodhisattva who lives in the inconceivable liberation can magically transform any kind of living being into a universal monarch, a Lokapala, a Sakra, a Brahma, a disciple, a solitary sage, a bodhisattva, and even into a Buddha.

The bodhisattva can transform miraculously all the cries and noises, superior, mediocre, and inferior, of all living beings of the ten directions, into the voice of the Buddha, with the words of the Buddha, the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head, and the Sangha, having them proclaim, 'Impermanent! Miserable! Empty! Selfless!' And he can cause them to recite the words and sounds of all the teachings taught by all the Buddhas of the ten directions.

"Reverend Sariputra, I have shown you only a small part of the entrance into the domain of the bodhisattva who lives in the inconceivable liberation.

Reverend Sariputra, to explain to you the teaching of the full entrance into the domain of the bodhisattva who lives in the inconceivable liberation would require more than an aeon, and even more than that."

Then, the patriarch Mahakasyapa, having heard this teaching of the inconceivable liberation of the bodhisattvas, was amazed, and he said to the venerable Sariputra, "Venerable Sariputra, if one were to show a variety of things to a person blind from birth, he would not be able to see a single thing.

Likewise, venerable Sariputra, when this door of the inconceivable liberation is taught, all the disciples and solitary sages are sightless, like the man blind from birth, and cannot comprehend even a single cause of the inconceivable liberation.

Who is there among the wise who, hearing about this inconceivable liberation, does not conceive the spirit of unexcelled, perfect enlightenment?

As for us, whose faculties are deteriorated, like a burned and rotten seed, what else can we do if we do not become receptive to this great vehicle?

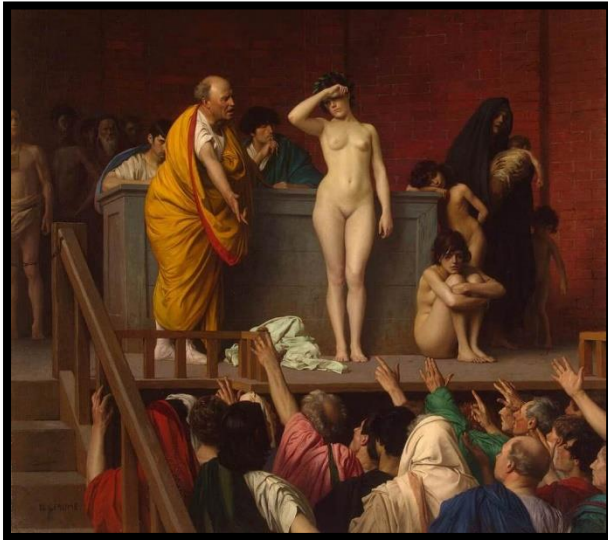
We, all the disciples and solitary sages, upon hearing this teaching of the Dharma which issues not from the intellect of the mind but from the Soul, the first chakra above the head, should utter a cry of regret that would shake this billion-world-galactic Universe created in the Chakras Above the Head!

And as for the bodhisattvas, when they hear of this inconceivable liberation they should be as joyful as a young crown prince when he takes the diadem and is anointed, and they should increase to the utmost their devotion to this inconceivable liberation. Indeed, what could the entire host of Maras ever do to one who is devoted to this inconceivable liberation?"

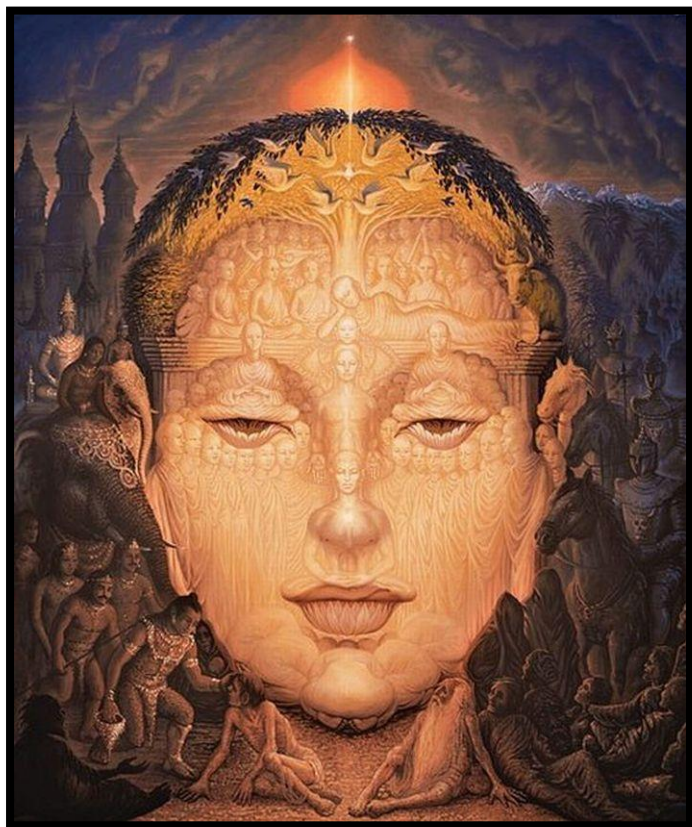
When the patriarch Mahakasyapa had uttered this discourse, thirty-two thousand gods conceived the spirit of unexcelled, perfect enlightenment.

Then the Licchavi Vimalakirti said to the patriarch Mahakasyapa, "Reverend Mahakasyapa, the Maras who play the devil in the innumerable Universes - created in the Chakras Above the Head - of the ten directions are all bodhisattvas dwelling in the inconceivable liberation, who are playing the devil in order to develop living beings through their skill in liberative technique.

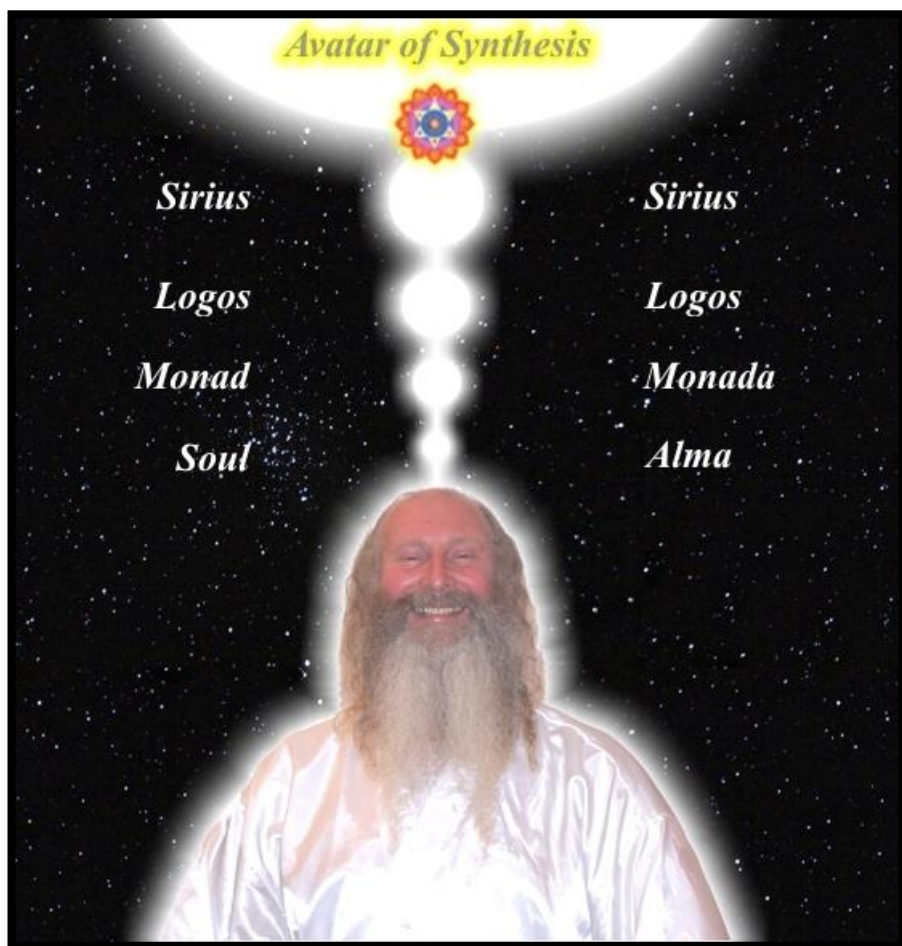
Reverend Mahakasyapa, all the miserable beggars who come to the bodhisattvas of the innumerable Universe created in the Chakras Above the Heads of the ten directions to ask for a hand, a foot, an ear, a nose, some blood, muscles, bones, marrow, an eye, a torso, a head, a limb, a member, a throne, a kingdom, a country, a wife, a son, a daughter, a slave, a slave-girl, a horse, an elephant, a chariot, a cart, gold, silver, jewels, pearls, conches, crystal, coral, beryl, treasures, food, drink, elixirs, and clothes - these demanding beggars are usually bodhisattvas living in the inconceivable liberation who, through their skill in liberative technique, wish to test and thus demonstrate the firmness of the high resolve of the bodhisattvas.



THEY ASK FOR A WIFE, A SON, A DAUGHTER, A SLAVE.



When Vimalakirti had spoken this discourse, eight thousand of the gods in the company of the crown prince Manjusri conceived the spirit of unexcelled, perfect enlightenment..



**Vimalakirti Sutra Chapter 7:
Manjusri, Compassion, the
Great Love of the Bodhisattvas
towards Humanity, generating
the Love that is firm, Love its
high resolve unbreakable, Love
like a diamond. Energy
Blockage Evil spirits cannot
disturb the fearless. The perfect
enlightenment of Buddhahood.**



MANJUSRI DISCRIMINATION LOVE

Thereupon, Manjusri, the crown prince, addressed the Licchavi Vimalakirti: "Good sir, how should a bodhisattva regard all living beings?"

Vimalakirti replied, "Manjusri, a bodhisattva should regard all livings beings as a wise man regards the reflection of the moon in water or as magicians regard men created by magic. He should regard them as being like a face in a mirror; like the water of a mirage; like the sound of an echo; like a mass of clouds in the sky; like the previous moment of a ball of foam; like the appearance and disappearance of a bubble of water; like the core of a plantain tree; like a flash of lightning;

like the fifth great element; like the seventh sense-medium; like the appearance of matter in an immaterial realm; like a sprout from a rotten seed; like a tortoise-hair coat; like the fun of games for one who wishes to die; like the egoistic views of a stream-winner; like a third rebirth of a once-returner; like the descent of a nonreturner into a womb; like the existence of desire, hatred, and folly in a saint; like thoughts of avarice, immorality, wickedness, and hostility in a bodhisattva who has attained tolerance;

like the instincts of passions in a Tathagata; like the perception of color in one blind from birth; like the inhalation and exhalation of an ascetic absorbed in the meditation of cessation;

like the track of a bird in the sky; like the erection of a eunuch; like the pregnancy of a barren woman; like the unproduced passions of an emanated incarnation of the Tathagata;

like dream-visions seen after waking; like the passions of one who is free of conceptualizations; like fire burning without fuel; like the reincarnation of one who has attained ultimate liberation.

"Precisely thus, Manjusri, does a bodhisattva who realizes the ultimate selflessness consider all beings."

Manjusri then asked further, "Noble sir, if a bodhisattva considers all living beings in such a way, how does he generate the great love toward them?"

Vimalakirti replied, "Manjusri, when a bodhisattva considers all living beings in this way, he thinks: 'Just as I have realized the Dharma, so should I teach it to living beings.'

Thereby, he generates the love that is truly a refuge for all living beings;

the love that is peaceful because free of grasping;

the love that is not feverish, because free of passions;

the love that accords with reality because it is equanimous in all three times;

the love that is without conflict because free of the violence of the passions;

the love that is nondual because it is involved neither with the external nor with the internal;

the love that is imperturbable because totally ultimate.

"Thereby he generates the love that is firm, its high resolve unbreakable, like a diamond;

the love that is pure, purified in its intrinsic nature;

the love that is even, its aspirations being equal;

the saint's love that has eliminated its enemy;

the bodhisattva's love that continuously develops living beings;

The Tathagata's love that understands reality;

the Buddha's love that causes living beings to awaken from their sleep;

the love that is spontaneous because it is fully enlightened spontaneously;

the love that is enlightenment because it is unity of experience;

the love that has no presumption because it has eliminated attachment and aversion;

the love that is great compassion because it infuses the Mahayana with radiance;

the love that is never exhausted because it acknowledges voidness and selflessness;

the love that is giving because it bestows the gift of Dharma free of the tight fist of a bad teacher;

the love that is morality because it improves immoral living beings;

the love that is tolerance because it protects both self and others;

the love that is effort because it takes responsibility for all living beings;

the love that is contemplation because it refrains from indulgence in tastes;

the love that is wisdom because it causes attainment at the proper time;

the love that is liberative technique because it shows the way everywhere;

the love that is without formality because it is pure in motivation;

the love that is without deviation because it acts from decisive motivation;

the love that is high resolve because it is without passions;

the love that is without deceit because it is not artificial;

the love that is happiness because it introduces living beings to the happiness of the Buddha.

Such, Manjusri, is the great love of a bodhisattva."



Manjusri: What is the great compassion of a bodhisattva?

Vimalakirti: It is the giving of all accumulated roots of virtue to all living beings.

Manjusri: What is the great joy of the bodhisattva?

Vimalakirti: It is to be joyful and without regret in giving.

Manjusri: What is the equanimity of the bodhisattva?

Vimalakirti: It is what benefits both self and others.

Manjusri: To what should one resort when terrified by fear of life?

Vimalakirti: Manjusri, a bodhisattva who is terrified by fear of life should resort to the magnanimity of the Buddha.

Manjusri: Where should he who wishes to resort to the magnanimity of the Buddha take his stand?

Vimalakirti: He should stand in equanimity toward all living beings.

Manjusri: Where should he who wishes to stand in equanimity toward all living beings take his stand?

Vimalakirti: He should live for the liberation of all living beings.

Manjusri: What should he who wishes to liberate all living beings do?

Vimalakirti: He should liberate them from their passions.

Manjusri: How should he who wishes to eliminate passions apply himself?

Vimalakirti: He should apply himself appropriately.

Manjusri: How should he apply himself, to "apply himself appropriately"?

Vimalakirti: He should apply himself to productionlessness and to destructionlessness.

Manjusri: What is not produced? And what is not destroyed?

Vimalakirti: Evil is not produced and good is not destroyed.

Manjusri: What is the root of good and evil?

Vimalakirti: Materiality is the root of good and evil.

Manjusri: What is the root of materiality?

Vimalakirti: Desire is the root of materiality.

Manjusri: What is the root of desire and attachment?

Vimalakirti: Unreal construction is the root of desire.

Manjusri: What is the root of unreal construction?

Vimalakirti: The false concept is its root.

Manjusri: What is the root of the false concept?

Vimalakirti: Baselessness.

Manjusri: What is the root of baselessness?

Vimalakirti: Manjusri, when something is baseless, how can it have any root?

Therefore, all evil things stand on
the root which is baseless - a Lie.



FROM THE FATHER OF LIES



Thereupon, a certain goddess who lived in that house, having heard this teaching of the Dharma of the great heroic bodhisattvas, and being delighted, pleased, and overjoyed, manifested herself in a material body and showered the great spiritual heroes, the bodhisattvas, and the great disciples with heavenly flowers.





*THE WHITE TARA GODDESS AND THE FIRST CHAKRA ABOVE
THE HEAD*

When the flowers fell on the bodies of the bodhisattvas, they fell off on the floor, but when they fell on the bodies of the great disciples, they stuck to them and did not fall.

The great disciples shook the flowers and even tried to use their magical powers, but still the flowers would not shake off. Then, the goddess said to the venerable Sariputra, "Reverend Sariputra, why do you shake these flowers?"

Sariputra replied, "Goddess, these flowers are not proper for religious persons and so we are trying to shake them off."

The goddess said, "Do not say that, reverend Sariputra. Why? These flowers are proper indeed! Why? Such flowers have neither constructual thought nor discrimination. But the elder Sariputra has both constructual thought and discrimination.

"Reverend Sariputra, impropriety for one who has renounced the world for the discipline of the rightly taught Dharma consists of constructual thought and discrimination, yet the elders are full of such thoughts. One who is without such thoughts is always proper.

"Reverend Sariputra, see how these flowers do not stick to the bodies of these great spiritual heroes, the bodhisattvas! This is because they have eliminated constructual thoughts and discriminations.

"For example, evil spirit energy blockages have power over fearful men but cannot disturb the fearless.





ENERGY BLOCKAGE DEMON SPIRITS

Likewise, those intimidated by fear of the world are in the power of forms, sounds, smells, tastes, and textures, which do not disturb those who are free from fear of the passions inherent in the constructive world.

Thus, these flowers stick to the bodies of those who have not eliminated their instincts for the passions and do not stick to the bodies of those who have eliminated their instincts.



AND THE FLOWERS SHOWERED

Therefore, the flowers do not stick to the bodies of these bodhisattvas, who have abandoned all instincts."

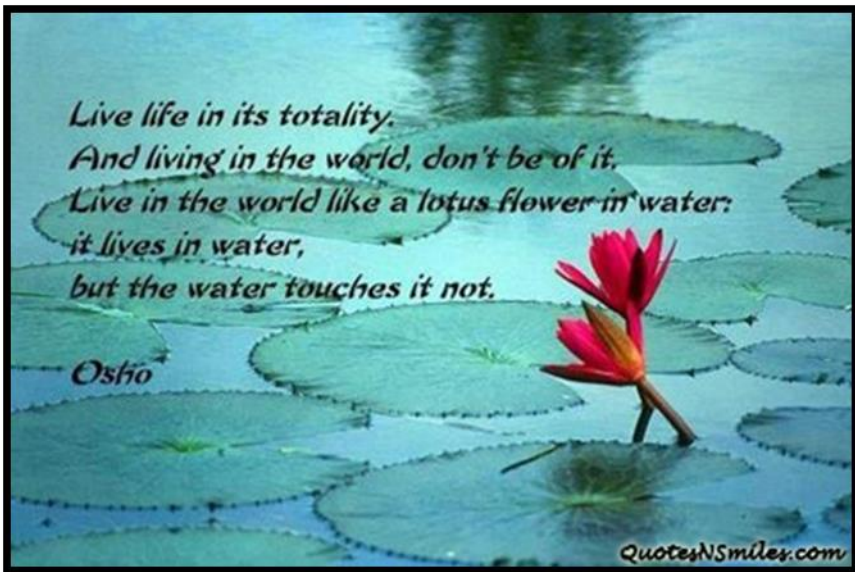
Then the venerable Sariputra said to the goddess, "Goddess, how long have you been in this house?"

The goddess replied, "I have been here as long as the elder has been in liberation."

Sariputra said, "Then, have you been in this house for quite some time?"

The goddess said, "Has the elder been in liberation for quite some time?"

At that, the elder Sariputra fell silent.



The goddess continued, "Elder, you are 'foremost of the wise!' Why do you not speak? Now, when it is your turn, you do not answer the question."

Sariputra: Since liberation is inexpressible, goddess, I do not know what to say.

Goddess: All the syllables pronounced by the elder have the nature of liberation. Why?

Liberation is neither internal nor external, nor can it be apprehended apart from them. Likewise, syllables are neither internal nor external, nor can they be apprehended anywhere else. Therefore, reverend Sariputra, do not point to liberation by abandoning speech! Why?

The holy liberation is the equality of all things!

Sariputra: Goddess, is not liberation the freedom from desire, hatred, and folly?

Goddess: "Liberation is freedom from desire, hatred, and folly" that is the teaching of the excessively proud.

But those free of pride are taught that the very nature of desire, hatred, and folly is itself liberation.

Sariputra: Excellent! Excellent, goddess! Pray, what have you attained, what have you realized, that you have such eloquence?

Goddess: I have attained nothing, reverend Sariputra. I have no realization. Therefore I have such eloquence.

Whoever thinks, "I have attained! I have realized!" is overly proud in the discipline of the well-taught Dharma.

Sariputra: Goddess, do you belong to the
disciple-vehicle, to the solitary-vehicle,
or to the great vehicle?



Goddess: I belong to the disciple-vehicle when I teach it to those who need it. I belong to the solitary-vehicle when I teach the twelve links of dependent origination to those who need them. And, since I never abandon the great compassion, I belong to the great vehicle, as all need that teaching to attain ultimate liberation.

Nevertheless, reverend Sariputra, just as one cannot smell the castor plant in a magnolia wood, but only the magnolia flowers, so, reverend Sariputra, living in this house, which is redolent with the perfume of the virtues of the Buddha-qualities, one does not smell the perfume of the disciples and the solitary sages.

Reverend Sariputra, the Sakras, the Brahmas, the Lokapalas, the devas, nagas, yaksas, gandharvas, asuras, garudas, kimnaras, and mahoragas who live in this house hear the Dharma from the mouth of this holy man and, enticed by the perfume of the virtues of the Buddha-qualities, proceed to conceive the spirit of enlightenment.

Reverend Sariputra, I have been in this house for twelve years, and I have heard no discourses concerning the disciples and solitary sages but have heard only those concerning the great love, the great compassion, and the inconceivable qualities of the Buddha.

Reverend Sariputra, eight strange and wonderful things manifest themselves constantly in this house. What are these eight?

A light of golden hue shines here constantly, so bright that it is hard to distinguish day and night; and neither the moon nor the sun shines here distinctly. That is the first wonder of this house.



Furthermore, reverend Sariputra, whoever enters this house is no longer troubled by his passions from the moment he is within. That is the second strange and wonderful thing.

Furthermore, reverend Sariputra, this house is never forsaken by Sakra, Brahma, the Lokapalas, and the bodhisattvas from all the other buddha-fields. That is the third strange and wonderful thing.

Furthermore, reverend Sariputra, this house is never empty of the sounds of the Dharma, the discourse on the six transcendences, and the discourses of the irreversible wheel of the Dharma. That is the fourth strange and wonderful thing.



Furthermore, reverend Sariputra, in this house one always hears the rhythms, songs, and music of gods and men, and from this music constantly resounds the sound of the infinite Dharma of the Buddha. That is the fifth strange and wonderful thing.

Furthermore, reverend Sariputra, in this house there are always four inexhaustible treasures, replete with all kinds of jewels, which never

decrease, although all the poor and wretched may partake to their satisfaction.

That is the sixth strange and wonderful thing.

Furthermore, reverend Sariputra, at the wish of this good man, to this house come the innumerable Tathagatas of the ten directions, such as the Tathagatas Sakyamuni, Amitabha, Aksobhya, Ratnasri, Ratnarcis, Ratnacandra, Ratnavyuha, Dusprasaha, Sarvarthasiddha, Ratnabahula, Simhakirti, Simhasvara, and so forth; and when they come they teach the door of Dharma called the "Secrets of the Tathagatas" and then depart. That is the seventh strange and wonderful thing.

Furthermore, reverend Sariputra, all the splendors of the abodes of the gods and all the splendors of the fields of the Buddhas shine forth in this house. That is the eighth strange and wonderful thing.

Reverend Sariputra, these eight strange and wonderful things are seen in this house. Who then, seeing such inconceivable things, would believe the teaching of the disciples?

Sariputra: Goddess, what prevents you from transforming yourself out of your female state?



Goddess: Although I have sought my "female state" for these twelve years, I have not yet found it. Reverend Sariputra, 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?"

Sariputra: No! Such a woman would not really exist, so what would there be to transform?

Goddess: Just so, reverend Sariputra, 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 Sariputra to appear in her form and to cause herself to appear in his form. Then the goddess, transformed into Sariputra, said to Sariputra, transformed into a goddess, "Reverend Sariputra, what prevents you from transforming yourself out of your female state?"

And Sariputra, 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?"

Sariputra: 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.

Sariputra: Goddess, where will you be born when you transmigrate after death?

Goddess: I will be born where all the magical incarnations of the Tathagata are born.

Sariputra: But the emanated incarnations of the Tathagata do not transmigrate nor are they born.

Goddess: All things and living beings are just the same; they do not transmigrate nor are they born!

Sariputra: Goddess, how soon will you attain the perfect enlightenment of Buddhahood?



Goddess: At such time as you, elder, become endowed once more with the qualities of an ordinary individual, then will I attain the perfect enlightenment of Buddhahood.

Sariputra: Goddess, it is impossible that I should become endowed once more with the qualities of an ordinary individual.

Goddess: Just so, reverend Sariputra, it is impossible that I should attain the perfect enlightenment of Buddhahood! Why? Because perfect enlightenment stands upon the impossible. Because it is impossible, no one attains the perfect enlightenment of Buddhahood.

Sariputra: But the Tathagata has declared: "The Tathagatas, who are as numerous as the sands of the Ganges, have attained perfect Buddhahood, are attaining perfect Buddhahood, and will go on attaining perfect Buddhahood."

Goddess: Reverend Sariputra, the expression, "the Buddhas of the past, present and future," is a conventional expression made up of a certain number of syllables. The Buddhas are neither past, nor present, nor future.

Their enlightenment transcends the three times! But tell me, elder, have you attained sainthood?

Sariputra: It is attained, because there is no attainment.

Goddess: Just so, there is perfect enlightenment because there is no attainment of perfect enlightenment.

Then the Licchavi Vimalakirti said to the venerable elder Sariputra,

"Reverend Sariputra, this goddess has already served ninety-two million billion Buddhas.

She plays with the superknowledges.

She has truly succeeded in all her vows.

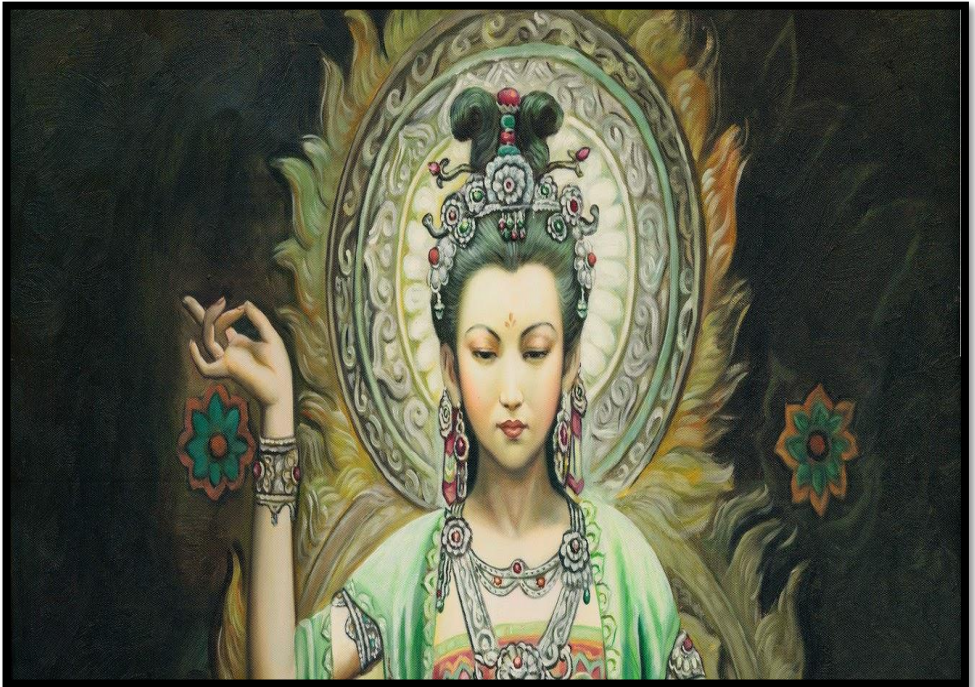
She has gained the tolerance of the birthlessness of things.

She has actually attained irreversibility.

She can live wherever she wishes on the strength of her vow to develop living beings."



**Vimalakirti Sutra Chapter 8 The
Family of the Tathagatas - stores of
merit and wisdom, true bodhisattvas,
the transcendence of wisdom, the skill
in liberative technique, joy in the
Dharma, Love and compassion and
the truth**



Then, the crown prince Manjusri said to the Licchavi Vimalakirti, "Noble sir, how does the bodhisattva follow the way to attain the qualities of the Buddha?"

Vimalakirti replied, "Manjusri, when the bodhisattva follows the wrong way, he follows the way to attain the qualities of the Buddha."

Manjusri continued, "How does the bodhisattva follow the wrong way?"

Vimalakirti 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 asura energy blockages, 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 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.

"He may follow the ways of desire, yet he stays free of attachment to the enjoyments of desire.

He may follow the ways of hatred, yet he feels no anger to any living being.

He may follow the ways of folly, yet he is ever conscious with the wisdom of firm understanding.

"He may follow the ways of avarice, yet he gives away all internal and external things without regard even for his own life.

He may follow the ways of immorality, yet, seeing the horror of even the slightest transgressions, he lives by the ascetic practices and austerities.

He may follow the ways of wickedness and anger, yet he remains utterly free of malice and lives by love.

He may follow the ways of laziness, yet his efforts are uninterrupted as he strives in the cultivation of roots of virtue.

He may follow the ways of sensuous distraction, yet, naturally concentrated, his contemplation is not dissipated.

He may follow the ways of false wisdom, yet, having reached the transcendence of wisdom, he is expert in all mundane and transcendental sciences.



*Having reached the transcendence of wisdom,
he is expert in all mundane and transcendental sciences.*

"He may show the ways of sophistry and contention, yet he is always conscious of ultimate meanings and has perfected the use of liberative techniques.

He may show the ways of pride, yet he serves as a bridge and a ladder for all people.

He may show the ways of the passions, yet he is utterly dispassionate and naturally pure.

He may follow the ways of the Mara energy blockages, yet he does not really accept their authority in regard to his knowledge of the qualities of the Buddha.

He may follow the ways of the disciples, yet he lets living beings hear the teaching they have not heard before.

He may follow the ways of the solitary sages, yet he is inspired with great compassion in order to develop all living beings.

"He may follow the ways of the poor, yet he holds in his hand a jewel of inexhaustible wealth.

He may follow the ways of cripples, yet he is beautiful and well adorned with the auspicious signs and marks.

He may follow the ways of those of lowly birth, yet, through his accumulation of the stores of merit and wisdom, he is born in the family of the Tathagatas.

He may follow the ways of the weak, the ugly, and the wretched, yet he is beautiful to look upon, and his body is like that of Narayana.

"He may manifest to living beings the ways of the sick and the unhappy, yet he has entirely conquered and transcended the fear of death.

"He may follow the ways of the rich, yet he is without acquisitiveness and often reflects upon the notion of impermanence.

"He may show himself engaged in dancing with harem girls, yet he cleaves to solitude, having crossed the swamp of desire.

"He follows the ways of the dumb and the incoherent, yet, having acquired the power of incantations, he is adorned with a varied eloquence.

"He follows the ways of the heterodox without ever becoming heterodox.

He follows the ways of all the world, yet he reverses all states of existence.

He follows the way of liberation without ever abandoning the progress of the world.

"Manjusri, thus does the bodhisattva follow the wrong ways, thereby following the way to the qualities of the Buddha."



Then, the Licchavi Vimalakirti said to the crown prince Manjusri, "Manjusri, what is the family of the Tathagatas'?"

Manjusri replied,

"Noble sir, the family of the Tathagatas consists of all basic egoism; of ignorance and the thirst for existence; of lust, hate, and folly; of the four misapprehensions, of the five obscurations, of the six media of sense, of the seven abodes of consciousness, of the eight false paths, of the nine causes of irritation, of the paths of ten sins. Such is the family of the Tathagatas. In short, noble sir, the sixty-two kinds of convictions constitute the family of the Tathagatas!"

Vimalakirti: Manjusri, with what in mind do you say so?

Manjusri: Noble sir, one who stays in the fixed determination of the vision of the uncreated is not capable of conceiving the spirit of unexcelled perfect enlightenment. However, one who lives among created things, in the mines of passions, without seeing any truth, is indeed capable of conceiving the spirit of unexcelled perfect enlightenment.

Noble sir, 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 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 Tathagatas. 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.

Then, the elder Mahakasyapa applauded the crown prince Manjusri:

"Good! Good Manjusri! This is indeed well spoken! This is right!
The passions do indeed constitute the family of the Tathagatas.

How can such as we, the disciples, conceive the spirit of enlightenment, or become fully enlightened in regard to the qualities of the Buddha?

Only those guilty of the five deadly sins can conceive the spirit of enlightenment and can attain Buddhahood, which is the full accomplishment of the qualities of the Buddha!



*ONLY THOSE WHO HAVE TASTED AND REJECTED THE DARK
SIDE CAN BECOME ENLIGHTENED
"THIS WORLD IS A FACTORY FOR THE PRODUCTION OF THE
ENLIGHTENED" - SATCHIDANANDA*

"Just as, for example, the five desire objects have no impression or effect on those bereft of faculties, even so all the qualities of the Buddha have no impression or effect on the disciples, who have abandoned all adherences.

Thus, the disciples can never appreciate those qualities.

"Therefore, Manjusri, the ordinary individual is grateful to the Tathagata, but the disciples are not grateful.

Why? The ordinary individuals, upon learning of the virtues of the Buddha, conceive the spirit of unexcelled perfect enlightenment, in order to insure the uninterrupted continuity of the heritage of the Three Jewels; but the disciples, although they may hear of the qualities, powers, and fearlessnesses of the Buddha until the end of their days, are not capable of conceiving the spirit of unexcelled perfect enlightenment."

Thereupon, the bodhisattva Sarvarupasamdarsana, who was present in that assembly, addressed the Licchavi Vimalakirti:

"Householder, where are your father and mother, your children, your wife, your servants, your maids, your laborers, and your attendants? Where are your friends, your relatives, and your kinsmen? Where are your servants, your horses, your elephants, your chariots, your bodyguards, and your bearers?"

Thus addressed, the Licchavi Vimalakirti spoke the following verses to the bodhisattva Sarvarupasamdarsana:





Of the true bodhisattvas,
The mother is the transcendence of wisdom,
The father is the skill in liberative technique;
The Leaders are born of such parents.

Their wife is the joy in the Dharma,
Love and compassion are their daughters,
The Dharma and the truth are their sons;
And their home is deep thought on the meaning of voidness.

All the passions are their disciples,
Controlled at will.
Their friends are the aids to enlightenment;
Thereby they realize supreme enlightenment.

Their companions, ever with them,
Are the six transcendences.
Their consorts are the means of unification,
Their music is the teaching of the Dharma.

The incantations make their garden,
Which blossoms with the flowers of the factors of enlightenment,
With trees of the great wealth of the Dharma,
And fruits of the gnosis of liberation.

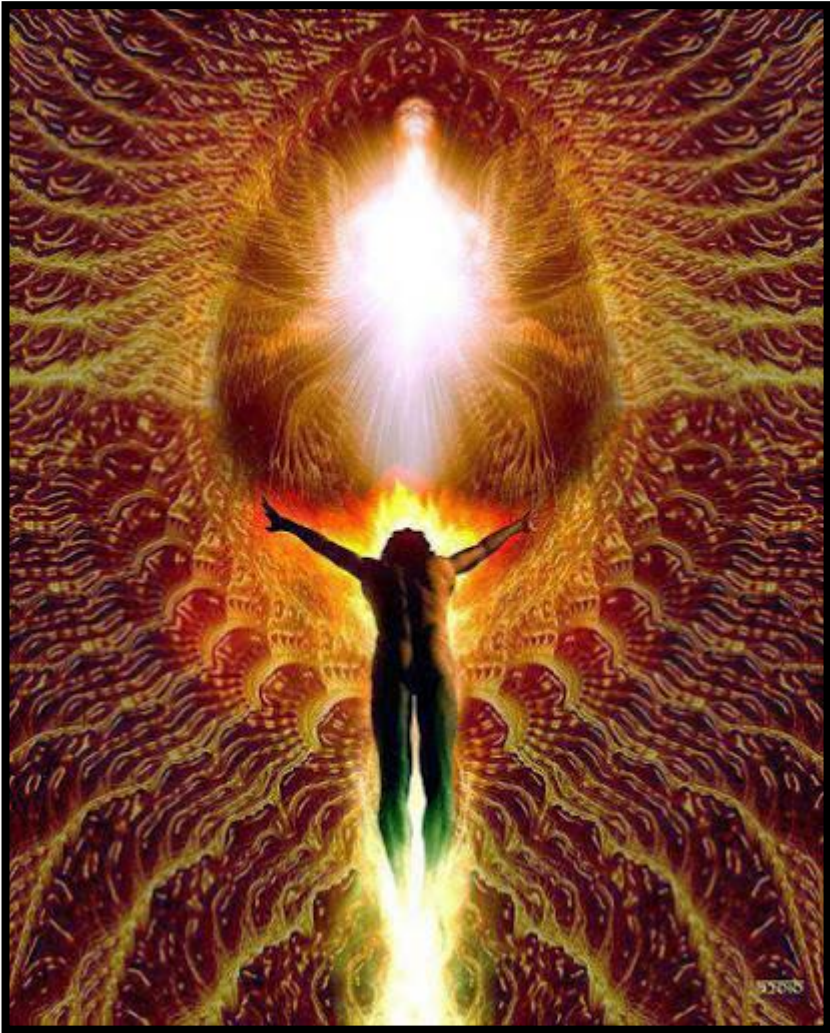
Their pool consists of the eight liberations,
Filled with the water of concentration,
Covered with the lotuses of the seven impurities -
Who bathes therein becomes immaculate.

Their bearers are the six superknowledges,
Their vehicle is the unexcelled Mahayana,
Their driver is the spirit of enlightenment,
And their path is the eightfold peace.

Their ornaments are the auspicious signs,
And the eighty marks;
Their garland is virtuous aspiration,
And their clothing is good conscience and consideration.

Their wealth is the holy Dharma,
And their business is its teaching,
Their great income is pure practice,
And it is dedicated to the supreme enlightenment.

Their bed consists of the four contemplations,
And its spread is the pure livelihood,
And their awakening consists of gnosis,
Which is constant learning and meditation.



Their food is the ambrosia of the teachings,
And their drink is the juice of liberation.
Their bath is pure aspiration,
And morality their unguent and perfume.

Having conquered the enemy passions,
They are invincible heroes.
Having subdued the four Maras,
They raise their standard on the field of enlightenment.

They manifest birth voluntarily,
Yet they are not born, nor do they originate.
They shine in all the fields of the Buddhas,
Just like the rising sun.

Though they worship Buddhas by the millions,
With every conceivable offering,
They never dwell upon the least difference
Between the Buddhas and themselves.

They journey through all Buddha-fields
In order to bring benefit to living beings,
Yet they see those fields as just like empty space,
Free of any conceptual notions of "living beings."

The fearless bodhisattvas can manifest,
All in a single instant,
The forms, sounds, and manners of behavior
Of all living beings.

Although they recognize the deeds of Maras,
They can get along even with these Maras;
For even such activities may be manifested
By those perfected in liberative technique.

They play with illusory manifestations
In order to develop living beings,
Showing themselves to be old or sick,
And even manifesting their own deaths.

They demonstrate the burning of the earth
In the consuming flames of the world's end,
In order to demonstrate impermanence
To living beings with the notion of permanence.

Invited by hundreds of thousands of living beings,
All in the same country,
They partake of offerings at the homes of all,
And dedicate all for the sake of enlightenment.

They excel in all esoteric sciences,
And in the many different crafts,
And they bring forth the happiness
Of all living beings.

By devoting themselves as monks
To all the strange sects of the world,
They develop all those beings
Who have attached themselves to dogmatic views.

They may become suns or moons,
Indras, Brahmas, or lords of creatures,
They may become fire or water
Or earth or wind.

During the short aeons of maladies,
They become the best holy medicine;
They make beings well and happy,
And bring about their liberation.

During the short aeons of famine,
They become food and drink.
Having first alleviated thirst and hunger,
They teach the Dharma to living beings.

During the short aeons of swords,
They meditate on love,
Introducing to nonviolence
Hundreds of millions of living beings.

In the middle of great battles
They remain impartial to both sides;
For bodhisattvas of great strength
Delight in reconciliation of conflict.

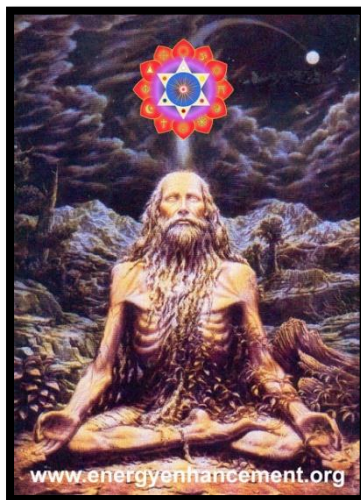
In order to help the living beings,
They voluntarily descend into
The hells which are attached
To all the inconceivable buddha-fields.

They manifest their lives
In all the species of the animal kingdom,
Teaching the Dharma everywhere.
Thus they are called "Leaders."

They display sensual enjoyment to the worldlings,
And trances to the meditative.
They completely conquer the Maras,
And allow them no chance to prevail.

Just as it can be shown that a lotus
Cannot exist in the center of a fire,
So they show the ultimate unreality
Of both pleasures and trances.

They intentionally become courtesans
In order to win men over,
And, having caught them with the hook of desire,
They establish them in the buddha-gnosis.



In order to help living beings,
They always become chieftains,
Captains, priests, and ministers,
Or even prime ministers.

For the sake of the poor,
They become inexhaustible treasures,
Causing those to whom they give their gifts
To conceive the spirit of enlightenment.

They become invincible champions,
For the sake of the proud and the vain,
And, having conquered all their pride,
They start them on the quest for enlightenment.

They always stand at the head
Of those terrified with fright,
And, having bestowed fearlessness upon them,
They develop them toward enlightenment.

They become great holy men,
With the superknowledges and pure continence,
And thus induce living beings to the morality
Of tolerance, gentleness, and discipline.

Here in the world, they fearlessly behold
Those who are masters to be served,
And they become their servants or slaves,
Or serve as their disciples.

Well trained in liberative technique,
They demonstrate all activities,
Whichever possibly may be a means
To make beings delight in the Dharma.

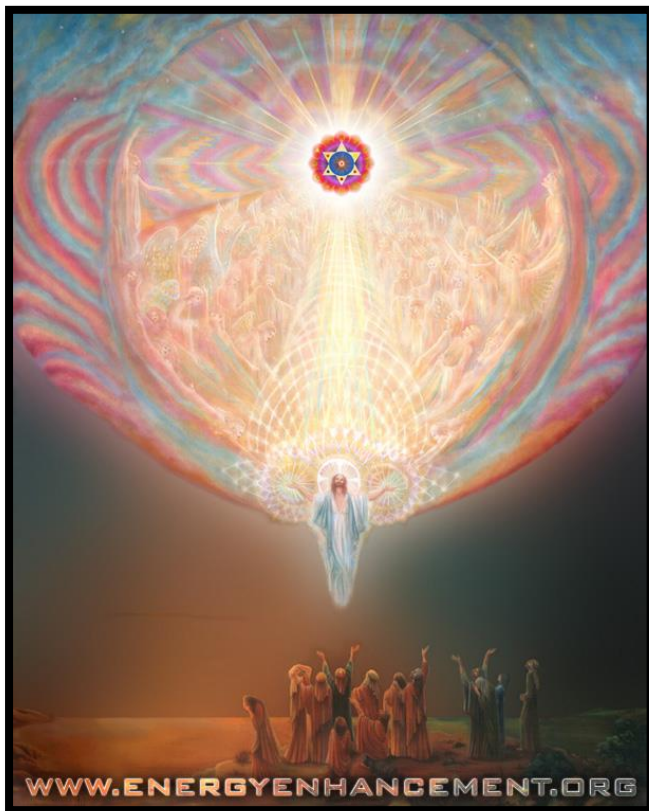
Their practices are infinite;
And their spheres of influence are infinite;
Having perfected an infinite wisdom,
They liberate an infinity of living beings.

Even for the Buddhas themselves,
During a million aeons,
Or even a hundred million aeons,
It would be hard to express all their virtues.

Except for some inferior living
beings,
Without any intelligence at all,
Is there anyone with any
discernment
Who, having heard this teaching,
Would not wish for the supreme
enlightenment?



**Vimalakirti Sutra - Chapter 9 - The
Dharma-door of nonduality of the
Soul Chakra above the Head talking
about connection, gnosis with the
infinite chakras above the head as
being the start of transcendence,
indestructability, enlightenment -
Energy Enhancement!!**



*THE ENTRANCE TO ENLIGHTENMENT IS THROUGH THE
INFINITE CHAKRAS ABOVE THE HEAD*

Then, the Licchavi Vimalakirti asked those bodhisattvas, "Good sirs, please explain how the bodhisattvas enter the Dharma-door of nonduality of the Soul Chakra above the Head!"

The bodhisattva Dharmavikurvana declared, "Noble sir, production and destruction are two, but what is not produced and does not occur cannot be destroyed. Thus the attainment of the tolerance of the birthlessness of things is the entrance into nonduality of the infinite chakras above the head."

The bodhisattva Srigandha declared, " 'I' and 'mine' are two. If there is no presumption of a self, there will be no possessiveness. Thus, the absence of presumption is the entrance into nonduality of the infinite chakras above the head."

The bodhisattva Srikuta declared, " 'Defilement' and 'purification' are two. When there is thorough knowledge of defilement, there will be no conceit about purification. The path leading to the complete conquest of all conceit is the entrance into nonduality of the infinite chakras above the head."

The bodhisattva Bhadradyotis declared, " 'Distraction' and 'attention' are two. When there is no distraction, there will be no attention, no mentation, and no mental intensity. Thus, the absence of mental intensity is the entrance into nonduality of the infinite chakras above the head."

The bodhisattva Subahu declared, " 'Bodhisattva-spirit' and 'disciple-spirit' are two. When both are seen to resemble an illusory spirit, there is no bodhisattva-spirit, nor any disciple-spirit. Thus, the

sameness of natures of spirits is the entrance into nonduality of the infinite chakras above the head."

The bodhisattva Animisa declared, " 'Grasping' and 'nongrasping' are two. What is not grasped is not perceived, and what is not perceived is neither presumed nor repudiated. Thus, the inaction and noninvolvement of all things is the entrance into nonduality of the infinite chakras above the head."

The bodhisattva Sunetra declared, " 'Uniqueness' and 'characterlessness' are two. Not to presume or construct something is neither to establish its uniqueness nor to establish its characterlessness. To penetrate the equality of these two is to enter nonduality of the infinite chakras above the head."

The bodhisattva Tisya declared, " 'Good' and 'evil' are two. Seeking neither good nor evil, the understanding of the nonduality of the significant and the meaningless is the entrance into nonduality of the infinite chakras above the head."

The bodhisattva Simha declared, " 'Sinfulness' and 'sinlessness' are two. By means of the diamond-like wisdom that pierces to the quick, not to be bound or liberated is the entrance into nonduality of the infinite chakras above the head."

The bodhisattva Simhamati declared, "To say, 'This is impure' and 'This is immaculate' makes for duality. One who, attaining equanimity, forms no conception of impurity or immaculateness, yet is not utterly without energy blockages, has equanimity without any

attainment of equanimity - he enters the absence of energy blockages.

Thus, he enters into nonduality of the infinite chakras above the head."

